Imam Hussain's (as) Revolution: Rituals and Inspiration

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IN THE NAME OF ALLAH,
THE ALL-BENEFICENT, THE ALL-MERCIFUL

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Foreword

Praise to God, the exalted, and blessings to the guides of man, especially the last Prophet (sawas) and his pure family (as), particularly the Imam Al-mahdi (ajt).

This book is a compilation of articles and lectures that have been delivered or written on various occasions. There are many books that have been either translated or written about the life, biography and thoughts of Imam Ḥussain (as). One of the latest books, which was, incidentally, authored in English, is entitled: 'The Martyr of Freedom' penned by the editor of the present book. It deals with the historical events that led to the tragedy of Karbala/Iraq. It also elaborates on the spiritual status of Imam Ḥussain (as) being the heir of all the divine messengers and prophets (as).

The current book, however, focuses on the philosophy of Imam Ḥussain's (as) revolution and the philosophy behind visiting his holy shrine as well as addressing him with the various prescribed salutation texts. It explains the authenticity of those salutation texts and their profound meaning. The whole book comprises six different articles, which originate from various lectures

that the author delivered on various occasions in Qum/I.R.Iran. Those lectures were, subsequently, compiled and rephrased to be presented in a book that contains all six articles. Thus the articles were first re-written -in article format- edited, proofread and completed to be presented and published in this style. The translator and editor played a significant role in producing the final rendition of the articles, although all the ideas originate from the author. The last three articles are authored by the editor and translator of this book. These three are the only articles that the editor has written for the publication of this book.

Let us demonstrate what is mentioned in this book, elaborating on the articles that are compiled here.

The first article –by M. Jawad Fadhil- deals with the importance of the 'Arbaʿīn. The author analyzes the revolution of Imam Al-Ḥussain (as). He states that Imam Ḥussain (as), was the third Imam of Shi'ah Muslims. Although the world is aware of his martyrdom at Karbala, reflecting on the importance of visiting his holy shrine has been overlooked by the majority of Muslim scholars. In this article, the objective was to remind, where lack of memory had been the causal factor for neglect of

reflection, and to inform, where the cause has been lack of knowledge and/or information regarding this action.

The position of women in regard to pilgrimage to the shrine of Imam Ḥussain (as) was covered in light of the fact that the religious responsibilities of women are, to some respect, lightened when compared to those of men. For example, women are free from taking part in defending and protecting the religion by way of jihad in the Way of Allah. However, when it comes to Imam Ḥussain (as), women, too, and even children, yet to bear Islamic duties and responsibilities, have been encouraged to present themselves as pilgrims. This is a social aspect of the pilgrimage.

Pointed out is the detail that going for pilgrimage to Imam Ḥussain (as) at any time of the year is an emphasized recommendation; and during the Arbaʿīn, it is emphatically so.

Reasons and intentions for going on the pilgrimage to Imam Ḥussain (as) are mentioned as being derived from a variety of motives; "For the love of the Prophet of Allah (sawas), the Commander of the Faithful (as) and Fatima Zahra (as)" being one of them. Amongst the main reasons why this subject should not be ignored is the hoped for result of, "Go under the banner of the Prophet of Allah (sawas) which is in the hands of the Commander of the Faithful (as) and enter paradise."

Thus the article elucidates the significance of what has been neglected, elaborating it from the narrations, as

well as from intellectual analysis of socio-political and ethical aspects.

The second article –by M. Jawad Fadhil- is an attempt to focus on aspects of the Commemoration of the event of 'Ashura in order to provide informative understanding of the Islamic world, endeavouring to present explanations, backed by Islamic texts, namely Qur'anic verses and substantiated narrations.

Emphasis was placed on [ziaratnamah] salutation texts and the practice of cursing, presenting opposing views concerning the justification of the permissibility of religiously acceptable cursing, in view of the amorphous double-sided general global ambivalent ethical social environment. This was achieved using different examples and situations; awakening the consciousness to the reality that an enemy cannot simultaneously be a loved and trusted friend, even if it is expert in hiding dangerous characteristics, as in the case, for example, of satans and their followers (the shayateen amongst jinn and mankind.) Aspects of cursing were defined, and the difference between [La'n] curse and [Sabb] swearing was explained. The Jurisprudential rule of cursing was presented arriving at a clear demonstration of jurisprudential reasoning, by means of which, we come to understand that one's cursing the enemies of the religion of Islam is a recommended and respected act. Discussion of relying on self-opinion and analogy (qiyaas) concluded the shaky position it has and the tendency to mislead others by not being based on

reliable structure. The basis for the religion of Islam is found in the holy texts, i.e. the Holy Qur'an and the narrations.

In the third article –by M. Jawad Fadhil- a discourse is presented and explained about the relationship of logic and Intellect in worshipping Allah, particularly as exemplified in the actions of Imam Ḥussain's (as) martyrdom. The author has introduced the revolution in a rational and intellectual context, and it was expounded using relevant authentic narrations in relation to the event at Karbala. As narrated by Imam Baqir (as) who narrated from the Prophet of Islam (sawas): "Allah is not worshipped with anything greater than Intellect."
Imam Ḥussain's (as) movement was based completely on logic and intellect. It is intellect, which compels a person to obey Allah. It is his mind which compels him, when called for, to take to the battle-field.
In stressing and elucidating the importance of intellect, with particular reference to Imam Ḥussain's campaign, its rational aspect, which is often passed by unnoticed, unknown, rejected, rarely analysed or studied, and seldom examined has been suitably introduced.

The fourth article –by M. Jawad Fadhil- presents a workable view of a progressive realisation of positive preparation towards an ideal society. This is done by introducing an awareness of the system of Imamate to a

largely uninformed world. Essential to this is recognition of the qualities of an Imam, and this is also provided. This is accomplished with the help of practical recommendations, discussions and proofs backed up by history. The author insists that it is essential to espouse a realistic recognition of the qualities of an Imam. This can be provided, via references to religious texts as well as from the Qur'an. Without knowledge of this vital element, the process cannot advance and can be seriously sabotaged with impersonation, creating mischief, as has happened in the past. However, identification of qualities of an Imam can be accomplished with reference to the Qur'an, and with the help of religious texts and proofs backed up by history. In the words of Imam Ali (as): He is not an Infallible Imam, until he brings the dead to life, makes the sky rain or performs a Miracle that no one else can do.

In the fifth article –by M. Jawad Fadhil- one reads about the preparation for mourning Imam Ḥussain's (as) Martyrdom; this article voices appreciation for martyrs in general and parallels Imam Ḥussain (as) and his martyrs with others, including those of Iran and the disabled [janbazan] of the Holy Defence. The author tries to highlight the spiritual secrets gained from reading and understanding the Qur'anic explanations, for example the Holy Verse of [Mubahala] invocation:

أنفسنا و أنفسكم

'Ourselves and yourselves'; and from the explanatory narrations, for instance:

".يا حميد بحق محمد"

'O Generous, I beseech You with the elevated status of Muhammad.'

He claims that training the mind through deep contemplation of Imam Ḥussain's Martyrdom accompanied with relevant religious texts, further affords opportunity towards the goal of attaining a closer position of a more complete obedience to Allah (swt). The article has endeavoured to define and explain Allah's Word, the personage of the Commander of the Faithful (as) and the importance of recognising the Imams is stressed and enlarged upon. As well as the role that intention plays in religious deeds, mention is also made of the most virtuous person ever martyred.

The sixth article –by M. Jawad Fadhil- deals has the author endeavoured to analyse the real motives behind Imam Hussain's (as) revolution, while posing three main questions. First, an attempt has been undertaken to understand the goal behind rejecting allegiance to the Ummayad Caliph, i.e. Yazīd. Second, he has tried to reveal the Imam's main intention when leaving Mekkah. Regarding the third point, he has tried to elaborate as to whether the statement- that Imam Hussain (as) was only interested in being killed and martyred- is worthy of intellectual approval.

The seventh –by Ali H. Al-hakim- deals with the motives behind the Ḥussaini revolution and how it should be grasped. The author has analysed the historical, the

theological and socio-political conditions that have laid the ground for Imam Ḥussain's (as) revolution. He has tried to highlight all these different elements in order to reach a systematic and logical conclusion.

The eighth article –by Ali H. Al-hakim- deals with the different theories that have been presented to explain the revolution of Imam Ḥussain (as). The author examines the various conjectures that have been presented by the orientalists and has looked at them with a critical eye. On the other hand he has discussed the various theories that have been presented by different Shi'ah scholars and tried to demonstrate the most logical, systematic and rationally accepted theory amongst them.

The ninth article –by Ali H. Al-hakim- deals with the importance of The Arbaʿīn. It states that Imam al-Ḥussain (as) must be seen not only as a man who was killed in defence of his principles and values but also as a perfect example of humanity, an entire source of teaching, and a whole body of inspiration for each and every human being. At the same time the Arbaʿīn represents the second half and/or the continuation of Imam al-Ḥussain's (as) universal revolution against tyranny, thus contributing to immortalizing this revolution that was based on a divine plan for the purpose of reviving human principles and values. In this regard, it is necessary to consider the fact that all the details that we now have about Imam al-Ḥussain's (as) revolution came to us thanks to the efforts of those who drove the events in a certain way in order to convey

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Imam al-Ḥussain's message to the whole world for all time. The events that took place after Imam al-Ḥussain's martyrdom and were mainly led by Lady Zaynab and Imam Zayn al-ʿĀbidīn (as) created a connection between the past and the future and taught man how to stand against tyranny and oppression and how to seek to live in honour and dignity.

I believe this book shall fulfil a need felt by various researchers in this field and it will quench their thirst for truth and the genuine information that is presented throughout these different articles. I hope that the reader shall enjoy reading the articles of this book, as much as I have enjoyed working on them. It is certainly going to increase the readers' knowledge about Imam Ḥussain (as), his revolution and its philosophy, as well as the philosophy behind the ritual practices amongst Shi'ah Muslims.

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(1)

The Importance of 'Arbaʿīn

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Abstract

Reflecting on the importance of visiting the holy shrine of Imam Ḥussain (as), who was the third Imam of Shi'ah Muslims, has been overlooked by the majority of Muslim scholars. In this article, our goal is to remind, where lack of memory has been the cause for neglect, and to inform, where the cause has been lack of knowledge and/or information regarding this action. The article elucidates the significance of what has been neglected, elaborating it from both the narrations, as well as intellectual analysis of socio-political and ethical aspects.

Key Words: 'Arbaʿīn, the rituals, Importance of visiting Imam Ḥussain, philosophy of Commemoration.

Introduction

One of the most important narrative and doctrinal issues is about performing the pilgrimage to Imam Ḥussain (as). In this regard, our eminent masters of narrations have authored and compiled a great number of narrations and have devoted many different chapters related to this issue. It would be a great loss if, despite such a huge number of narrations and traditions in this regard, this issue is neglected. It is imperative that every

single religious student and person of knowledge examine each and every one of these narrations and benefit from the vital points they offer.

An Extensive Look at the Chapters presented by the Compiler of the Hadiths Book (Wasaa'il As-Shi'ah):

The titles, which the author of Wasaa'il has mentioned for the abovementioned chapters need to be strongly re-examined; like "the chapter of emphasized recommendation for going on pilgrimage to Imam Ḥussain (as) and its obligation as a collective obligation (wujub kifa'i); in other words, the author has not only extracted the rule of emphasized recommendation, from these narrations, but has also extricated the existence of collective responsibility (wujub kifa'i) from them.

In these narrations, there are some very strange interpretations. Firstly, the Holy Imams (as) themselves have insisted on the necessity of going for the pilgrimage of Imam Ḥussain (as). In Wasaa'il al-Shi'ah, chapter no. 37, h. 7, we read:

" مُعَاوِيَةَ بْنِ وَهْبٍ قَالَ: اسْتَأْذَنْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقِيلَ لِي ادْخُلْ فَدَخَلْتُ فَوَجَدْتُهُ فِي مُصَلَّاهُ فِي بَيْتِهِ فَجَلَسْتُ حَتَّى قَضَى صَلَاتَهُ فَسَمِعْتُهُ يُنَاجِي رَبَّهُ وَ هُوَ يَقُولُ اللَّهُمَّ يَا مَنْ خَصَّنَا بِالْكَرَامَةِ وَ وَعَدَنَا بِالشَّفَاعَةِ وَ خَصَّنَا بِالْوَصِيَّةِ وَ أَعْطَانَا عِلْمَ مَا مَضَى وَ عِلْمَ مَا بَقِيَ- وَ جَعَلَ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْنَا اغْفِرْ لِي وَ لِإِخْوَانِي وَ زُوَّارِ قَبْرِ أَبِيَ الْحُسَيْنِ (صلوات الله عليه) "

Translation: Mu'awiah bin Wahab says: "I asked for Imam Sadiq's (as) permission to enter. The Holy Imam (as) permitted me so I entered. The Holy Imam (as) was offering his prayer at the time and I waited until he had finished. During this period, I heard him praying and saying: 'O Allah, Who has blessed us with generosity and miracles and Who has promised us the right of intercession and Who has blessed us with the knowledge of

what has passed and whatever is to come and Who has made people feel attraction towards us, forgive me, my brothers and the pilgrims of Imam Ḥussain (as)'.

And then he mentioned the characteristics of Imam Ḥussain's (as) pilgrims: 'Those who spend their properties in the way of Imam Ḥussain (as) and who tolerate all kinds of hardships in his way and who, by doing this, hope to be given the reward which You have particularly decided to give those who are in relation with us; these are the people who, by going on the pilgrimage of Imam Ḥussain (as) want the Prophet's (sawas) good will and to make him happy. They are the people who carry out our commands and cause our enemies' anger.' In other words, the pilgrimage to Imam Ḥussain (as) has both things, Tawalla (friendship) and Tabarra (renouncing) at the same time. Then the Holy Imam (as) prostrated and while in his prostration, he prayed for them, which is very important. The Imam (as) said: "Shower Your blessings on the faces which have been burnt in the sunshine, and the faces which they put on the grave of Imam Ḥussain (as) and on the tears which are shed from the eyes of Imam Ḥussain's (as) pilgrims.' And till the end of the narration, where the Holy Imam (as) says: "O Mu'awiah, those praying for the pilgrims of Imam Ḥussain (as) in the heavens are more numerous than those praying for them on the surface of the earth."

In another narration, the Holy Imam (as) says: "Never refrain from going for the pilgrimage of Imam Ḥussain (as), because whoever refrains from it, on the Day of Judgment, he will be regretting it and wishing his grave to be near the grave of Abi Abdillah al-Ḥussain (as)." Also, he says: "This pilgrimage removes seventy years of one's sins; and on the Day of Judgment, the angels will come and shake hands with the

pilgrims of Imam Ḥussain (as). And whoever goes for the pilgrimage of Imam Ḥussain (as) in this world, when it is the Day of Judgment, the Prophet of Allah (sawas) will shake hands with him."

So based on this one title, one can say that going on pilgrimage to Imam Ḥussain (as) is an emphasized recommendation, and also a collective obligation (wujub kifa'i), and in the meanwhile, refraining from it is one of the detested actions. There is even a narration saying that if a person goes on Hajj every year during his lifetime, but he does not go for pilgrimage to Imam Ḥussain (as), he has not paid one of the rights of the Prophet of Allah (sawas). This is how he had put in his own words:

"لكان تاركاً حقاً من حقوق رسول الله (صلي الله عليه وآله)."

According to some other narrations, such a person is cursed by the Prophet of Allah (sawas). Another chapter about going for the pilgrimage to Imam Ḥussain (as) is related to encouraging women to take part in it. The religion of Islam strongly insists on the issue of chastity of women and says that she should not come out of her house, but when going for pilgrimage to Imam Ḥussain's (as) Shrine, it considers women's going there an emphasized recommendation. Umm Sa'eed Ahmasiah is a woman to whom Imam Sadiq (as) said:

" يا أُمَّ سَعِيدٍ تَزُورِينَ قَبْرَ الْحُسَيْنِ قَالَتْ قُلْتُ نَعَمْ فَقَالَ لِي زُورِيهِ فَإِنَّ زِيَارَةَ قَبْرِ الْحُسَيْنِ وَاجِبَةٌ عَلَى الرِّجَالِ وَ النِّسَاءِ."

"O, Um Sa'eed, do you visit the holy shrine of Imam Ḥussain (as)? 'Yes', she replied. So the Imam (as) said: 'Indeed, *do* visit him, as visiting his holy shrine is an obligation upon both men and women."

You can see that the word "obligation" has not been used in its jurisprudential sense here but it has been used as an emphasized recommended act which is also for the men, as it is about going for the pilgrimage to Imam Ḥussain's (as) holy shrine. The women are exempt from taking part in Jihad in the Way of Allah; jihad in the Way of Allah is only when someone raises and takes part in Jihad to defend and protect the religion of Allah. As for Jihad, in Islam, the women are free from taking part in but, when it comes to going for the pilgrimage to Imam Ḥussain's (as) shrine, the women, too, have been encouraged to go there as pilgrims.

Another point in this recommended act is walking on foot. Some of the people think that if it has been mentioned in the narrations that Allah the Almighty will give a reward for every step the pilgrim of Imam Ḥussain (as) takes during his journey towards the shrine of Imam Ḥussain (as), meaning someone who first enters the holy land of Karbala, goes to his visiting resting place and then starts his journey towards the holy shrine. However, this is something completely in contradiction with the narrations. What we understand from the narrations is that this reward is for every single pilgrim who goes to any part of Karbala, no matter if there is a distance of thousands of miles. It is not that he must be a pilgrim who has come to the land of Karbala; because in some of the narrations, we find the words "from his house" like "Whoever comes out of his house deciding to go for pilgrimage to Imam Ḥussain's (as) shrine, if he walks on foot, Allah the Almighty will bless him with a reward for each of his steps." The word "house", used in this narration, means the place and city in which he lives, and not the place where he has been resting in Karbala. Moreover, there are lots of narrations related to walking on foot as a recommendation.

Imam Ḥussain's (as) Revolution: Rituals and Inspiration

During the last few years, a number of people, ignorant of knowledge of the narrations and traditions, have been known to spout comments in the nature of, 'what nonsense is going on?' But what do these contemporary uniformed people actually want? There are some people who even say that this is something new in the religion, being totally unaware of our traditions and narrations, in which many even insist on going on the pilgrimage to Imam Ḥussain's (as) shrine on foot. Many pictures and photos from the previous century show people, of that time, walking on foot from Najaf to Karbala. We are sure that such things were common even before that, but we have no documents available in this regard; because it was from the time of the Imams (as), when their followers acted according to these narrations, and perhaps they were more sensitive in carrying out this command than people are today. So, the Holy Imam (as) says that whoever goes there on foot, Allah the Almighty writes a reward for him for each of the steps he takes and removes one of his sins with every step he takes in this path, and as soon as he reaches the holy shrine of Imam Ḥussain (as), Allah the Almighty seals on his forehead a declaration which categorises him to be a pious person, and when he has arrived at the shrine of Imam Ḥussain (as) as a pilgrim, Allah the Almighty writes his name among those of the delivered ones. And when he decides to return, an angel comes to him and says that the Prophet of Allah (sawas) is greeting you and is saying that "you now restart your deeds from the beginning, for Allah the Almighty has forgiven all your previous sins."

These narrations about walking on foot are great in number and are also beautifully interpreted, and if a researcher contemplates them with much attention, he will come to understand many good points in them. The same is the issue regarding the Arbaʿīn of Imam Ḥussain (as), and on this day,

the recommendation for going on pilgrimage to Imam Ḥussain's (as) shrine is more strongly emphasized; in other words, going for pilgrimage to Imam Ḥussain (as) at any time during the year is an emphasized recommendation, but when it is during the Arbaʿīn, it becomes even more so.

The pilgrimage to Imam Ḥussain's (as) shrine on the Arbaʿīn has been mentioned in the famous narration narrated from Imam Hassan Askari (as) in which the Imam (as) said:

"علامات المؤمن خمس صلاة الاحدي والخمسين و زيارة الاربعين و... ..."

'There are signs for the believers. And these are five, first: praying fifty-one Ra'ak'at per day, and visiting Imam Ḥussain (as) during the day of Arbaʿīn.'

If one of the signs is visiting and the recitation of "ziarah of Arbaʿīn", there is no doubt that it is highly recommended. The paragraphs of this ziarah need many discussion sessions to be explained so that one can speak about each paragraph of the ziarah. However, what we understand from the narration is that it is about going to Karbala and the pilgrimage to Imam Ḥussain's (as) shrine on Arbaʿīn and this is confirmed by the narrations which have been issued in this regard.

One of the recommendations for going for pilgrimage to Imam Ḥussain's (as) shrine is that it has been insisted on that this pilgrimage should be done because of one's love for the Prophet of Allah (sawas), the Commander of the Faithful (as) and Fatima Zahra (as). This is very strange, because there are some points and secrets in it. When someone goes for pilgrimage to Imam Ḥussain's (as) shrine, he should do it with the intention of his love for the Prophet of Allah (sawas), the Commander of the Faithful (as) and Fatima Zahra (as). Also,

Imam Sadiq (as) has said that: "On the Day of Judgment, a caller will call out, saying: 'Where are the pilgrims of Imam Ḥussain Ibn Ali (as)?'" See what a great reward and how strange it is that when on the Day of Judgment, being Imam Ḥussain's (as) pilgrims has conformity alike to those who were honoured in the month of Rajab. And then a great number of people will stand up and they will be asked, 'what did you want from making pilgrimage to Imam Ḥussain's (as) shrine?' Sometimes, by pilgrimage to Imam Ḥussain's (as) shrine, we just want to offer two [raka'ats] units of prayer in the holy shrine of Imam Ḥussain (as) and ask for our needs to be fulfilled, and our problems solved. There is nothing wrong with this - things are quite correct to do. But what is more important is that sometimes someone expresses his love towards a son of a great personality to express his love for that great personality himself, this narration has also said something similar. When on the Day of Judgment, the pilgrims of Imam Ḥussain (as) will be asked: "Why did you go for pilgrimage of Imam Ḥussain (as)?" They will reply: "For the love of the Prophet of Allah (sawas), the Commander of the Faithful (as) and Fatima Zahra (as)." Then a voice will be heard saying: "These are the five purified (people), join them. You are with them and have a share from their ranks. Go under the banner of the Prophet of Allah (sawas) which is in the hands of the Commander of the Faithful (as) and enter paradise."

From this statement, we can deduct more than a single result: The first result: is that a human being clearly comes to understand that this recommendation and this encouragement was not based on individual want or affair, and it is not that the Imams (as) have ordered people to carry out this duty only for the purpose of earning rewards, or that it should be considered

similar to supererogatory prayers in that the prayers open up new gates of spiritual rewards for them, and say that if you offer supererogatory prayer during your [zohr] midday, [asr] afternoon, [maghrib] evening and ['isha] night prayers, there will be more spiritual rewards for you whether others offer them or not. Neither is the issue individual or only for some people. But the truth is, and when we consider these narrations, we come to know that the Holy Imams (as) wanted the dignity of Shi'ites and the greatness of the Household (as) to be shown in the vicinity of the holy shrine of Imam Ḥussain (as). If, in these narrations, it has been said that women, too, should go for pilgrimage to Imam Ḥussain's (as) shrine, and as can be extracted from some other similar narrations, even children, who are not yet mature and do not have any kind of obligations, should also go there as pilgrims, the reason behind the insisted recommendation of pilgrimage to Imam Ḥussain's (as) shrine is that, far from being personal or individual, it is an expression of a social aspect of Shiism and the Household of the Prophet (as). And if it has been said that one should go for pilgrimage to Imam Ḥussain's (as) shrine for the love of the Prophet of Allah (sawas) and Fatima Zahra (as), the reason behind it is that the Household of the Prophet (as) should be the centre as the Verse of [*Taṭhīr*] purification, which says:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُم تطهيراً[1]

"Allah only desires to keep away uncleanness from you, O people of the House! And to purify you a (thorough) purification."

Thus, the issue is not individual recommendation, but it is of a social nature. Therefore, this event should be maintained as consistently as possible and all groups, gatherings and people should be encouraged to take part in it, and this is what our Imams (as) want from us. So no one should criticize, in this regard, questioning the need to encourage others to go for pilgrimage to Imam Ḥussain's (as) shrine, or say that there are always a number of groups of people who go there as pilgrims, coming and going! Today, it can easily be understood that, during the last few centuries, this walking has caused the Shi'ites great honour and dignity.

Another point, which is related to the first, is that going on pilgrimage to Imam Ḥussain's (as) shrine has a political aspect which is even stronger than its religious one; the Holy Imams (as) encourage people to make pilgrimage to Imam Ḥussain's (as) shrine in order to cause the Prophet of Allah (sawas) to feel joyous and to make the enemies of the Household (as) increasingly angry. The political aspect of the issue is from the aspect that, as the Holy Ka'bah is the centre for expressing Oneness of Allah and the elimination of every kind of duality, the holy shrine of Imam Ḥussain (as) is the centre for expressing one's love for the Prophet of Allah (sawas), his Household and the Imams (as). At the same time, it is the centre for expressing one's wrath and hatred towards the enemies of the Household of the Prophet (sawas). Hopefully, those who have the opportunity to participate in this event, will perform their pilgrimage in the best manner and also do those a

favour, who could not go there, by performing ziarah on their behalf; which is one of the elevated recommendations for Imam Ḥussain's (as) pilgrimage, and this is a great grace of Allah in our time and in a period when conditions are very dangerous for Islam and Shi'ism. The greatness which Iran has gained today has been due to Allah's support and the grace of the Household (as). This is to such an extent that the president of an important part of the world comes before the Supreme Leader of the Islamic Revolution with such humility. All this is due to the Household's (as) blessing, and because of a strong belief in an affair known as "guardianship of the jurisprudent", which has been deducted and extracted from the narrations which state: "During the period of occultation, guardianship of the jurisprudent must be the real axis."

I hope and pray that all the pilgrims remain safe from the evils of enemies and that the Shi'ites' greatness grows every second. And Allah's peace and blessings be upon Muhammad (sawas) and his purified progeny (as).

Important points:

It is worth reminding the reader about the followings:

1. When one considers these narrations, one comes to find that the Holy Imams (as) wanted the dignity of Shi'ites and greatness of the Household (as) to be displayed around the holy shrine of Imam Ḥussain (as).
2. If, in these narrations and in other similar narrations, it has been said that the women, too, should go on pilgrimage to Imam Ḥussain's (as) shrine, we can deduce that even children, who are not yet mature and do not have any kind of obligations, should also go there as pilgrims, the reason being that the insisted recommendation of pilgrimage to Imam Ḥussain's (as) shrine is not something personal or

individual, but it has a social aspect of Shi'ism and the Household of the Prophet (as).

3. If it has been said that one should go for pilgrimage to Imam Ḥussain's (as) shrine for the love of the Prophet of Allah (sawas) and Fatima Zahra (as), the reason behind this is that the Household of the Prophet (as) should be the centre as the Verse of Taṭhīr which says:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُم تطهيرا"[2]

"Allah only desires to keep away uncleanness from you, O people of the House! and to purify you (with thorough) purification."

4. Thus, the issue is not individual recommendation, but has a social aspect. So, this event should be held as seriously as possible and all the groups, gatherings and people should be encouraged to take part in it, and this is what our Imams (as) want from us.

5. The political aspect of the issue is that, like the Holy Ka'bah is the centre for expressing Oneness of Allah and the removal of every kind of duality, the holy shrine of Imam Ḥussain (as) is also the centre for expressing one's love for the Prophet of Allah (sawas), his Household and the Imams (as); and in the meanwhile, it is the centre for expressing one's wrath and hatred towards the enemies of the Household of the Prophet (sawas).

6. The greatness which Iran has gained today, it has gained due to Allah's support and the grace of the Household (as). In such a manner that the president of an important part of the world comes before the Supreme Leader of the Islamic Revolution with such humbleness. This is all due to the Household's (as) blessing. All this is

because we strongly believe in an affair known as "guardianship of jurisprudent", which we have also deducted and extracted from the narrations; the narrations which say: "During the period of occultation, guardianship of jurisprudent must be the real axis."

7. As for Jihad, in Islam, the women are free from taking part in it, but as far as Imam Ḥussain's (as) shrine is concerned, the women, too, have been encouraged to go to Imam Ḥussain's (as) shrine as pilgrims.

8. Going for pilgrimage to Imam Ḥussain (as) at any time during the year is an emphasized recommendation, but when it is during the Arbaʿīn, it becomes even more emphasized.

Conclusion

Imam Ḥussain (as) was the third Imam of Shi'ah Muslims. Although the world is aware of his martyrdom at Karbala, reflecting on the importance of visiting his holy shrine has been overlooked by the majority of Muslim scholars. In this article, the objective was to remind, where lack of memory had been the causal factor for neglect of reflection, and to inform, where the cause has been lack of knowledge and/or information regarding this action.

The position of women in regard to pilgrimage to the shrine of Imam Ḥussain (as) was covered in light of the fact that the religious responsibilities of women are, to some respect, lightened when compared to those of men. For example, women are excused from taking part in defending and protecting the religion by way of jihad in the Way of Allah.

However, when it comes to Imam Ḥussain (as), women, too, and even children, yet to bear Islamic duties and

responsibilities, have been encouraged to present themselves as pilgrims. This is a social aspect of the pilgrimage.

Pointed out is the detail that going for pilgrimage to Imam Ḥussain (as) at any time of the year is an emphasized recommendation, and during the Arbaʿīn, it is emphatically so.

Reasons and intentions for going on the pilgrimage to Imam Ḥussain (as) were mentioned as being derived from a variety of motives. "For the love of the Prophet of Allah (sawas), the Commander of the Faithful (as) and Fatima Zahra (as)", being one of them. Amongst the main reasons why this subject should not be ignored is the hoped for prize of being awarded the honour of hearing the words: "Go under the banner of the Prophet of Allah (sawas) which is in the hands of the Commander of the Faithful (as) and enter paradise."

Thus the article elucidates the significance of what has been neglected, elaborating it from the narrations, as well as from intellectual analysis of socio-political and ethical aspects.

(2)

The Credibility of the Salutation Text of 'Ashura: Answering some of the Doubts and Critical Points[3]

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Abstract

This article focuses on aspects of the commemoration of the event of 'Ashura to provide informative understanding of the Islamic world, and endeavours to present explanations, backed by Islamic texts: Qur'anic verses and substantiated narrations. Emphasis is placed on [ziaratnamah] salutation texts and the practice of cursing, presenting opposing views concerning the justification of the permissibility of religiously acceptable cursing.

Key words: Credibility of Ziyarat 'Ashura', Salutation etiquette, cursing, philosophy of cursing others

Introduction

Pilgrimage is one of the most effective methods of becoming spiritually, religiously and emotionally connected with the origin of all realities i.e. Allah the Almighty the High

(swt). So, if we visit noble places and blessed shrines of the prophets (as) and divine guardians and, when in their pure shrines, we recite [ziaratnamah] a salutation text, this is all purely with the intention and for the express purpose of perfecting the levels of our monotheism by strengthening our faith, worshipping only Allah the Almighty and trying to achieve nearness to Him (swt).

One of the main topics mentioned in these texts is expressing one's servitude as a worshipper of God, and refraining from all kinds of polytheism; this teaching or message is the core and soul of all other [ziaratnamah] salutation texts. A pilgrim consciously considers that he can embellish his heart and soul with the greatest stage and level of worshipping, and purify it from all kinds of impurities and displeasure.

Some Words about Cursing

It is quite clear that pure monotheism occurs only when someone loves Allah wholeheartedly and refrains from and hates whatever is known as void and antagonistic to the Truth. What we clearly understand from the Qur'anic and narrative texts is that the only way to acquire any nearness to Allah is to love His apostles (as) and divine guardians. Rather, we must say that without this love, it is impossible to gain Allah's love; because one can achieve nearness to Allah the Almighty only by expressing his love and respect for the prophets (as) and the holy Imams (as) and also by expressing his hatred for and refraining from fraternisation with their enemies.

A true understanding of the reality of pilgrimage is possible only when the meaning and reality of Imamate has been understood. It can be said that when performing ziarah, a pilgrim finds himself in the presence of that Infallible (as) and

finds that Infallible (as) fully aware of whatever is going on inside his interior:

وأعلم أنّ رسولك وخلفائك أحياء عندك يرزقون يرون)
(مقامي ويسمعون كلامي ويردّون سلامي

'Know that your prophets and successors are alive with you, they are gaining sustenance; they see me and hear my words and reply to my salutes.'

It is as if the pilgrim is in a face-to-face meeting with the personality whose shrine he has come to. Such a person believes that since that Infallible (as) is the most pious and righteous servant of Allah, he can easily be a means between the pilgrim and Allah the Almighty. In other words, at that time, the pilgrim carries the command of the Holy Verse saying:

(وَابْتَغُوا إِلَيْهِ الوسيلة)[4]

'seek the means of approach unto Him'

Among all [ziaratnamah] salutation texts of the purified Imams (as), the famous [ziaratname] salutation text of 'Ashura has its own particular qualities and specialties; let us not forget that some great scholars such as Haji Nuri (late) have declared it a Hadith Qudsi (Inspired Narration); its very principal and anti-cruelty topics, responsibility regarding the revival of religion and fighting against innovators who are working from within the religion, and also the severity and intensity of cruelty and oppression on the day of 'Ashura – in such a manner that these hardships were almost impossible to be tolerated for all the people on the surface of the earth as well as the celestial beings - are other qualities pertinent to this [ziaratnamah] salutation text. However, among all these qualities, we see a particular feature related to cursing and hatred shown towards those evil people who first provided the base for cruelty and

oppression against the Household of the Prophet of Allah (sawas), and hatred and cursing upon those who deprived the Household of the Prophet (as) of their right and real position.

In this [ziaratnamah] pilgrimage text, hatred towards the enemies of Allah, the enemies the Household of His Prophet (sawas) and the enemies of Imamate is clearly noticeable:

(برئت إلى الله وإليكم منهم ومن أشياعهم وأتباعهم وأوليائهم)

'I repudiate them in the presence of Allah and you.'

In this [ziaratnamah] salutation text an everlasting connection and allegiance to the Master of Martyrs, Ḥussain bin Ali (as), as well as an everlasting fight against his enemies is apparent:

(إني سلم لمن سالمكم وحرب لمن حاربكم إلى يوم القيمة)

'I am at peace with those who are at peace with you.'

In this [ziaratnamah] salutation text all those people, who caused deviations from the very early days in Islam resulting in a great number of Muslims and people in general to remain distant from the reality of Islam have been cursed.

In this [ziaratnamah] salutation text, one of the best ways for beauty and high position has been described with these words:

(أللّهم اجعلني عندك وجيهاً بالحسين عليه السلام)

'O Allah, please make me illustrious in Your sight; with the friendship of Imam Ḥussain (as), one can become Allah's friend.'

By reciting this [ziaratnamah] salutation text, one can guarantee and strengthen one's faith till the end and put himself on the place of truthfulness:

(أن يثبّت لي عندكم قدم صدق في الدنيا والآخرة)

'..and to make firm steps of honesty with me for you'

And finally by reciting this [ziaratnamah] salutation text, a pilgrim wants to make both his life and death according to the lives and deaths of the Holy Imams (as).

One should not criticize and complain about the commemoration of 'Ashura due to ignorance and lack of awareness; before doing so, one should first seek to understand the qualities and interpretation of the noble [ziaratnamah] salutation text. No one should express his thoughts and memories unless he has strong scientific support for them, and unless he has strong and intricately detailed intellectual documents in this regard. Unfortunately, it is noticed that, sometimes, some of the ignorant people spread doubts about the context of this [ziaratnamah] salutation text and say: 'Why so much cursing and hatred?' Sometimes these people say: "Is there cursing and hating in Islam?!" And: "Can anyone develop a spiritual condition in himself?!"

These people are unaware of the fact that refraining from everyone and everything other than Allah and refraining from duality, oppression and sins are considered the secondary rules of religion; and sometimes the two very important secondary religious laws like (tawalla) praising and (tabarra) cursing become more important than the rest of the secondary religious rules such as offering prayer and observing fast.

The people in this group are still unaware that for nearness to the Real Beloved One i.e. Allah the Almighty, one needs to refrain from and express his hatred towards whatever keeps him away from reality. Both (tawalla) praising and (tabarra) expressing hatred are like two wings where each is necessary to make the other work.

People in this uninformed category do not know that even with a small understanding of the Verses of the Holy Qur'an, it is easy to comprehend this wise act of Allah the Almighty; that

those people, who can never be guided to the right path and about whom there is no chance for guidance, become, instead, perpetual hurdles and barriers in the way of Islam and the Muslims, so must be kept away from the blessings of Allah the Exalted the High. In fact, this is Allah's law and such people will always be kept away from the blessings of Allah and they will always remain cursed and hated in this world. So, if the faithful (the mu'mineen) curse them, it does not create such a law for Allah the Almighty, rather it reiterates and confirms the unchangeable law of Allah.

It is Allah's tradition that those learned people and scholars who refrain from expressing the Truth at a time when it is imperative for them to do so, and at such time they, instead, choose to enter a state of solitude and maintain silence, need to remain cursed and hated till the Day of Judgment by Allah the Almighty, as has been mentioned in Surah Baqarah, Verse no.159, which states:

" إِنَّ الَّذِينَ يَكْتُمُونَ ما أَنْزَلْنا مِنَ الْبَيِّناتِ وَالْهُدي مِنْ بَعْدِ ما بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتابِ أُولئِكَ يَلْعَنُهُمُ اللهُ وَيَلْعَنُهُمُ اللاَّعِنُونَ[5]."

'Those who conceal the clear (Signs) We have sent down, and the Guidance, after We have made it clear for the people in the Book—on them shall be Allah's curse and the curse— of those entitled to curse.'

About the Occasion of Revelation of this Holy Verse, it has been narrated from Ibn Abbas that some people from among the Muslims such as Mu'az bin Jabal, his son Sa'd bin Mu'az and another person went to the Jewish scholars and asked them about what has been mentioned in the Torah about the prophethood of the last Prophet of Allah (sawas), but when answering, they hid the truth. So, according to this Holy Verse,

such people deserve to be cursed by Allah and His angels. Also, according to this Holy Verse, hiding the Truth makes someone deserving of being cursed. So, in whatsoever conditions, if there is any situation similar to this one, the rule and result will also be as included in the above lines; because the rule is always due to its condition and standard.

Those who criticize cursing such people, must come to know that, basically, in the Islamic Culture, cursing is not only based on an individual or groups of humans cursing someone by the tongue or by mentioning it in their hearts; Allah the Almighty, Himself, and His angels curse those people who obscure the Truth from others; and this is something which will never be changed even if no person on earth curses them.

Here a question comes to mind: there were people who opposed Abu Abdullah al-Ḥussain (as) by standing against him and causing the painful event of Karbala, which is the most highlighted event in history, and there were people who provided necessary grounds for this event to happen by keeping a group of people ignorant and knowing nothing about what was going on there, and in this way they refrained from expressing the Truth and acted in such a manner to the point that some people even thought that they – the Household of the Prophet (sawas) – were not the genuine Household (as) but imposters; are these people not included amongst those to whom this Holy Verse is referring?! Is it not true to say that these people and this group also hid the Truth?!

On the basis of authentic Tradition (hadiths) and narrations, those scholars and learned people who hide their knowledge and hold back from sharing it with other people, are also included in those referred to in this Holy Verse. Someone asked the Commander of the Faithful Imam Ali (as): "Who are

the worst of people after Pharaoh and Satan?" Imam Ali (as) replied:

" العلماء إذا فسدوا، هم المظهرون للأباطيل، الكاتمون للحقائق وفيهم قال الله عزّ وجلّ أُولئك يلعنهم الله ويلعنهم اللاعنون[6] ."

If the knowledgeable recognized scholars and authorities of religious sciences become corrupted, and they speak lies, show false actions and hide the truth, Allah (stw) has said about them that they are: "those whom God and the cursers will curse"

In addition to this Holy Verse, the Holy Qur'an has also mentioned the issue of cursing in numerous other Verses. In the sayings and character of the Prophet of Allah (sawas) we can see this in a very clear manner:

a) When, in the battle of Mota', the Prophet of Allah (sawas) appointed Usama as a commander, some of the Prophet's (sawas) companions opposed accompanying him. At this time the Prophet of Allah (sawas) said:

"جهّزوا جيش أُسامة لعن الله المتخلّف عنه حتّي قالها ثلاثاً"[7]

"Prepare Usama's army; God curses those who stay behind." He said it three times.

Incidentally, who were the people who rejected the Prophet's (sawas) command? Were they people other than the Prophet's (sawas) own companions? Who are the people whom history points to and mentions?

b) 'Aishah said to Marwan bin Hakam: "Certainly the Prophet of Allah (sawas) has cursed your father and you, while you were still in his loins." [8]

> In another hadith, 'Aishah also said to him: "I heard that the Prophet of Allah (sawas) said to your father and grandfather, Abu al-'As bin Umayyah: "Indeed you are the cursed tree which has been mentioned in the Qur'an." [9]

Thus if in the ziaratnamah of 'Ashura, Bani Umayyah have been clearly cursed, this is based on the Prophet's (sawas) conduct and sayings.

A) Difference between [La'n] Curse and [Sabb] Swearing

From some of the dictionaries we come to know that there is no difference between [La'n] curse and [Sabb] abusing. However, some other writers believe that there is a difference between the meanings of [La'n] and [Sabb].

[La'n] means to drag someone away from the blessings of Allah, however, [Sabb] means to abuse someone and say evil things about him. In Misbah al-Muneer, the meaning for the word [La'n] is "driving away" and [Sabb], and this dictionary does not believe in any difference between the two words. However, in many dictionaries, the word [La'n] has been used in the sense of driving someone away from the blessing of Allah the Almighty and driving him away from welfare and paradise, and, in fact, these dictionaries have defined [La'n] as a suffering and calamity; however, the meaning of [Sabb] is not suffering, but it means saying evil things to someone. Satan is said to be [la'een] cursed because he has been driven away from the heavens.

In the light of the Holy Verses of the Qur'an, we can clearly understand that there is a notable difference between [La'n] cursing and [Sabb] swearing. We recite:

(وَلا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللهِ فَيَسُبُّوا اللهَ عَدْواً بِغَيْرِ عِلْمٍ كَذلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ إِلى رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِما كانُوا يَعْمَلُونَ)[10]

'Revile not those whom they call upon besides Allah lest they, out of spite, revile Allah in their ignorance. Thus have We made alluring to each people its own doings. In the end they will return to their Lord and We shall then tell them the truth of all that they did.'

In this Holy Verse, Allah the Almighty has prohibited the Muslims from [Sabb] and abusing the infidels, because in this case, they would also react in the same way and would abuse Allah the Almighty, due to their ignorance and unawareness.

Maybe some people think that in this Holy Verse, the Muslims have been prohibited from [Sabb] in its absolute meaning, i.e. whether the idol of the infidels is abused or they themselves are abused and, as a result of this misunderstanding, to these people, abusing is prohibited in all cases. However, what we understand from this Holy Verse is that apparently this Holy Verse is not prohibiting abusing under whatsoever condition, but it is only prohibiting the Muslims from abusing the idols, which the infidels worship; so it does not indicate that abusing is prohibited under any condition, for instance, in the case of the oppressors who have also been mentioned in this Holy Verse.

On the other hand, the Holy Verse continues indicating that when there is a possibility that the person, whom one is abusing, can show the same reaction, and abuse Allah the Exalted the High due to the said person's ignorance and lack of awareness, in such conditions, abusing is prohibited. In other words, the reason behind the prohibition of abusing is the ignorant person's abusing Allah the Exalted the High. However,

whenever the consequences can be different and the other party does not abuse Allah the Almighty, abusing is not prohibited.

In short, there is no doubt that what we understand from the Holy Verses of the Qur'an is that cursing cruel people is permissible and, rather, a tradition of Allah the Exalted, the High. However, it is not permissible to abuse the idols of the infidels, and there is a difference between these two from the point of view of origin; in other words, cursing cruel oppressors belongs to inclination, but abusing the idols of the infidels comes under prohibition.

This is because, in this case, there is a possibility that the infidels would then abuse Allah the Exalted the High; however, there is no chance for the enemies and infidels to curse Allah the Exalted the High, because such a thing cannot be considered regarding Allah the Almighty.

Among differences between [La'n] cursing and [Sabb] swearing is that the meaning of the second one carries a meaning of insult and abuse, and it should be something that causes insult to the second party, for example the second party could be addressed as "donkey", "dog" or "animal". Therefore, in [Sabb] swearing, insulting is also acceptable.

The late Muhaqqiq Khu'i has written in his book "Misbah al-Fiqahah":

الظاهر من العرف واللغة إعتبار الإهانة والتعبير في مفهوم السبّ وكونه تنقيصاً وإزراءً علي المسبوب وأنّه متّحد مع الشتم. [11]

'It is clearly evident that relying on the customs and traditions, one is able to discern that 'swearing' [Sabb] is conditional on containing the intention to insult and humiliate the individual.'

As far as evidences of [Sabb] is concerned, Sheikh Ansari (ra) has considered it relying on custom and tradition

and said that, we can, thus, benefit from the necessary conditions on the subject.

Another difference between the two is that [Sabb] is one of the evidences of False words, and from the Holy Verse of the Qur'an saying:

"وَاجْتَنِبُوا قَوْلَ الزُّورِ" [12]

(and shun the word that is false)

we understand that [Sabb] is prohibited; because "False words" means foul words, and the best of evidences for it is [Sabb]; while, on the other hand, it is clear enough that [La'n] cursing is not an evidence of False words. Yes, if we are interpreting False words, falsehood and evil by saying that it means false words and whatever that indicates evil and falsehood, then in this case, it will mean the accusation of lying. Certainly, there is room for disagreement and argument regarding this meaning.

By referring to the narrations, too, we can understand this difference. In a narration, narrated from the Prophet of Allah (sawas), two words [Bara'at] and [Sabb] have been mentioned in meanings different enough from each other. In an authentic narration, Dawud bin Sarhan has narrated from Imam Sadiq (as) that:

" قال رسول الله (صلي الله عليه وآله) إذا رأيتم أهل الريب والبدع من بعدي فأظهروا البرائة منهم وأكثروا من سبّهم والقول فيهم والوقيعة، وباهتوهم كي لا يطمعوا في الفساد في الاسلام ويحذرهم الناس ولا يتعلّموا من بدعهم، يكتب الله لكم بذلك الحسنات ويرفع لكم به الدرجات في الآخرة."[13]

'The Prophet Mohammed (sawas) said: "If you witness people who speak lies and come with false teaching and undesirable ideas after me, show separation from their ideas, curse them, tell the truth about them, fight against them so that

it is not easy for them to falsify the faith of Islam; and warn the people about them, so that they do not learn false teaching from them. God will reward you for your good deeds and raise you up to a higher level in the Hereafter."

To conclude, we can say that from the viewpoint of the Holy Qur'an and narrations, the words [La'n] and [Sabb] are different in their meanings from different aspects, which we have already indicated. Maybe this is because Sheikh Hurr Amuli (late), the author of Wasaa'il al-Shi'ah has recorded the title of "cursing of the faithful" separately from "abusing of the faithful" and has mentioned these two in two distinct different chapters. [9]

By this, what the Commander of the Faithful Ali (as) said to his companions during the battle of Siffin:

(إنّي أكره لكم أن تكونوا سبّابين) [14]

"I despise that you would become swearers!"

It becomes sufficiently clear that it is very different from [La'n] cursing; because, in the narrations, the word [kirahat] detestation mostly indicates "prohibition" and not the terminological meaning of "detestation". However, what the Commander of the Faithful (as) prevented his companions from was abusing Mu'awiah and his men. Perhaps, the Commander of the Faithful (as) was thinking about the sensitive conditions that his army should only be worried about war and overcoming the enemies rather than restrict themselves only to verbal affairs and abuse.

In some other sources, the word [sabbabeen] 'curser' has also been interpreted with the meaning of [la'aneen] 'the cursing ones' or 'those who curse':

(قال: كرهت لكم أن تكونوا لعّانين). [15]

"I despise that you would become cursers!"

In this case, it can be added in reference to the above lines: "Perhaps in those conditions, the companions cursed a lot, so it has been used as a superlative class. So, the Commander of the Faithful (as) expressed his hatred towards their action – frequent cursing. And it is, also, clear that profuse cursing is what people are usually inclined to.

B) Jurisprudential rule of cursing

One of the issues related to this matter, which we need to discuss here briefly, is what is the jurisprudential rule as regards to cursing?

Apparently, according to jurisprudential reasoning, we can say that one's cursing the enemies of the religion of Islam is a recommended and respected act. To prove this to be correct, we can mention the following as proofs:

a) Relying on the topics mentioned in supplications, because cursing is one of the evidences of supplication and praying to Allah the Almighty. And cursing is to pray for others' (enemy's) loss and driving him away from the blessings of Allah the Almighty; thus, it includes the reasons indicating supplication and no one can say that these reasons do not deal with cursing.

b) Cursing is an evidence of [tabarra] expressing one's hatred. And hating the enemies of Allah and the enemies of His Apostle (sawas) is certainly permissible and, on some occasions, obligatory, too.

Yes, we can say that expressing hatred when necessary is only in one's heart and mind, and if someone hates something in his heart and mind, it

is enough for him. However, cursing is always done by words and tongue and it does not prove [tabarra] as an obligation or its level when [tabarra] by tongue is necessary.

c) Cursing is a kind of desisting from and hating cruelty, and if we do not pay any attention to the second reason and do not mention the issue of [tabarra] at all, only saying that cursing is a kind of opposition against the cruel and hating those who do this; this is enough to prove that jurisprudence has no doubt about the rule of the permissibility of cursing the enemies of the religion.

d) We know that both the sayings and conduct of the Prophet of Allah (sawas) and the Holy Imams (as) are proofs for us and, relying on their actions, we can definitely understand the permissibility of anything, in its common meaning. However, in some particular cases, considering the topic as well as in different contexts, we can prove the permissibility of one of the three-fold permissibilities. So, in the issue under discussion, by keeping it in mind, we can say that: "Even if from the contexts, the obligation of this act is not proved, the least thing which is proved is its absolute permissibility."

e) It is not impossible to say that being cursed and estranged from the blessings of Allah the Almighty is one of the main characteristics of Satan, and whatever qualities are related to Satan, expressing one's hatred towards them is always permissible; because expressing one's hatred towards such qualities is tantamount to one's

enmity and hatred expressed towards Satan and towards any of his actions.

f) Sometimes we can understand the obligation of cursing from some of the Holy Verses of the Qur'an. We can show that the Holy Verse says:

(أُولئِكَ يَلْعَنُهُمُ اللهُ وَيَلْعَنُهُمُ اللاَّعِنُون)[16]

'On them shall be Allah's curse and the curse— of those entitled to curse.' This is a declarative sentence and it orders for an obligation, i.e. for all people who curse, cursing is obligatory on those who deserve it.

Here, it is suitable if we quote the relevant saying of Ibn Abi al-Hadid:

In Sharh Nahjul Balagha [13], Ibn Abi al-Hadid has reported statements from Abu al-Ma'ali Joieni and also his teacher Abu Ja'afar Naqib's criticism of him. Here is the relevant summary.

In the first step, Abu al-Ma'ali says: "The Holy Prophet of Allah (sawas) gave a guideline to his Muslims discouraging them from interfering in the details of the disputes amongst his companions. The Prophet (sawas) said:

"إيّاكم وما شجر بين صحابتي".

"Be aware of what happened between my companions"

Then he added: 'Because we do not know about the reality of the judgments made in early Islam among the companions, because of the long period of time which has passed from then till now; so, we should refrain from discussing about this issue, even if someone from among them has done

something wrong and has committed a mistake. What is obligatory for us is that we should, at least, protect the wife of the Prophet of Allah (sawas), i.e. 'Aishah, as well as the cousin of the Prophet of Allah (sawas) Zubayr and Talha and should not say anything insulting about them.'

In the second step, he says: "What makes it obligatory for us to curse a person or a Muslim and express our hatred towards him?! And basically what is the reward for cursing them or expressing one's hatred towards them?! And will, on the Day of Judgment, Allah the Almighty punish someone who has not cursed someone when in the world?! Or will He punish someone 'on that Day' who has been cursed?! If someone does not curse even Iblis during his lifetime, we still cannot say that this person has committed a sin. Rather, we should say that if a Muslim, instead of cursing, repents and asks for Allah's forgiveness, it is better for him then cursing."

Then in the third step, he says: "How is it possible for us to curse those between whom and the Prophet (sawas), Allah the Almighty has made friendship? While, according to the interpretation of the common interpreter, the Holy Verse of:

"عَسَى اللهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَ بَيْنَ الَّذِينَ عادَيْتُمْ مِنْهُمْ مَوَدَّةً"[17]

'It may be that Allah will grant love (and friendship) between you and those whom you (now) hold as enemies' is about Abu Sufyan and his family. In addition to this, nothing from all that

the Shi'ah have recorded and reported, i.e. disagreement among the companions of the Prophet (sawas) and disputes among them, has been proved, and the companions of the Prophet of Allah (sawas) lived with each other like the children of one mother, and none of them had any kind of bad feelings and vengeance in his heart about other companions, and there was no dispute and disagreement among them at all."

Ibn Abi al-Hadid says: "I was sitting in the presence of my teacher Abu Ja'afar Naqeeb Yahya bin Muhammad al-Alavi al-Basri. After mentioning the saying of Joeini, he said: 'In the past, I saw some statements from the scholars of Zaydiah in rejection of Joeini's sayings, which I noted and recorded in my own handwriting.' Then he searched among his books and brought out a piece of writing and gave it to us. We also read it in the same gathering and all the people there praised him for what he had written.'

The summary of that writing is:

1. Allah the Almighty has made it obligatory for people to show enmity towards His enemies, the way He has made it obligatory for them to be the friends of His friends. This is why we recite in the Holy Qur'an:

لَا تَجِدُ قَوْماً يُؤْمِنُونَ بِاللهِ وَ الْيَوْمِ الْآخِرِ يُوادُّونَ مَنْ حَادَّ اللهَ وَ رَسُولَهُ وَ لَوْ كانُوا آباءَهُمْ أَوْ أَبْناءَهُمْ أَوْ إِخْوانَهُمْ أَوْ عَشِيرَتَهُمْ[18]

'You will not find any people who believe in Allah and the Last Day, loving those who resist Allah and His Messenger, even though they were their fathers or their sons, or their brothers, or their kindred.'

And also, Allah the Almighty has said in another Holy Verse of the Qur'an:

(وَلَوْ كانُوا يُؤْمِنُونَ بِاللهِ وَالنَّبِيِّ وَما أُنْزِلَ إِلَيْهِ مَا اتَّخَذُوهُمْ أَوْلِياءَ)[19]

'If only they had believed in Allah, in the Prophet and in what has been revealed to him, never would they have taken them for friends and protectors but most of them are rebellious wrong-doers.'

Also in another Holy verse:

(لا تَتَوَلَّوْا قَوْماً غَضِبَ اللهُ عَلَيْهِمْ)[20]

'Turn not (for friendship) to people, upon whom is the Wrath of Allah.'

In addition to these Holy Verses, there is a consensus among the Muslims on showing enmity towards the enemies of Allah and on being friends of divine guardians appointed by Allah. Loving someone for Allah or hating someone for Allah has also been mentioned in the narrations and traditions.

If it were not for these Verses, narrations or consensus, we would never show enmity towards anyone, nor would we ever express hatred towards anyone.

2. If Joeini speaks of the long period between us and the time of the companions of the Prophet (sawas) and says: "We should not say anything and express our views about them," he can be answered by saying: 'On the Day of Judgment, if Allah the Exalted the High says: 'Although apparently they were far away from your eyes, they were still not away from your hearts and ears, because you were continuously hearing things about them through authentic narrations. So, you

should have considered it an obligation for yourselves to have friendship with the friends of the Prophet (sawas) and with those who confirmed him, and express your enmity towards those who showed enmity towards them, relying on the same authentic narrations! What will be our answer to Him then? Don't you fear to be one of those mentioned in this Holy Verse:

(رَبَّنا إِنَّا أَطَعْنا سادَتَنا وَ كُبَراءَنا فَأَضَلُّونَا السَّبِيلاَ)[21]

"Our Lord! we obeyed our chiefs and our great ones and they misled us from the (right) path.'

3. By referring to the Holy Qur'an, we can extract the obligation of cursing from its Holy Verses; because we recite in the Holy Qur'an:

(أُولئِكَ يَلْعَنُهُمُ اللهُ وَيَلْعَنُهُمُ اللاَّعِنُونَ)[22]

'On them shall be Allah's curse and the curse— of those entitled to curse.'

The statement in this Holy Verse is commanding and asking, i.e. it is obligatory on all those who curse to curse these people. In another Holy Verse, Allah the Almighty has said:

(لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرائِيلَ عَلى لِسانِ داوُدَ)[23]

'Curses were pronounced on those among the Children of Israel who rejected Faith by the tongue of David.'

In this Holy Verse, Allah the Almighty has cursed sinful and infidels of the Children of Israel by the tongue of their Prophet (as), i.e. Dawud (as). And the same is in the Qur'an:

(وَإِنَّ عَلَيْكَ لَعْنَتِيَ إِلَىٰ يَوْمِ ٱلدِّينِ)[24]

"And My Curse shall be on you till the Day of Judgement."

Surah Ihzaab, Verses no. 57 and 61. And after these Holy Verses, Allah the Almighty has said:

(إِنَّ اللهَ لَعَنَ الْكافِرِينَ وَأَعَدَّ لَهُمْ سَعِيراً) [25]

'Verily Allah has cursed the Unbelievers and prepared for them a Blazing Fire.'

So, in answer to Joeini, who says: 'What is it that makes it obligatory for us to curse upon them,' we should reply that the Holy Verses from the Qur'an are what make it obligatory for us to curse some people!"

4. As for Abu al-Mu'ali asking what is the reward given against cursing and his following statement, these have been generated from his lack of awareness and his ignorance; because, according to the Holy Verses of the Qur'an, cursing is one of the evidences of worshipping Allah the Almighty and, if it is done in the right manner, there is a reward for the person who does the cursing. The standard for it is that the person cursing should not curse anyone for the purpose of satisfying his own sensual desires and also, the cursed person should be deserving of being cursed from the viewpoint of Allah the Exalted the High. Certainly, if cursing someone was not allowed by Allah the Almighty, He would never have mentioned it in the Qur'an, neither would He insist on this issue so much, like He has said in the Qur'an:

(وَ غَضِبَ اللهُ عَلَيْهِ وَلَعَنَهُ) [26]

'And the wrath and the curse of Allah are upon him.'

Here the word [la'nah], used in this Holy Verse is asking others to curse, and even if it is not so, can we still say that what we understand from this Holy Verse is that we can and should also curse them, because Allah the Almighty Himself has also cursed them. It is inconceivable that Allah Himself has cursed a human being yet, He has prohibited others from cursing him. Our mind never accepts such a thing!

Then he has asked whether Joeini knows that Allah the Almighty has issued a command for all to love His friends and guardians and to show enmity towards His enemies?! Does he not know that in the same way that Allah will ask about tawalla, He will also ask about tabarra? He must know that the result of friendship with the enemies of Allah is that the person is driven away from the boundary of Allah's Guardianship, and if their friendship is void and invalid, then necessarily showing enmity and expressing one's hatred towards them is certainly proved, because the Muslims have consensus on this point that there is no third option between friendship and enmity.

5. If Joeini has recommended that one should regret and repent, except cursing others, the answer to him is: "On the basis of the Qur'anic Verses, whenever cursing is obligatory, it is useless to repent and regret instead of cursing under such a condition; because such a person has refrained from carrying out his obligation and he is a sinful person. So, repentance and regret from someone who has refrained from cursing those whom Allah the Almighty has commanded people to curse upon, or from someone who has done something against Allah's command or who continuously insists on the veracity of his sins, is not accepted by Allah the Almighty. So, someone refraining from cursing

> Satan while having no belief in its being an obligation is a pagan and infidel, while whoever does not curse Satan, although he believes cursing to be an obligation, is a sinful person.

In addition to this, he has written in detail about cursing Yazīd and people like him. He says: "Among the companions of the Prophet of Allah (sawas), there were people like Mughayra bin Sha'bah, about whom some people witnessed that he had committed adultery; and Umar bin Khattab did not refrain from hearing what the witness said and he did not say that one should refrain from making judgments about the evil deeds of the companions of the Prophet of Allah (sawas), but he listened to the witnesses' statements. However, since the number of witnesses did not reach four persons, Umar bin Khattab did not accept their witnessing. If the narration of:

"أصحابي كالنجوم بأيّهم اقتديتم اهتديتم "

"My companions are like stars, whomever you follow, you will be guided"

was true, Mughayra would certainly have resorted to it to save himself, but he did not say anything like this.

In the same way, another person, namely Quddamah bin Madh'oun, who lived in the ruling period of 'Umar, drank wine, and Umar punished him according to the Islamic rules although he was a companion of the Prophet (sawas) and even from among those companions who had taken part in the battle of Badr. And it was said that the Badriyun (those companions of the Prophet (sawas) who took part in the battle of Badr) were those who would surely enter Heaven. He also did not complain and did not resort to the saying of the Prophet (sawas).

And also he has mentioned some other examples to reject his saying and then continuing with his statements he said: "Those who want more information about disputes and

disagreements among the companions of the Prophet (sawas) and the taunting of other companions by some companions as well as their reproaching each other, must refer to the book of Nezzam. A point to be noted here is that Jahiz has said about Nezzam that: "He strongly opposed the Shi'ah, for the Shi'ah make profuse cursing of some of the companions."

However, after he perpetrated much taunting against the Shi'ah, he mentions even more than that about the companions of the Prophet (sawas)! And Jahiz has narrated from some of the rich men among the Mu'tazilites that Abu Hanifah committed many mistakes in the field of religious rules, for he misled a great number of Muslims. And the mistake of Hammad bin Abi Sulayman is even greater, because Abu Hanifa was his student in the field of Hadiths. He continues till he reaches the mistakes of Ibn Mas'ud, who was one of the companions of the Prophet of Allah (sawas), whose mistake was greater than all of these people, because he was the first person to interfere in religion using his own opinion and managing his religion relying on self-opinion and analogy (qiyaas).

Thamata bin Ashrash, who worked for Rashid bin Mahdi in the province of Khurasan[27], has written a book in which he has rejected Abu Hanifah regarding his relying on his self-opinion and analogy (qiyaas), i.e. declaring Shari'ah rulings based on his own opinion. When he was asked about this book, he answered: "I have not written this book only in rejection of Abu Hanifa, but in rejection of all those people before him who had first founded this problem in Islam such as 'Alqama bin Qays, Aswad bin Zayd and Abdullah bin Mas'ud."

In his famous book "Tawhid" [monotheism], Jahidh has said: "Abu Hurayrah was not a reliable person in narrating Hadiths from the Prophet of Allah (sawas) and Imam Ali (as)

has not confirmed him as a reliable person in this connection; rather he has accused him of lying, and cursed him. In the same way, 'Umar and 'Aishah also do not have a notable confirming viewpoint about him." Then he continues: "So, how can we now say that all the companions of the Prophet of Allah (sawas) were equally just, while we can see that among the Prophet's (sawas) companions was Hakam bin Abi al-'Aas, who was an enemy of the Prophet (sawas), as also was Walid bin Uqbah who has been declared a corrupt person in the light of the explicit Verse of the Qur'an saying:

(إِنْ جاءَكُمْ فاسِقٌ بِنَبَإٍ فَتَبَيَّنُوا)[28]

(if a wicked person comes to you with any news, ascertain the truth)

And also Busr bin Abi Artaat, who was an enemy of Allah and His Apostle (sawas)."

Then he has written: "I am astonished to see [Hashwiyas][29] and the people of Hadith and the Sunnites who, on one hand, believe that even the Prophets of Allah (as) can make mistakes and commit sins, and oppose those people who do not have such a belief about the Prophets (as) and curse such people considering them against what the Holy Qur'an has said; but, on the other hand, if someone says something about Amr bin 'Aas, Mu'awiah or other people like them or relates any sin or mistakes to them, they suddenly become irate, their bodies trembling with anger and their eyes becoming red with wrath, and then they strongly oppose such a person terming him one of the Rafidites who abuse the companions of the Prophet (sawas)."

He then says: "To answer those who believe that the Prophets (as) committed mistakes and sins, saying that 'we are only obeying what the Holy Qur'an says about them', we say 'then you people must also follow the Verses of the Qur'an

about showing your hatred towards sinful people, because the Holy Qur'an has explicitly said:

لا تَجِدُ قَوْماً يُؤْمِنُونَ بِاللهِ وَالْيَوْمِ الأْخِرِ يُوادُّونَ مَنْ حَادَّ اللهَ وَرَسُولَهُ) [30]

Thou wilt not find any people who believe in Allah and the Last Day, loving those who resist Allah and His Messenger,

This was a brief extract of the detailed writing which Ibn Abi al-Hadid has written on this issue. By bringing out this detailed writing, it shows that Ibn Abi al-Hadid also accepted this saying to some extent, for he has not written anything of his own about the cursing issue; although on some occasions, he has tried to justify the matter. In the continuation, he has said: "To us, Ali (as) is like the Prophet (sawas), himself. Both his words and actions are proofs for us and following them is obligatory. So, if he has shown his hatred towards any person – no matter who the person may be – we will also express our hatred towards him. All we need to see is from which route the narrations have reached us and is it authentic or not? To answer this, we will say: 'Yes, Imam Ali's (as) expressing his hatred towards Mughayra, Amr bin Aas and Mu'awiah is proved and is like a mutawatir narration (a narration which has been narrated by several sources), therefore, none of our companions and partisans like them, nor do they send their greetings upon them.'"

However, in today's era, there are people in our Islamic society, who, trying to show themselves as being enlightened, try not only to remove the affair of cursing but remove it from our Muslim culture! Sometimes, they think that cursing someone is in contradiction with the nature and reality of human beings; and on some occasions, using this slogan, they maintain that we should try our utmost to bring awareness

among people regarding peaceful coexistence with the followers of other sects, religions and even with infidels and idol-worshippers. They increase the boundaries of their so-called enlightenment to such an extent that, proving all their ignorance, they sometimes say: "A religion in which there is cursing and hatred, is not a complete and comprehensive religion."

Can we say that those who are in favour of the Truth, the ultimate Reality and monotheism should not curse and express their hatred towards those who have no religion or who are idol-worshippers or those who are always trying their best to propagate and preach permissibility and irreligiousness among the people of society?!

We believe that every person faces a situation where he considers cursing and hatred to be the only useful tool for standing against falsehood and infidelity and by doing this, he not only strengthens his faith, but also rejects the actions of the infidels as being false; and doing this is a part of his God-given nature.

Cursing is in fact a slogan with deep roots; it is a cry, which emerges from the depth of one's faith and awareness. Cursing means to express one's hopelessness regarding the one who cursed and it expresses the second party being cursed and eternally rejected:

(وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ) [31]

"And My Curse shall be on you till the Day of Judgement."

Finally, what has been mentioned here is only an indication of the scientific aspects and examining the case from the angle of the discussion. However, under current conditions, when protecting and preserving Islamic unity is a priority and more important than anything else, and when it is possible that

dealing with the issue of explicit cursing can clearly cause disputes, clashes, and/or disagreements among the Muslims, one is obviously never recommended to curse those whom a group of Muslims unknowingly respect and favour; because it is more important to protect the base of Islam, for which unity among the Muslims is a must!

Conclusion

Attempts were made in this material to focus on aspects of the Commemoration of the event of 'Ashura in order to provide informative understanding of the Islamic world, endeavouring to present explanations, backed by Islamic texts, namely Qur'anic verses and substantiated narrations.

Emphasis was placed on [ziaratnamah] salutation texts and the practice of cursing, presenting opposing views concerning the justification of the permissibility of religiously acceptable cursing, in view of the amorphous double-sided general global ambivalent ethical social environment. This was achieved using different examples and situations; awakening the consciousness to the reality that an enemy cannot simultaneously be a loved and trusted friend, even if it is expert in hiding dangerous characteristics, as in the case, for example, of satans and their followers (the shayateen amongst jinn and mankind.) Aspects of cursing were defined, and the difference between [La'n] curse and [Sabb] swearing was explained. The Jurisprudential rule of cursing was presented arriving at a clear demonstration of jurisprudential reasoning, by means of which, we come to understand that one's cursing the enemies of the religion of Islam is a recommended and respected act. Discussion of relying on self-opinion and analogy (qiyaas) concluded the shaky position it has and its tendency to mislead others by not being based on reliable structure. The basis for the

religion of Islam is found in the holy texts, i.e the Holy Qur'an and the narrations.

(3)

Dignity, Rationality and Worshipping Allah in Imam Ḥussain's *(as) Martyrdom*

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Abstract

In this article the relationship of logic and Intellect in worshipping Allah, as exemplified in the actions of Imam Ḥussain's martyrdom is both presented and explained. The aims are to introduce the revolution in a rational and intellectual context; an aspect which is usually rejected, rarely analysed, and seldom examined.

Key Words: Rationality of Imam Ḥussain's (as) martyrdom, comparison between Charisma and ego, Analysing the revolution.

Introduction

A quotation from the Sacred text, the Qur'an, states:

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهْوٌ وَلَلدَّارُ الْآخِرَةُ خَيْرٌ لِلَّذِينَ يَتَّقُونَ ([32] **أَفَلَا تَعْقِلُونَ**)

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What is the life of this world but play and amusement? But best is the Home in the Hereafter, for those who are righteous. Will you not then understand?

There are numerous questions that puzzle the minds of many researchers. However, the rising question, at this stage, is whether considering the event of 'Ashura from the perspective of reason and rationality is viable. A well known saying declares the thought that rationality and intellect cannot express anything regarding the event of 'Ashura, and that it is not an incident which should even be attempted to be subject to analysis on the basis of rationality; but can only be understood by using one's heart from where it can be analysed from the perspective of love. So, according to these people, reason and rational justification should not be consulted here, and this event should only be seen from the perspective of love and the heart. Is this verdict authentic? Does it match with our religious teachings? In fact, this famous theory is void and totally invalid; and this is a very serious matter. The lovers of 'Ashura must pay attention to this affair, which is one of the secrets of the event of 'Ashura, and is "the issue of reason and rationality in society and among people and individuals."

In the Holy Qur'an, Allah the Almighty continuously explains His signs and symbols and then He says: "So why don't you ponder!?" Human beings are born and then die, but Allah the Almighty suddenly condemns people saying why do you not apply your intellect?! It is really strange if a human does not apply reason and mind, with which Allah has blessed him as a great blessing. In fact, a human being who is negligent in regards of this great blessing has never understood the meaning of human life and has never come to know the concept of true living.

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When we refer to the Holy Verses of the Qur'an along with the narrations, we find in them a great deal of matter related to reason and rationality. What is Intellect? What perfects the Intellect? What spoils and destroys the mind and retards its growth? What are the constituents of 'mind'? These are the questions and issues which we have to consider and the only way to effectively accomplish this is to refer to the Holy Verses of the Qur'an as well as the traditions.

In his book Usul al-Kafi and before starting the chapter on the Oneness of God and other doctrinal issues, Sheikh Kulayni's first topic in the mentioned book is "kitab al-aql" (the booklet regarding Intellect). This booklet is full of wonderful narrations and traditions. Just refer to the sayings of the Commander of the Faithful (as) in his short maxims. Imam Ali (as) has 258 sayings regarding the issue of "Mind or Intellect", with each of them needing a detailed discussion lasting for hours. So, it would be a great loss to walk on the path of religion while everything has already been provided for us, while we are, as yet, not benefiting from this very useful blessing (Intellect). Connection with the Holy Verses of the Qur'an and the traditions is necessary to understand the meanings, for lives to be automatically full of rationality. Despite what has been named "the manner of life" in our era, if the Holy Verses of the Qur'an along with narrations and traditions are studied, the very basic and the most important factor in a religious life is that one's life should be based on the Intellect and rationality. And if one's life is not based on the Intellect, it will never be considered a religious life, no matter whatever name a human wants to give it!

In an authentic narration, Imam Baqir (as) said:

(لَمَّا خَلَقَ اللهُ الْعَقْلَ اسْتَنْطَقَهُ)

When Allah the Almighty made "Intellect", in these narrations by "Intellect"; this refers to a power and ability with the help of which you distinguish between good and evil, right and wrong and truth and falsehood. When someone asks what caused the event of 'Ashura to occur, the only reason behind all this was because the people of those days had stopped using their minds and Intellects and did not try to distinguish between truth and falsehood. So, the Intellect is a powerful tool with which one can distinguish between truth and falsehood. Therefore, when Allah the Almighty created the Intellect, He made it speak, and blessed it with an ability to speak. Then Allah the Almighty commanded it to come forward and it came; and then Allah commanded it to go back and it went back. On this point, there is much to say about the meaning of coming forward and going back. This is why we can see, in the narrations that a human being who obeys Allah is a wise person and, on the contrary, he who does not obey Allah and commits sins is nowhere near wise. So, if someone makes his Intellect a standard for devoting his life, his Intellect will then prompt him to accept Allah's call and go towards Him by obeying and carrying out His commands. However, if he did not pay any attention to his Intellect, then he will go towards sensual desires, corruption, lewdness, wars and bloodshed. So, if we read that Allah commanded the Intellect to come forward and it did and then He commanded it to go back and it obeyed Allah's command, what irony it is that Intellect is a tool with which Allah the Almighty is obeyed. Then Allah the Almighty said: (ثُمَّ قَالَ لَهُ أَقْبِلْ فَأَقْبَلَ); Allah the Almighty said to Intellect: "Among all creatures which I have created, the angels who always and perfectly worship Allah the Almighty, this world, celestial beings, matters and all other things – this is really a big

complement – Allah addresses the intellect and says to it: 'Among all these things, that which is dearer to me is you.' This saying shows how much importance Allah has given to intellect, and then Allah the Almighty says a sentence even more important than the above previously mentioned lines:

(ثُمَّ قَالَ وَ عِزَّتِي وَ جَلَالِي مَا خَلَقْتُ خَلْقاً هُوَ أَحَبُّ إِلَيَّ مِنْك);

'Allah says: "I make you more perfect in him whom I prefer among My servants," because the more perfect one's intellect is, the more he will obey Allah the Almighty and seek His nearness.'

Also, from the narrations we come to understand that wherever there is intellect, good qualities also generate and flourish in that specific individual. However, if we do not pay attention to "intellect", our chastity will vanish, our dignity will be removed, our pride will perish, and –instead- oppression will come to prevail. This is what we understand from the following narration narrated from Asbagh bin Nabbata when he said:

"The Commander of the Faithful (as) said that Gabriel (as) descended to Adam (as) and said to him: 'I have been commanded to ask you to choose one of three things.' Adam (as) asked: 'What are these three things, one of which you are asking me to choose?'

Gabriel (as) then said: "Intellect, chastity and religion," and he asked him to choose one of the three. "I have chosen intellect," said Adam (as). Then Gabriel (as) said to chastity and religion: "Adam (as) has chosen intellect, so you two should leave now." But the two said to Gabriel (as): "Allah the Almighty has commanded us to be wherever there is intellect." Then Gabriel (as) said to them: "Fine. If you have this mission, then be with him." It means that wherever there is intellect, there is also religion. The narration of "he who does not have intellect, does not have religion either," is based on the same

narration. And wherever there is intellect, there is chastity, like it has been said: "he, who does not have intellect, does not have chastity either."

Thus, intellect is the most beloved creation of Allah. And Allah the Almighty makes his intellect perfect in whomever He loves the most. Here we need to see what the base for the perfection of the intellect is. And wherever there is intellect, all good and favourable human qualities are also present. In a number of other narrations, we read that a wise man is he who is contented. In other words, a greedy person has nothing to do with intellect, but he who is wise and applies logic is always satisfied with whatever Allah has given him from the wealth of this world. Such a person is pleased with whatever position and rank Allah the Almighty has given him. These things are, as said in our era, different codes with which to understand humanity! Let us think for a while about ourselves; is there any satisfaction and willingness in our lives or not? If we are not satisfied then it means that we are not benefiting from our intellect and mind!

He who is a wise person is always thankful to Allah the Almighty. According to the narrations, one of the most important qualities which the divine guardians are always seeking is certainty. It has been mentioned in the narrations that he who uses his mind and applies logic will reach the level of certainty, but whoever does not benefit from his intellect, will never get to the level of certainty. In short, without intellect and without applying logic, no one can ever reach the level of certainty and the level of total submission to Allah the Almighty. Obeying Allah is one of the signs of perfection of the mind, and this is one of the most important things which we have to understand. Imam Ḥussain (as) said: "The intellect does not become perfect except by following the Truth". The

intellect becomes perfect only when someone follows and applies it. In other words, those who always search for the Truth and follow it are wise people, and those who serve with their lives on the battle-fields are the wisest people of them all. Imam Ḥussain (as) is the wisest person of all times. So are our martyrs.

From the time of the Prophet of Allah (sawas) and the Holy Imams (as), during all crises, a number of people have been martyred on the battle-fields. Some people would say they gave their lives for no reason, they were not wise people, and they should have stayed and continued with their worldly lives. However, this saying is against religious logic and in contradiction with the logic of Imam Ḥussain (as). This is something very important; it should not be said that it was Imam Ḥussain's (as) love for Allah the Almighty which brought him to the battle-field of Karbala, because if it was only his love for Allah, then no one could question the need to follow him and his path, because love does not obligate others to follow identical action. Someone loves his beloved (Allah the Exalted the High) and passing his spiritual stages, he reaches a very high position. His deed is not able to be followed by others in this sense! So, some people interpret the event of 'Ashura in this way and then are suddenly faced with hundreds of questions, and then they attach a number of superstitions, innovations and extra fixations to this event. Based on this interpretation they say: If the issue is based on love, then we can do whatever we want; we should leave our religion, we should pay no attention towards the dictates of our intellect and mind, and what we have to do is to take commands from our love and see what it wants from us!

This is superstition, which renders the event of 'Ashura passive.

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To introduce the event of 'Ashura to the world, requires relying on its rational aspect, and informing others that Imam Ḥussain's (as) martyrdom and the martyrdom of his six-months old child was based on a strong Intellectuality and reason. In short, in the religion, following and obeying Allah is to perfect the intellect and mind. A person sitting in his house has nothing to do with whether the religion is being removed or not, if there is any attack or not! Such a person is not an intelligent or wise person. A wise person is he who comes onto the battle-field, shouts at enemies, defends the religion and gives his life when it is necessary.

Imam Ḥussain (as) said to Mu'awiah: "And the intellect is not perfected but only through obeying the Truth!" O you, if you want your intellect to get to the highest level in this world, there must not be even a small distance between you and the beasts. We are happy thinking that the only distinction between us and the beasts is that we have intellect and logic and they do not. However, if we do not apply reason nor use our minds, then what will be the difference between us and them?! It is like someone who has a torch in the dark while another person does not. If the person with the torch fails to turn it on, then what is the difference between him and the one who has no torch? In this case, the torch is superfluous! The intellect must grow. A Muslim should measure how much his mind and intellect have grown when compared to the previous day. This is the reason for his living and honour; the reason of his growth and higher spiritual position. The intellect does not become perfect but only through following the Truth.

Imam Sadiq (as) said: "There is no difference between faith and infidelity but lack of intellect." In other words, what passes through a person from the land of faith in the land of infidelity is his ignorance and lack of applying reason. So, if

someone does not benefit from his intellect in the right manner, he will deviate from the right path. If he does not benefit from his intellect in the right manner and inclines towards his sensual desires, he will be put in the circle of infidelity. So, that which makes a human being stay in the field of faith is his intellect.

People nowadays are working on a topic of "how to live." This is a very important topic for our society. But they need to pay attention to this fact, too. Our society, although it is an Islamic society and a revolutionary one, still has a huge gap distancing us from a real religious life. So, what we need is to do is to make our intellect become the centre of our deeds. This saying has been narrated from the Prophet of Allah (sawas) as well as from the Holy Imams (as) several times. Someone was in the presence of the Prophet of Allah (sawas) and was praising a person for being nice as he spends all his nights offering mid-night and supererogatory prayers and never abandons this habit, and that he goes for pilgrimage to Hajj every year and observes fast during all the days of the year and so on! However, the Prophet of Allah asked him: "How is his intellect?" This is very strange! Asking what the level of his intellect and reasoning was! Does he use his mind in his daily life? If someone uses his intellect, is it then his intellect telling him how to strengthen his connection with Allah? If this is the case then it is his intellect, itself, which tells him not to hurt and cause trouble to others.

Through a very important narration, Imam Baqir (as) narrated from the Prophet of Islam (sawas): "Allah is not worshipped with anything greater than intellect!" Thus the more a person uses his intellect, the more he will obey and worship Allah. The more a person benefits from his intellect, the greater he will worship Allah, and in different fields (individual, social and political) of his life. He then continued: "And a faithful believer will not be considered wise unless he has ten qualities."

A believer hankering for wisdom, therefore, must firstly inspire people to become hopeful of him doing them a favour. He should be constantly on the look out for opportunities to do good deeds and provide for people's welfare; always wishing to do favours for others. All his hopes should culminate in contemplating what kind of good deeds and wellbeing he can do to benefit others.

The second thing is that he should not commit injustice and damaging actions to others. He should never try to do injurious things to others. If someone does him a small favour, a wise person treats it as a huge favour, and makes it known as such!" A wise person never belittles even the humblest of others' good deeds and treats them as great favours. On the contrary, a wise person considers his own deeds to be negligible, no matter their size. Such a person says: "Although I have been offering midnight prayers for fifty years, I have still not done anything notable!" And, "Although I have been working for the Islamic Revolution for thirty-years, I still have done nothing for it!"

Imam Khumeini (may his soul rest in peace), despite all his scientific services and all the work which he did not only for the people of Iran, but for the people of the world and despite the great revolution which he brought, still said, during his last days: "O Allah, forgive me if I have done something wrong and if I have committed mistakes!" i.e. He was saying that he had done nothing notable! This is wisdom and this is Intellectuality! If someone who has done a small amount for others but always tries to remind them about it, it shows that this person has not used his intellect but rather completely neglected it.

Such a person (who regards himself as not having done sufficiently numerous good deeds) always seeks knowledge and never gets tired of so doing. Families, especially the parents

must seek knowledge more than anyone else. The level of knowledge for families must rise and become increasingly higher. Knowledge is one of the most important things in our lives. We must learn our teachings, religious rules and beliefs in the best possible manner. I should say that what our religious society wants from us has not yet been provided. A wise person is he who, when getting up in the morning, wonders what he should learn today. 'What Holy Verse, Hadith or ethical point should I learn today?' Such a person looks for real honour and dignity with Allah the Almighty. So, if he is apparently not honoured in this world and many people do not pay any attention to him here, even so, his attitude is more important for him. To him, being poor is more valued than becoming rich. Till it reaches to the tenth point saying:

".والْعَاشِرَةُ وَ مَا الْعَاشِرَةُ لَا يَلْقَى أَحَداً إِلَّا قَالَ هُوَ خَيْرٌ مِنِّي وَ أَتْقَى"

'He would not encounter anyone, unless he feels that he must be better than me.'

Such a person considers everyone better and more pious than him. Explaining this point, Imam (as) says: "Finally, people other than this person, are divided into two groups: In the first group come those who are really better and more pious than him and before whom he should show humility, and say, 'O Allah, make me like them'; but the second group consists of those people who are apparently corrupt, but a really wise person should also consider them better than himself. In the narration it suggests that the end of this corrupt person might be good whereas the end of the person himself may not be. This is because of reason and intellect. Being worried and always thinking about the end of his life is what makes a person consider others to be better than him and gives them preference over him. The 258 wise short maxims of Imam Ali (as) are related to intellect. It would be excellent if a person reads one of

these wise sayings each day and considers what has been said in it. One is: "The reason behind corruption of the mind is love for the world." You can see that the event of 'Ashura came into being as a result of love for the world, and love of the city of Ray, gold and silver. Although they were sure and absolutely certain that Imam Ḥussain (as) was on the correct side, and knew that he was the grandson of the Prophet of Allah (sawas), they still neglected what their minds were telling them. It was their love for this world which destroyed them. On the other hand, Imam Ḥussain (as) who had completely distinguished between Truth and falsehood, for instance when Ali Akbar (as) asked his father (as):

"يَا أَبَتِ لَا أَرَاكَ اللهُ سُوءاً أَ لَسْنَا عَلَى الْحَقّ. قَالَ: بَلَى وَ الَّذِي إِلَيْهِ مَرْجِعُ الْعِبَادِ. قَالَ: فَإِنَّنَا إِذاً لَا نُبَالِي أَنْ نَمُوتَ مُحِقِّين."

'O, Father, may you never encounter any evil, aren't we on the Right Path? The Imam (as) replied: I swear by God, the Almighty (swt), that we are on the Right Path. To which Ali Akbar (as) replied: Then we would never care, if we were to die following the truth.'

Imam Ḥussain (as) was sure that he had no other option to save the religion of Allah, but to be martyred along with his children and companions and let his household be taken as captives. He did all this only for the purpose of saving the religion. So he came to the battle-field with complete awareness and was not doubtful about anything even for a single moment. "Intellect does not become perfect except by following the Truth." Let us see what the Truth is. If we really want our intellect to become perfect, we should always, and under all situations, seek the Truth and how to follow it. In the same narration, when Imam Ḥussain (as) said this to Mu'awiah, Mu'awiah accepted and acknowledged the fact by saying: "You

are the people whose hearts are filled with nothing but the Truth."

There are a lot of Verses and narrations which mention the intellect, perfection of intellect, the means of perfection of the mind, its hurdles and the causes of corruption of the intellect. There are many Verses and narrations discussing this issue, and we see that Allah the Almighty says that 'I have never created anything dearer to Me than mind' and that He says that 'whomever I like I perfect his intellect.' So, by keeping this in mind, how can we say that, in Imam Ḥussain's (as) revolution, mind and intellect had no role to play at all, and that the Holy Imam (as) came onto the battle-field solely because of his love for Allah the Exalted the High! This is wrong and is one of the most dangerous deviations which has taken place about the event of Karbala; that we come to base Imam Ḥussain's (as) action on something (love) which is not a standard for others to follow his deed. However, it is completely correct if we base Imam Ḥussain's (as) action on the basis of intellect and say that if Imam Ḥussain (as) brought Ali Asghar (as) onto the battle-field, even that was a completely Intellectual step, and it was not based on his love for Allah. Unfortunately, what we observe in the verses of some of the poets is that they sometimes want to explain the event of Karbala based on things other than intellect and logic. I believe this is one of the worst deviations which has come into being related to the event of 'Ashura. We must tell the people that Imam Ḥussain's (as) movement was based completely on logic and intellect. This is intellect, which compels someone to obey Allah; it is his mind which compels him to go to the battle-field and be martyred. Our martyrs, too, devoted their lives on the basis of logic and rationality. Those giving their lives in the way of Allah as

martyrs are the wisest of people, for they have reached the highest level of rationality.

If we are still living, it means that we have not used our minds in the best manner and we have not brought our Intellect onto the battle-field and have not taken it to the level of perfection; we have not reached the peak of Intellectuality. When the day comes that we will use our minds in the best manner, many superstitions and deviations will be removed forever.

السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللهِ وَ عَلَى الْأَرْوَاحِ الَّتِي حَلَّتْ بِفِنَائِكَ عَلَيْكَ مِنِّي سَلَامُ اللهِ أَبَداً مَا بَقِيتُ وَ بَقِيَ اللَّيْلُ وَ النَّهَارُ وَ لَا جَعَلَهُ اللهُ آخِرَ الْعَهْدِ مِنِّي لِزِيَارَتِكَ السَّلَامُ عَلَى الْحُسَيْنِ وَ عَلِيِّ بْنِ الْحُسَيْنِ وَ عَلَى أَوْلَادِ الْحُسَيْنِ وَ عَلَى أَصْحَابِ الْحُسَيْنِ).

Peace be upon you, O Aba-Abdullah and upon the souls that gathered in your courtyard. Peace of Allah be upon you from me forever as long as I exist and as long as there is day and night.

May Allah not cause this visit to be the last of my visits to you all.

Peace be upon al-Ḥussain, upon Ali ibn al-Ḥussain, upon the sons of al-Ḥussain, upon the companions of al-Ḥussain.

The sufferings of these days are the sufferings of the imprisonment of the Household (as). When someone considers the event of Karbala, each of its sufferings has a different agony in it. Ali Asghar's (as) suffering makes us weep wholeheartedly, Ali Akbar's (as) suffering has its own distinct pain and the pain of the Household (as) being taken as captives is distinctly different from the first two.

A group of worried women and children experienced great pain and heart-wrenching difficulty in a single day. The people in this apprehensive group were forcefully ordered to

stay by the place of execution and by the severed fragmented corpses of the martyrs. This is a painful experience. It is recorded in the pages of history that two days had passed after the event of 'Ashura and Hazrat Zaynab (as) had not seen Imam Ḥussain (as). When she was taken to the entrance of Kufah as a captive, she suddenly glanced at a bamboo pole and, on the top of it, she saw the head of Abu Abdullah al-Ḥussain (as). She cried and said:

يَا هِلَالًا لَمَّا اسْتَتَمَّ كَمَالًا غَالَهُ خَسْفُهُ فَأَبْدَا غُرُوبَا
مَا تَوَهَّمْتُ يَا شَقِيقَ فُؤَادِي كَانَ هَذَا مُقَدَّراً مَكْتُوبَا
يَا أَخِي فَاطِمَ الصَّغِيرَةَ كَلِّمْهَا فَقَدْ كَادَ قَلْبُهَا أَنْ يَذُوبَا
يَا أَخِي قَلْبُكَ الشَّفِيقُ عَلَيْنَا مَا لَهُ قَدْ قَسَى وَ صَارَ صَلِيبَا
يَا أَخِي لَوْ تَرَى عَلِيّاً لَدَى الْأَسْرِ مَعَ الْيُتْمِ لَا يُطِيقُ وُجُوبَا
كُلَّمَا أَوْجَعُوهُ بِالضَّرْبِ نَادَاكَ بِذُلٍّ يَغِيضُ دَمْعاً سَكُوبَا
يَا أَخِي ضُمَّهُ إِلَيْكَ وَ قَرِّبْهُ وَ سَكِّنْ فُؤَادَهُ الْمَرْعُوبَا
مَا أَذَلَّ الْيَتِيمَ حِينَ يُنَادِي بِأَبِيهِ وَ لَا يَرَاهُ مُجِيبَا

Translation: "O Crescent Moon! When you reached your level of perfection, an eclipse suddenly stole you and you disappeared. O my brother, my beloved brother! I never thought that such a thing would happen to us and that we would be taken as captives as part of our fate. Umm Ayman had already told me everything but still I did not think that we would be taken as captives as part of our fate. O my brother! It has now been several days since your little daughter has not heard your voice. O brother, her heart is about to be pierced and melted." There is no power and no strength except with Allah.

Conclusion

In the above discourse, the relationship of logic and Intellect in worshipping Allah, particularly as exemplified in the actions of Imam Ḥussain's (as) martyrdom was presented and explained. Introducing the revolution in a rational and intellectual context, it was expounded using relevant authentic narrations in relation to the event at Karbala. As narrated by Imam Baqir (as) who narrated from the Prophet of Islam (sawas): "Allah is not worshipped with anything greater than Intellect."

Imam Ḥussain's (as) movement was based completely on logic and intellect. It is intellect which compels a person to obey Allah. It is his mind which compels him, when called for, to take to the battle-field.

In stressing and elucidating the importance of intellect, with particular reference to Imam Ḥussain's campaign, its rational aspect, which is often passed by unnoticed, unknown, rejected, rarely analysed or studied, and seldom examined has been suitably introduced.

(4)

The System of Arbaʿīn in the Struggle and Aspiration towards an Ideal Society[33]

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Abstract

This article presents a workable view of a progressive realisation of positive preparation towards an ideal society. This is done by introducing an awareness of the system of Imamate to a largely uninformed world. Essential to this is recognition of the qualities of an Imam, and this is also provided, via references to religious narrative texts as well as from the Qur'an. This is accomplished with the help of practical recommendations, discussions and proofs backed up by history.

Keywords: Jamkaran mosque, ziarah of Arbaʿīn, the reality of Imamate, Imamate, Imam Ḥussain (as), Arbaʿīn

Introduction

For the last few years, the issue of Arbaʿīn has blessed the Shi'ah with a new light of hope, and has introduced Shi'ah to the world with the very bright aspect of being Ḥussaini. Thus, it is essential to deal with this vital opportunity and we must benefit from its very capaciousness.

It is essential to consult the religious texts and see this issue from the viewpoint of the religion to ascertain which part of history is important in this regard and what is the responsibility of religious people in all of this.

In our religion, no rule is stronger than the reality of Imamate, and no reality is deeper than it. Allah the Honourable the High said to His beloved Prophet Muhammad (sawas): "وَ إِنْ لَمْ تَفْعَلْ فَما بَلَّغْتَ رِسالَتَهُ"[34];

If you did not you would not have fulfilled and proclaimed His Mission:

It means that what we have to reach in religion is impossible except through Imamate. What human beings have to reach for their growth and perfection is nothing other than the reality of Imamate. Everyone, every group, every society, every nation that establishes a relation with this reality will have a purified life and the greater their relationship is with it, the more plain sailing will their path to prosperity be; conversely, the more they distance themselves from it, the more will their sufferings, disorders, hardships, ignorance and impurities increase.

Today, the religion has entered an era where, with the blessing of the system of the Islamic Republic and relying on the issue of Guardianship of the Jurist, we are introducing Imamate to the people. Our revolution was not only to change one political system to another political system, but it is a spiritual and divine revolution and its spiritual aspect is that, with the blessing of this revolution, we can introduce Imamate to the world.

The late father (may his soul rest in peace) of Ayatollah Fadhil Lankarani used to say: "If someone asks me what is the

most important achievement we have attained through the Islamic Revolution," and he said this 20 years before current issues had come into being; "I think the most important achievement we have made through the Islamic Revolution is the introduction of Shi'ah to the world." If we interpret his statement, we can say that it means the introduction of Imamate; so all that needs to be done is to introduce Imamate globally.

Even the topic in which we say that we are looking for Imam Mahdi's (as) universal government, is not only on account of the fact that we want the devils to be removed by him or cruelty to disappear via his hands, because this is only one side of the coin. Our main need is that we want the reality of Imamate to be observed by the world.

According to our belief, with the blessing of Imamate, all things will change such as the sky, the earth, the human beings and all other creatures. It is a part of our beliefs that with the appearance of Imamate, knowledge and science will experience a unique progress, the Intellect and mind will grow with its blessing, and that both the heavens and earth will produce their best, which will occur only with the blessing of Imamate.

It is befitting that we should benefit from Arbaʿīn as a means to introduce Imamate to the world, and we should make plans, think and work on this project. All praise belongs to Allah, a great change has come and every year, the number of pilgrims going to Karbala exceeds that of the previous year. Many people go on this pilgrimage on foot so that they reach the pilgrimage of Imam Ḥussain (as) on the day of Arbaʿīn. Is this because, in a narration, Imam Hassan Askari (as) said:

"عَلَامَاتُ الْمُؤْمِنِ خَمْسٌ . . . وَ زِيَارَةُ الْأَرْبَعِين".

"The Signs of a good Believer are five ...and visiting Imam Ḥussain (as) [Ziarah] at the day of Arbaʿīn"

This is it. This is true; but when we see such a huge number of people walking on foot towards the holy shrine of Imam Ḥussain (as) on the day of Arbaʿīn, we find that the main message in this is that Imam Ḥussain's (as) pilgrimage is the centre and axis which includes both Imam Ḥussain (as) and Imam Mahdi (as) who will come and avenge his martyrdom.

Thus, the event of 'Ashura is completely in accordance with 'al-Mahdi' as a phenomenon; he who will extract revenge for Imam Ḥussain's (as) martyrdom is none other than Imam Mahdi (may Allah hasten his reappearance). So, we must not question the length of the journey from Najaf to Karbala. How many steps are there in a meter? How many rewards of Major and Minor Hajj are there for every step taken in this way? And then we come and start counting and comparing this according to present facilities and how many rewards of Major and Minor Hajj are there for every pilgrim? This aspect of this issue is less highlighted and weak. If we are successful in explaining Imamate and if we are successful in taking mankind a step nearer to Imamate, this will be the real grace and a very immense one indeed.

Allama Majlisi (late) has recorded in Bihar al-Anwar, vol. 54, p. 344 that Maytham Tammar has said: "I, along with a group of Shi'ah, was sitting in the presence of the Commander of the Faithful (as). A soldier sent by Mu'awiah entered our gathering and started praising Mu'awiah among us. Then he addressed the Commander of the Faithful (as) and said to him: 'I have brought a letter to you from someone who can shake mountains. He is someone who knows the Book of Allah by heart from the beginning until the very end. His knowledge is vast. He speaks more fluently than you and is more deserving for the post of caliphate than you.' Then he asked the

Commander of the Faithful (as): 'Answer me without a single unreal word which apparently seems to be true! Answer me relevantly.' The Imam (as) was very angry. Then he said to Ammar:

" إِرْكَبْ جَمَلَكَ وَ طُفْ فِي قَبَائِلِ الْكُوفَةِ وَ قُلْ لَهُمْ أَجِيبُوا عَلِيّاً لِيَعْرِفُوا الْحَقَّ مِنَ الْبَاطِلِ وَ الْحَلَالَ وَ الْحَرَامَ."

Ride your camel and go all around in Kufa and ask them to answer to Imam Ali, so they know the truth from the False, and the legal (Halal) from the illegal (Haram).

When someone considers this issue, he begins to realise how important this problem is! The Commander of the Faithful (as) did not answer him; rather he addressed Ammar and said to him: "Sit on the back of your camel and go among the different tribes of Kufah. Ask them to come, and tell them that Ali (as) wants to talk to them and distinguish between right, good and evil and between permissible and impermissible." Ammar obeyed his command and went towards different tribes, calling them in such a manner that a throng of people came, creating the scene of the Day of Judgment. People were gathering from everywhere; because Ammar had conveyed Imam's (as) message in such a manner that all the people were astonished and wanted to know what had happened.

Imam Ali (as) went to the pulpit and said: " رَحِمَ اللهُ مَنْ سَمِعَ فَوَعَى"

"God's mercy upon whoever listens and becomes aware."

First he prayed for them that Allah's blessing may be bestowed upon whoever hears these words, memorizes them and puts them in his heart and mind. Such was the importance of the enlightenment that Imam Ali (as) was about to give them. Then he said:

"أَيُّهَا النَّاسُ مَنْ يَزْعُمُ أَنَّهُ أَمِيرُ الْمُؤْمِنِينَ وَ اللهِ لَا يَكُونُ الْإِمَامُ إِمَاماً حَتَّى يُحْيِيَ الْمَوْتَى أَوْ يُنْزِلَ مِنَ السَّمَاءِ مَطَراً أَوْ يَأْتِيَ بِمَا يُشَاكِلُ ذَلِكَ مِمَّا يَعْجِزُ عَنْهُ غَيْرُهُ".

O People, the one who claims that he is the Leader of the Believers (Amir al-Mu'mineen), I swear by Allah he is not an Imam(leader), until he brings the dead to life or makes the sky rain or does a Miracle that no one else can do.

"Which of you think that Mu'awiah is Commander of the Faithful? Mu'awiah is saying that he is the Commander of the Faithful and Allah's proof. An Imam is someone who has divine power with him. He can make the dead alive," so, when we say that the Infallible Imams (as) are Allah's Absolute Words, we mean that all realities and qualities which were given to the prophets (as), are also given to an Imam (as). If Jesus (as) could bring a dead body back to life, our Imams (as) can do it even more easily. "An Imam (as) is someone who can cause the heavens to rain. This is something which others cannot do."

Then the Commander of the Faithful (as) continued: "You know that I am the Remaining Sign, the Absolute Word and the Perfect Proof of Allah." Each of these words needs to be discussed in detail.

Despite it being now more than thirty years since our Revolution, and our Revolution is also a sign of Imamate, we have still done nothing about Imamate during all these years. The religious schools (Hawzahs) have not worked in the way they needed to! Certainly there is much in our texts, which is still remaining as they were and has not been mentioned and propagated on the social media, in religious schools (Hawzahs) or other cultural centres.

Imam Ḥussain's (as) Revolution: Rituals and Inspiration

Last year, one of the scholars of al-Azhar University met Ayatollah Fadhil Lankarani and asked him: "What do you think, what is the solution of the issue of those [takfirist] who consider all other Muslims to be disbelievers under these conditions?" Ayatollah Fadhil Lankarani replied to him: "The only solution is to return to Imamate and the Household (as) as the only axis so that all our issues are solved. You have left this axis and, as a result, all these new groups have come into being from among you and not from us."

To continue, the Commander of the Faithful (as) said:

" وَ اللهِ لَوْ شِئْتُ لَمَدَدْتُ يَدِي هَذِهِ الْقَصِيرَةَ فِي أَرْضِكُمْ هَذِهِ الطَّوِيلَةِ وَ ضَرَبْتُ بِهَا صَدْرَ مُعَاوِيَةَ بِالشَّامِ;"

If I wish, I will draw forth my hand over this lengthy distance of earth from Kufah to Syria, where Mu'awiah is living, and will slap him on his chest with it; I can grasp him by his beard and bring him here." And it is in the narration that the Imam (as) did so.

A person who had come from Syria said something. The Commander of the Faithful (as) ordered the people to gather and explained to them the most important issue about who is an Imam (as).

If we want to solve the problems of society and of human beings, and if we really want to have progress and move to a direction where Allah's promises are fulfilled and the faithful rule the earth, this is possible only when Imamate is introduced to the world, otherwise, it is not possible.

Ayatollah Fadhil Lankarani commented on the fact that there are people who say that Imam Mahdi's (as) reappearance is very near and many of the signs of his reappearance have become apparent. In answer to this, he questioned the amount of knowledge that the Iranian people actually have about Imamate,

stressing that it is not viable to give a diminutive answer. It is not possible or wise to forecast to the countries of the world that such and such a thing will happen in Syria, such and such thing will happen in Yemen and in this way, the world will keep moving towards Imam's Mahdi's reappearance. All Glory is with God! This is how they say it! But the most important thing about reappearance is "knowing our Imam".

So, when working on the issue of Imamate and a great number of people of the world come to know about this issue, we can say that the conditions necessary for the Imam's (as) reappearance have been provided. Otherwise, if the issue of introducing Imamate is not solved, no conditions are provided for the Imam's (as) reappearance.

The other point is that in one of the paragraphs of ziarah of Arbaʿīn, the issue of "rij'ah" (returning) is there. We say:

"لِيَسْتَنْقِذَ عِبَادَكَ مِنَ الْجَهَالَةِ وَ حَيْرَةِ الضَّلَالَة."

(To save your people from Ignorance and Misguidance)

We need to see how important the issue of rij'ah is in our doctrinal affairs and in the affairs pertaining to the faith of our people. We have not worked on this issue yet. In another narration, it says: "He who doesn't have faith in our rij'ah, is not a Shi'ah at all."

No one has worked on this matter. A relevant survey should be done and the Shi'ah should be asked how strongly they believe in the matter of rij'ah. We recite about it in the ziarah of Arbaʿīn, but we recite it only with our tongue. Let us come and explain ziarah of Arbaʿīn on the event of Arbaʿīn itself. Let us come and say to the people that the real importance of walking on foot is that our ignorance should be removed, because this is why our Imams (as) were sent to us.

I think we must work on this issue very seriously. This great building of Jamkaran, with all its dignity and greatness which it has gained during the last few years, should be a means for the people to increase their knowledge about Imamate, while they come here. It is no longer the ruling period of Bani Umayyah or Bani Abbas when whoever spoke about the Imams (as), used to say: "He is exaggerating!" These are not lies and exaggerations, but the truths and realities which have been recorded in our religious texts as well as in the Qur'an.

One of the doubts which has been created in our minds is that Imamate is one of the secondary rules in Islam, while the reality is that Imamate is one of the fundamentals of religion. We believe that when Allah the Almighty says: (وَ إِنْ لَمْ تَفْعَلْ فَما بَلَّغْتَ رِسالَتَهُ), it means that the total Oneness, prophethood, hereafter and all religious rules are due to Imamate. The Prophet of Allah (sawas) explained about the Oneness of Allah, prophethood, hereafter and other secondary religious rules, but Allah the Almighty is saying that if Imamate was not there, all other things have no meaning and perish; because Imamate is one of the fundamentals of our religion. Even dividing these into fundamentals of religion and fundamentals of faith is a wrong distribution. Imamate is one of our fundamentals. The reason behind why the Shi'ah say that, without believing in divine guardianship, offering prayer is not accepted, has its roots in the same Holy Verse. It is not that we should say; there is a narration in al-Kafi, saying:

" بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ الصَّلَاةِ وَ الزَّكَاةِ وَ الْحَجِّ وَ الصَّوْمِ وَ الْوَلَايَةِ وَ لَمْ تُنَادَ بِشَيْءٍ مَا نُودِيَ بِالْوَلَايَةِ ."

Islam is built on five pillars, the prayers, giving Alms, Hajj to Mekkah, Fasting, guardianship of the Ahlul Bayt, and you did not call for anything better than that.

This narration is important in its own place, but the root of saying that without having faith in divine guardianship, prayer is not accepted, is in the above mentioned Holy Verse.

The higher one's understanding and faith is in divine guardianship, the more accepted are his prayers, jihad, fasting, and all his other obligations as well as the essence of all these; because of Imamate. So it is crucial to work on the issue of Imamate. In these gatherings, we should talk about the issue of Imamate and present a solution to the world and a method regarding the era of the Imam and actively contemplate what should be done to facilitate the people of our society to understand the Imamate in a more beneficial manner.

Conclusion

This progressive realisation of the positive preparation for a just society is achievable by introducing the necessity of bringing an awareness of the system of Imamate to a largely uninformed world. Before this, and essential to it, is a realistic recognition of the qualities of an Imam. This can be provided, via references to religious texts as well as from the Qur'an. Without knowledge of this vital element, the process cannot advance and can be seriously sabotaged with impersonation, creating mischief, as has happened in the past. However, identification of qualities of an Imam can be accomplished with reference to the Qur'an, and with the help of religious texts and proofs backed up by history.

In the words of Imam Ali (as): He is not an Infallible Imam, until he brings the dead to life, makes the sky rain or performs a Miracle that no one else can do.

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Preparation for the Days of Mourning the Anniversary of Imam Ḥussain's *(as) Martyrdom*[35]

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Abstract

As preparation for mourning Imam Ḥussain's (as) Martyrdom, this article voices appreciation for martyrs in general and parallels Imam Ḥussain (as) and his martyrs with others, including those of Iran and the disabled [janbazan] of the Holy Defence. Defining Allah's Word, the Commander of the Faithful (as) and the importance of recognising the Imams is also stressed and enlarged upon. As well as the role that intention plays in religious deeds, mention is also made of the most virtuous person ever martyred.

Key Words: Rituals, Practice on commemorating 'Ashura', Philosophy of the Revolution, Status of Ahlul Bayt.

Introduction

The Qur'an states as follows:

(وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ إِنَّهُمْ لَهُمْ الْمَنصُورُونَ وَإِنَّ جُندَنَا لَهُمْ الْغَالِبُونَ)

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'Our Word has already been previously passed to Our Servants sent (by Us) that they would certainly be victorious. And that Our forces— they surely must conquer.'

This is an important and honourable gathering. The main reason for organising this gathering is to facilitate preparation to enter into the month of Muharram al-Haram and mourning for Aba Abdillah al-Ḥussain (as), and, in the meanwhile, to honour the memories of martyrs of the Holy Defence, who are like the helpers and companions of Imam Ḥussain (as). The presence of the respected families of the martyrs as well as our beloved [janbazan] disabled who are also among us, assure us with the good news that our revolution is alive and will live long. In other words, their presence among us shows that revolution is still alive and still proceeding in the right direction.

When analysing the Holy Verses of the Qur'an and narrations, we find a term [kalimah Allah] Allah's Word which is one of the very meaningful valued concepts and these Qur'ani and narrative concepts are meaningful only in the light of the school of the Household (as). In the last prostration (sajda) of the Ja'afar Tayar prayer, we recite:

" اللَّهُمَّ إِنِّي أَسْأَلُكَ بِمَعَاقِدِ الْعِزِّ مِنْ عَرْشِكَ وَ مُنْتَهَى الرَّحْمَةِ مِنْ كِتَابِكَ وَ اسْمِكَ الْأَعْظَمِ وَ كَلِمَاتِكَ التَّامَّةِ الَّتِي تَمَّتْ صِدْقاً وَ عَدْلًا."

'O Allah, I ask You by the glory of Your throne and by Your greatest mercy from Your book and Your best name and Your ultimate word which has been fulfilled truthfully and rightfully.'

In [ziyarah] the salutation text of Imam Ḥussain (as), when we address the Imam's (as) companions, we recite:

" السَّلَامُ عَلَيْكُمْ أَيُّهَا الرَّبَّانِيُّونَ أَنْتُمْ لَنَا فَرَطٌ وَ نَحْنُ لَكُمْ تَبَعٌ وَ أَنْصَارٌ أَشْهَدُ أَنَّكُمْ أَنْصَارُ اللهِ جَلَّ اسْمُهُ وَ سَادَةُ الشُّهَدَاءِ فِي الدُّنْيَا وَ الْآخِرَةِ صَبَرْتُمْ وَ

اَحْتَسَبْتُمْ وَ لَمْ تَهِنُوا وَ لَمْ تَضْعُفُوا وَ لَمْ تَسْتَكِينُوا حَتَّى لَقِيتُمُ اللهَ عَزَّ وَ جَلَّ عَلَى سَبِيلِ الْحَقِّ وَ نُصْرَةِ كَلِمَةِ اللهِ تَعَالَى التَّامَّةِ";

'You are Allah's helpers and the master of martyrs both in this world and in the hereafter. You did not show any kind of laziness and weakness in the Way of Allah and you did your best to uplift the religion of Allah. You stepped in the way of the Truth and helped the ultimate word of "Truth".'

The martyrs rose up for the purpose of helping the ultimate words of Allah, for helping the religion of Allah, for defending the religion of Allah, for promoting good and preventing evil. These are the terms which you have heard many times. These terms have evidence in Imam Ḥussain's (as) revolution as well as in our own beloved Islamic revolution.

The righteous who passed away leaving behind so much for us to be proud of, no matter how much we praise them, still deserve more; they played their role in the Holy Defence in the best possible manner. Why did they do this? They did this because they wanted the religion of Allah to be protected. They did this to carry out their responsibility regarding promoting good and preventing evils, and they did this to fight cruelty. The reason behind our Revolution was that cruelty can be removed and the religion of Allah should rule everywhere. But what does it mean by the victory of "Allah's Word", when used just as a slogan? What is "Allah's Word"? In order to understand the depth of Muharram and 'Ashura, and if we want to deal with the least right of our dear martyrs in such gatherings, we must see what they had understood and what they had been looking for.

If Imam Khomeini (ra) insisted that you must read the martyrs' written testaments, it is not because the Imam wanted you to read their apparent conditions mentioned in their testaments and carry them out accordingly, but, by reading

these letters, we should come to extract from them the real secret which strengthens a simple human being and causes him to resist his enemies; and, once we have extracted it, we should convey and thus transfer it to our next generations.

These are the realities of Muharram and 'Ashura. Imam Ḥussain (as) was Allah's Word, the Commander of the Faithful (as) was Allah's Word, Jesus Christ (as) is Allah's Word. In the Qur'anic tradition, Allah the Almighty has mentioned some affairs as Allah's Word. The religious rules are Allah's Word, religious rights and teachings are Allah's Word; but among all these, the Absolute Word of Allah is none other than the Infallible Imams (as). This is a very important point and although we need to understand its depth, this is not possible for people like us.

The Shi'ah beliefs and teachings are so impressive that the status of all global schools seem below them. We believe that Allah the Almighty has certain Words and these Words have different levels. The Word with highest level and rank among all Words of Allah, which is also known as the Absolute Word, are the Infallible Imams (as). In a narration, Imam Ḥussain (as) said to his companions:

" إِنَّ اللهَ جَلَّ ذِكْرُهُ مَا خَلَقَ الْعِبَادَ إِلَّا لِيَعْرِفُوهُ فَإِذَا عَرَفُوهُ عَبَدُوهُ فَإِذَا عَبَدُوهُ اسْتَغْنَوْا بِعِبَادَتِهِ عَنْ عِبَادَةِ مَنْ سِوَاهُ فَقَالَ لَهُ رَجُلٌ يَا ابْنَ رَسُولِ اللهِ بِأَبِي أَنْتَ وَ أُمِّي فَمَا مَعْرِفَةُ اللهِ قَالَ مَعْرِفَةُ أَهْلِ كُلِّ زَمَانٍ إِمَامَهُمُ الَّذِي يَجِبُ عَلَيْهِمْ طَاعَتُهُ."

'Allah the Almighty created His servants so that they would recognize and understand Him. If they understand Him, they will also worship Him. If they understand and recognize Allah the Almighty in a true way, they will never worship anyone other than Allah. Someone asked: "O Allah's Apostle

(as)! What is this recognition?" Then Imam Ḥussain (as) said: "Allah's recognition is for people to understand the Imam (as) of their time.'

In any era, if the people recognize their Imam, i.e. the Absolute Word of Allah – a holy being who is the symbol of Allah in all His Names and Attributes – there will be no defect and fault in such a person in all fields of life such as knowledge and sciences, power and strength and bravery. Imam Ḥussain (as) said: "If you want to recognize your God, you need to recognize your Imam." So recognizing the Imam (as) is recognizing Allah, and it is not a beginning for recognizing Him.

The only secret behind all this is that although the Imam is Allah's Proof, and although the Imam is also a human being, nevertheless if you recognize your Imam, you will recognize your Lord; because an Imam never calls others towards himself, but all he says to them is that you have only One Allah and what you have to do is to worship only Him, the way I worship Him.

The belief that an Infallible Imam (as) is Allah's Absolute Word is a Shi'ite belief. In no other sect and religion can such a concept be found. Those who fought supporting their Imam (as) had recognized their Imam whereas recognition escaped the rest! It was their greed and lust for money and power which made some people stand against their Imam Ḥussain (as) and oppose him, but why does a person act in this way? Why does a person start worshipping this world and begin following his own sensual desires, and starts being treacherous to others? Why is it that today Saudi Arabiya is attacking the Yemen in the name of Islam? It is because they are lacking the main origin, which is nothing other than recognition of their Imam (as). They always repeat, 'we have faith in Allah, we

offer the prayer, we observe fast, recite the Holy Qur'an etc. But there is no use for such things in their case!

It is impossible to recognize Allah the Exalted the High without recognition of one's Imam (as). It was due to the lack of recognition of the Imam (as) that caused the event of 'Ashura to come into being. There was one group of people who understood what Imam and Imamate meant while another group of people were present who had no understanding whatsoever about what Imam and Imamate meant, and, unfortunately, the majority of people belonged in the second group.

If we want to introduce the martyrs, we should say that the martyrs were those who recognized their imam (Imam Khomeini (ra)), they recognized him wholeheartedly. In their testaments, speeches and interviews, which are sometimes shown on television, when they are asked why have you come to the frontline? They say: "Only to carry out our Imam and leader's command."

The Supreme Leader is also a symbol of the Imam's (as) greatness, otherwise, there is a great difference between the Supreme Leader and an Infallible Imam (as) – even if we say that the difference between them is greater than the difference between the earth and the heavens. The infallibility of the Imams (as) is something which no ordinary human being can ever get closer to.

Those dear friends (the martyrs) of ours said: "The deputy of our Imam (as) has commanded us to come to the battle-field and we have carried out his command." Those who are saying such a thing recognized the Imam (as) of their time before they recognized their leader. Because they recognized their Imam (as) they were willing to carry out the command of the Imam's (as) deputy.

Imam Ḥussain's (as) Revolution: Rituals and Inspiration

So if the people want to solve the issues of society, to solve the issues of the youth, and if they want to make the revolution continue journeying on the correct path, the only possible way for this is through strengthening their ability to recognize the Imam (as) and Imamate.

This is not that the difference between us and other sects should be that we should say that this person is the real successor of the Prophet of Allah (sawas) while the followers of other sects should say that the real successor of the Prophet of Allah (sawas) is someone else. Not at all. The real discussion is the discussion regarding "the Ultimate Word" and the issue of "Allah's Proof". In a Hadith Qudsi, Allah the Exalted the High said about Imam Ḥussain (as):

فَهُوَ أَفْضَلُ مَنِ اسْتُشْهِدَ وَ أَرْفَعُ الشُّهَدَاءِ دَرَجَةً جَعَلْتُ كَلِمَتِيَ التَّامَّةَ مَعَهُ وَ حُجَّتِيَ الْبَالِغَةَ عِنْدَه.

'He is the best martyr and the highest of them in degree; I put my complete word and proofs with him"

Allah (swt) has said that Imam Ḥussain (as) was the most virtuous person ever martyred. And there is no martyr more virtuous and higher in rank than him. Then when Allah the Almighty wants to define Imam Ḥussain's (as) martyrdom, He says words meaning, 'I have put with him My Absolute Word.' Therefore, Imamate continued from Imam Ḥussain's (as) loins. These are they who we must recognize.

For Muharram to have an annual effect on people's lives, it is necessary to see how closer they have become to understanding Imamate. This is the main point. It is imperative to see how much closer they have become to Imam Ḥussain (as) and to Karbala each Muharram. People constantly pray:

(يا ليتنى كنت معكم فأفوز فوزاً عظيما).

'I wish that I would have accompanied you so that I could be victorious.'

It would be a great loss if one, God forbid, says this only with his tongue, without realization and without saying it from a profound heart. What is needed is a real recognition and understanding of Imamate and Imam Ḥussain's (as) reality.

One ought to contemplate on the following noble Hadith, which has been recorded in Bihar al-Anwar. The Commander of the Faithful (as) said to Salman and Abu Dhār: "I am someone who, with Allah's permission, led Noah (as) to his Ark, I took Younus (as) out of the whale's stomach, I, with Allah's permission, made Musa (as) cross the Nile, I rescued Abraham – Allah's Friend – (as) from fire, I made the springs and brooks in Paradise flow, I am the Elias (as) who was with Musa (as)," and he continued till he reached this point: "And I am Muhammad (sawas) and Muhammad (sawas) is me."

In the Holy Qur'an, there is the Holy Verse of [Mubahala] invocation, which is annually recited on the day of [Mubahala] invocation, and in which Allah the Almighty has declared the Commander of the Faithful (as) to be the "self" of the Prophet of Allah (sawas): (أنفسنا و أنفسكم), which is to be translated into: 'Ourselves and yourselves'.

Having mentioned and quoted this narration repeatedly on many occasions, one must emphasize that during the battle of Jamal, someone said to the Commander of the Faithful (as): "I had a brother who died. He strongly wished to fight on your side." The Commander of the Faithful (as) said: "Is it really as you said and did he really want to be with us?" The person replied: "Yes." The Imam (as) said: "He was with us if he really wanted to be with us. And you must know that those who have

still not formed in the loins of their fathers or in the wombs of their mothers and want to be with us, they are all with us in this battle."

Based on this saying of the Commander of the Faithful (as), all those warriors who gave their lives in the Holy Defence were in all the battles with the Commander of the Faithful (as), with the Prophet of Allah (sawas) and in the battle of 'Ashura.

This is a doctrinal affair where we say that Allah's Word is the centre of a war. There is no need to search in other books as the Qur'an itself says:

".فتلقى آدم من ربه كلمات"

"Then Adam received some words from His Lord."

When Adam (as) wanted to repent, the words he requested from Allah are the words, which one recites in the supplications:

".يا حميد بحق محمد"

'O Generous, I beseech thee with the elevated status of Muhammad.'

Thus Adam (as) swore to Allah for His Ultimate Words. So we need to understand this axis "Allah's Word" and establish our faith in it and resort to it.

On what has come into the narrations, our elites like Allama Tabataba'i (may his soul rest in peace) said: "None of the gates of spirituality opened to me except by going on pilgrimage to Imam Ḥussain (as), by weeping over Imam Ḥussain (as) and by resorting to Imam Ḥussain (as)."

This is a sign that during the month of Muharram we must resort to Allah's Absolute Word, i.e. to Ḥussain Ibn Ali (as) and we must recognize and understand him more than ever before.

O Allah, bless us with Your recognition, with the recognition of Your Prophet (sawas) and with the recognition of Your Absolute Word.

Conclusion

As preparation for mourning Imam Ḥussain's (as) Martyrdom, this article voices appreciation for martyrs in general and parallels Imam Ḥussain (as) and his martyrs with others, including those of Iran and the disabled [janbazan] of the Holy Defence.

Spiritual secrets are gained from reading and understanding the Qur'anic explanations, for example the Holy Verse of [Mubahala] invocation: أنفسنا و أنفسكم): 'Ourselves and yourselves'; and from the explanatory narrations, for instance: "يا حميد بحق محمد."

'O Generous, I beseech You with the elevated status of Muhammad.'

Training the mind through deep contemplation of Imam Ḥussain's (as) martyrdom accompanied with relevant religious texts, further affords opportunity towards the goal of attaining a closer position of a more complete obedience to Allah (swt).

The article has endeavoured to define and explain Allah's Word, the personage of the Commander of the Faithful (as), and the importance of recognising the Imams is stressed and enlarged upon. As well as the role that intention plays in religious deeds, mention is also made of the most virtuous person ever martyred.

(6)

An Analysis of Imam al-Ḥussain's (as) Revolution

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Abstract

We have endeavoured to analyse the real motives behind Imam Ḥussain's (as) revolution, while posing three main questions. First, an attempt has been undertaken to understand the goal behind rejecting allegiance to the Ummayad Caliph, i.e. Yazīd. Second, we have tried to reveal his main intention when leaving Mekkah. Regarding the third point, we have tried to elaborate as to whether the statement- that Imam Ḥussain (as) was only interested in being killed and martyred- is worthy of intellectual approval.

Keywords: Motives of Imam Ḥussaini, Ḥussaini revolution, historical aspects, Contemporary thinkers, Justification for the Ḥussaini revolution

Introduction

This article is an attempt to answer the following questions:

Imam Ḥussain's (as) Revolution: Rituals and Inspiration

Question 1: What was Imam Ḥussain's (as) goal behind declining to swear his allegiance to the hand of Yazīd?

Question 2: What was Imam Ḥussain's (as) main intention when he left Mekkah heading towards Iraq? Was it that he was optimistic of establishing an Islamic state, which he would be leading?

Question 3: What is the value of the theory which insists that Imam Ḥussain's (as) revolt was mainly inspired by his aspiration to be martyred?

The Analysis: Answer to the first question:

This is one of the most important questions. In different eras of history, scholars, historians and researchers have given different answers to this question, each of them relying on particular aspects of the event of Ashura to prove the veracity of his theory or opinion. Among them were some, who claimed that it is impossible for us to present or draw a single goal or target behind this act of Imam Ḥussain (as). According to them, the event of Ashura followed more than a single target. Some have explained these targets from an expansive lateral dimension, while others have explained them as having a long term range. What we need to focus on is to never expect that such an uniquely momentous event, never previously or subsequently witnessed in human history, can be explained in a single simple technique of analysis. In fact, this is an event which was born in a particular manner by fate. Many of its aspects, therefore, are

almost impossible for theorists and researchers to fully deal with. In the meanwhile, it is also possible that, with the lapse of time, its deeper aspects will be discovered, and with awareness regarding divine guardianship and Imamate intensifying, the outcomes and consequences, lessons, targets and goals of this greatest event will also become clearer and more obvious. Here, we will first briefly indicate the opinions and views, which have been presented. Some of the things we will deal with here are:

a) Imam Ḥussain's (as) journey was to lead him towards his martyrdom, which he warmly welcomed and which Allah the Exalted the High had determined for him. So there were no other goals and targets behind Imam Ḥussain's (as) Karbala bound journey other than, under such difficult strange conditions, the Holy Imam (as) welcoming his divinely determined destined martyrdom. People like Sayyid Ibn Tawus and many researchers are of this opinion.
b) There were two different phases for Imam Ḥussain's (as) journey towards Karbala; in the first phase, it was to establish an Islamic Government but, after Muslim bin Aqil's martyrdom, the situation changed, as did the goal behind his journey which had now become his welcome to martyrdom. This is what the late Ustad Shahid Mutahhari thinks.

c) Imam Ḥussain's (as) journey followed two different goals at the same time. The first was martyrdom and the second was to call people towards standing against the brutal regime of Yazīd which had altered the Muslims conditions, including the Prophet's (as) sunnah which had died long before, being replaced by new innovations. The late Allama 'Askari and some others have gone with this opinion.

d) ***While referring to the second question,*** some contemporary writers think that Imam Ḥussain's (as) journey had three phases in its lateral perspective: the first target which the Imam (as) was aiming for was a military victory against the ruthless government of Yazīd and to establish an authentic Islamic Government. But when the Imam (as) became certain that this goal was not going to be achievable, he moved towards the second target which was conducting an honourable peace, and when this also was not workable, and the Imam (as) became afraid of living an insulted life, he thought of going with the third option which was his martyrdom. People, like the author of the Persian book: 'Shahid Jawid', 'the eternal martyr', have accepted this opinion. It is an opinion closely similar to that of many Sunnites, who believe that at first Imam Ḥussain Ibn Ali (as) started his journey for the post of caliphate and to establish his

own government. This is what Shams al-Din Dhahabi has explained in his books 'Tarikh al-Islam', 'Wafiyaat al-Mashaahir' and 'al-I'laam'[36]. Also Ibn Jawzi followed this theory in his book, "Kitab al-Radd 'ala al-Muta'assib al-'Anid".[37] Among the Shi'ah scholars, Sheikh Mufid and Sayyid Murtadha have explained that initially Imam Ḥussain (as) left Madinah towards Mekkah to avoid swearing his allegiance on the hands of Yazīd and when Muslim bin Aqil conveyed to him the message that the people of Kufah had already sworn their allegiance to him, the Imam (as) moved towards Kufah with an intention of establishing his own government there. In the book "Al-Masaa'il al-'Akbariyyah"[38], while answering one of the questions, Sheikh Mufid says that he has no certain knowledge whether Imam Ḥussain (as) knew that the people of Kufah were going to let him down, as there are no logical or traditional evidences about it.

e) Some people believe that, to begin with, Imam Ḥussain (as) did not start his journey with the intention of being martyred, but he started it for the purpose of establishing his own government; however, in the meanwhile, he also knew that such a thing was not possible and that he was also aware that his journey was, inevitably, going to lead him to martyrdom.

f) From some passages in the book, "Pasdaran e Wahyi", of the late Grand Ayatollah Fadhil Lankarani and Ayatollah Ishraqi (may their souls rest in peace) is that despite apparently intending to make efforts for a genuine Islamic Government, in reality, Imam Ḥussain (as) was welcoming his martyrdom.

g) Imam Ḥussain's (as) action was to carry out a personal religious duty. The author of Jawahir holds this opinion and says that it was a duty determined for Imam Ḥussain (as) which he had no option but to carry out.[39] Other writers, such as the author of Maqsad al-Ḥussain (as), i.e. Abu Fadhl Zahedi Qumi (d. 1932), also share the same opinion.

h) In his book, "Muharraq al-Qulub", Mullah Muhammad Naraqi (late) has explained and said that martyrdom is a kind of ransom. So the Imam (as) was martyred so that he could remove the sins of the nation and could intercede for them through his blood. Therefore, Imam Ḥussain (as) accepted martyrdom for a grand intercession for all Shiites which needs the delivery of all of them.

What we need to analyse among these different opinions and views is whether Imam Ḥussain (as) really did start his journey with the intention of establishing an Islamic

Government and was the establishment of an Islamic State really an important matter in this great journey and revolution?

The question which we need to address, even before this point, is whether those governmentally related conditions, the officials, and the general public being ambivalent to their religious duties, would have made it possible for Imam Ḥussain (as) to revolt for the establishment of a genuine Islamic Government? Or was the reality that Muʿāwiyah had manipulated the hearts, minds and beliefs of the people so much that, although they did not want to comply, he effortlessly grabbed their allegiance for the caliphate of his son, Yazīd ? Imam Ḥussain (as) was well aware of the people of Kufah and he had already seen what they had done to his father, Imam Ali (as), and brother Imam Hassan (as); and not only the Imam (as), but an additional group of people including Ibn Abbas, Abdullah bin Umar and others were fully aware of what was going on, even before Muslim's (as) martyrdom; moreover, the people and groups in the caravan of Imam Ḥussain (as) were never completely suitable to assist with the establishment of a real Islamic Government. Thus, if we neglect the issue of whether Imam Ḥussain (as) was aware of his martyrdom or not, we can say that under those conditions, it would have been impossible for Imam Ḥussain (as) to establish an Islamic Government. Also, if we focus on Imam Ḥussain's (as) journey, everything will automatically become clear and we will no longer need to give any further explanations, because it will be apparent that such a significant journey could never be

undertaken for the sake of achieving power or for the establishment of a government.

Even if we accept the point that at that time there was a possibility for Imam Ḥussain (as) to establish a government of his own, nothing is mentioned in history that indicates this. Imam Ḥussain's (as) sermons and speeches, too, are devoid of implication that he had moved from Madinah for the establishment of an Islamic Government. Certainly, the Imam (as) said that it was he (as) who was most suitable for the post of caliph, but this does not show that he had left Madinah for the same purpose. Here it seems necessary for us to study some of Imam Ḥussain's (as) words and sayings, which others may benefit from to test their theory that Imam Ḥussain's (as) journey was for the establishment of an Islamic Government:

(أيها الامير: إنا أهل بيت النبوة ومعدن الرسالة ومختلف الملائكةِ وبنا فتح الله وبنا يختم ويزيد رجل فاسق شارب الخمرقاتل النفس المحرمة معلن بالفسق ومثلي لا يبايع مثله ولكن نصبح وتصبحون وننظر وتنظرون اينا أحق بالخلافة والبيعة)

Translation: 'O governor: We are the family of prophethood and the source of revelation and, in our house, angels used to descend from Heaven. It is with our invocation that the Divine would bless something, and due to our request things would be terminated. On one side, Yazīd is a man of excessive wine drinking, he is a murderer and he openly declares flagrant violation of the Divine orders. As such, for some of the pious

like myself, it would naturally fall impossible to pay allegiance to him! Therefore, let us not hurry and leave it till the morning and we shall see who is more qualified for the leadership of the Muslim Ummah, and to whom the caliphate rightfully belongs.

In this paragraph, the Holy Imam (as) has mentioned the issue that prevented him from swearing his allegiance to Yazīd and has said that Yazīd does not deserve the post of the caliphate, and it is Imam Ḥussain (as), who is most suitable and deserving for the post. But, it does not mean that the Holy Imam (as) moved from Madinah for the purpose of snatching the post of caliphate from himself.

i) In his meeting with Marwan and after returning, Imam Ḥussain (as) said to him:

(على الاسلام السلام اذ قد بليت الأمة براع مثل يزيد ولقد سمعت آل أبي سفيان لإإذا رأيتم معاوية على منبري فأبقروا بطنه وقد رآه أهل المدينة على المنبر فلم يبقروا بطنه فأبتلاهم الله بيزيدالفاسق)

Translation: 'Islam will cease to remain a ruling religion, if it is to be represented and led by someone like Yazīd. I have indeed heard the Prophet (sawas) say: 'If you see Muʿ āwiyah sitting on my pulpit in Madinah, then you must kill him! As nobody did it, and everybody was happy with that, they now have to handle the bitter consequences of having Yazīd as his successor and caliph.'

j) On another occasion, the Holy Imam (as) said: (وأني لم أخرج أشراً ولا بطراً ولا مفسداً ولا ظلماً وإنما خرجت لطلب الإصلاح في أمة جدي، أريد أن آمر بالمعروف وأنهى عن المنكروأسير بسيرة جدي وأبي علي بن أبي طالب (ع) فمن قبلني بقبول الحق فالله أولي بالحق ومن رد عليّ هذا أصبر حتى يقضي الله بيني وبين القوم بالحق وهو خير الحاكمين)

Translation: 'I have not stood up in the form of provocation or arrogance, nor as to create cause, or an innovation. Indeed, I have stood up wishing only for the salvation of my grandfather's religion. And so I want to order good and forbid evil and put into practice the morals of my grandfather, Muhammad (sawas) and my father, Ali bin Abi Talib.'

k) In his letter to the elites of Basrah, the Holy Imam (as) wrote: (ونحن نعلم أنا أحق بذلك الحق المستحق علينا ممن تولاه وقد بعثت رسولي اليكم بهذا الكتاب ، وأنا أدعوكم الى كتاب الله وسنة نبية صل الله عليه وآله ، فإن السنة قد أميتت وإن البدعة قد أحييت وأن تسمعوا قولي وتطيعوا أمري أهدكم سبيل الرشاد)

Translation: 'We and everybody are aware that we deserve this status more than anybody else. So I send my delegation to you with this letter, and I am calling all of you to follow the pure teachings of the Qur'an and the Sunnah! As everybody can witness, people are inventing things in religious matters; however, if you follow my advice, you will be rightly

guided and if you were to listen to my words and adhere to my commands, I will surely lead you to the Right path.'

In all these paragraphs, the Holy Imam (as) has not asked or invoked the people for the establishment of a new Islamic government; and in the meanwhile, he has said, "I am the most deserving person for the post of caliphate and caliphate is my certain right and I deserve it." But we see that he still calls people towards the Book of Allah and the Holy Conduct of the Prophet of Allah (sawas), and says that the religion and conduct of the Prophet of Allah (sawas) had been forgotten and that the people should stand up against cruelty and in this way revive the government of the Prophet of Allah (sawas).

l) In one of his speeches, which he made before the people of Kufah, the Holy Imam (as) said: (فلعمري ما الامام إلا العامل بالكتاب والآخذ بالقسط والدائن بالحق والحابس نفسه على ذات الله); "An Imam is one who acts according to the Holy Qur'an and who rises for justice and who takes the side of the Truth; and an Imam is he who devotes himself only for Allah the Almighty."

In this paragraph, too, the Holy Imam (as) has not only explained the reality of an Imam (as) and Imamate, but also their conditions. This, however, does not mean that he planned his journey for the purpose of achieving the goal of establishing his own government.

Maybe someone says that the responsibility of explaining the religion, protecting and defending it from deviations, which is one of the dignities of Imamate, necessitates that this journey should also be explained with it and the issue of establishment of an Islamic Government should also be explained as one of the targets and layers of this movement.

But when answering, we should remember that we are not discussing the needs of the Imamate; we are discussing whether or not there was any such goal or target behind Imam Ḥussain's (as) journey and revolt. As mentioned before, not from a single one of Imam Ḥussain's (as) words, do we come to understand such a thing; his words neither indicate nor explain it. So, in this great eternal journey of Imam Ḥussain (as), we cannot consider the establishing of a government as one of his main goals and reasons.

Analysis of the theory of desire for martyrdom: Answer to the third question:

Can we say and accept that since Imam Ḥussain (as) was well aware of how his journey would end, he started his journey, from the beginning, for the purpose of being martyred?

Famous researchers believe that not only from the time of his journey but even long before it, Imam Ḥussain (as) was completely aware of his awaiting martyrdom and that, from the very beginning, he started his journey with this very purpose.

When leaving Madinah, he sent a message to Bani Hashim, saying:

أما بعد فأن من لحق بي أستشهد ومن لم يلحق بي لم يدرك الفتح والسلام" ."

Translation: 'Anyone who has followed me, he will be martyred but for those who have not done so, they will be deprived from reaching the final Divine victory (fateh), wassalam!'

Since the people of Bani Hashim knew how Imam's (as) journey was going to end, a group of them refrained from joining and accompanying the Imam (as), for they were deeply in love with the world; while another group of them from among the children of Abu Talib (as) accompanied Imam (as) and came to his side. Thus, both Imam (as) and another group were certain about the result of Imam's (as) journey and revolt so, keeping this in mind, we cannot accept that with such certain knowledge about the result, the Holy Imam (as) was still aiming for the establishment of an Islamic Government; how can someone who is certain that he is soon going to be martyred, and who does not have the slightest doubt in his mind about it, make efforts for the establishment of a government at the same time?!

Grand Ayatollah Hajj Sheikh Muhammad Fadhil Lankarani (may his soul rest in peace) and Ayatollah Shahab al-Din Ishraqi (may his soul rest in peace) have explained in the

book, "Defenders of Revelation", that Imam Ḥussain (as) started his journey with an intention of being martyred, not for ruling Kufah, nor for the removal of Yazīd's government and not for the establishment of an Islamic Government. To explain this theory, they have written that, on the one hand, Yazīd, was carrying on with his pre-planned plots, trying to remove Islam, and as a result, the people raised their voices against him and they asked Imam Ḥussain (as) to take charge of the leadership of the Muslims into his own hands, and it was necessary for Imam (as) to respond to their call in some way, and to announce his complete willingness to stand against Yazīd. However, on the other hand, since he was already well aware of everything and knew very well what was going to happen to him, he also knew the fact that by sacrificing his life in the Way of Islam, he would make the tree of the religion of Islam stronger. The point to keep in mind is that Imam Ḥussain's (as) knowing about his martyrdom never prevented him from carrying out his divine responsibilities. Thus, the actual real target behind this journey and revolt of Imam Ḥussain (as) was to become martyred for the protection of Islam.

By doing this, Imam Ḥussain (as) gave the final ultimatum to those who claimed to be fighters resisting cruelty. Imam Ḥussain (as) had understood that it was impossible for him to revive Islam and the sunnah of his grandfather, the Prophet of Islam (sawas), except by becoming martyred.

These scholars believe that without the martyrdom of Imam Ḥussain (as) and the martyrdom of his companions and children, and if the members of his household were not taken as captives, and if the Umayyad government kept on moving ahead with their pre-planned programs, Islam and the Muslims would perish! Imam Ḥussain (as) and his companions welcomed death for themselves so that he could free Islam from being slaughtered. The evidences for this are:

1. In his book, "Tarikh", Tabari has narrated from Abu Mukhnaf about Zuhayr's meeting with Imam Ḥussain (as) that, after this meeting and when returning, Zuhayr said to his companions: (من أحب منكم أن يتبعني والا فهو آخر العهد أني سأحدثكم حديثاً). Translated: 'I am going to narrate a Hadith for all of you, so that you may all adhere to the Prophetic tradition, but if you refuse, this will be the final word for you from me.'

   He then shared one of his secrets with his companions and said to them: "This took place in the battle of Badr, when we overcame and defeated the infidels and had a great deal of spoils." Salman asked: "Are you happy enough, as you became victorious in this battle and have received a great deal of spoils?" We said: "Yes, we are." He said: "Soon you will be fighting in the army of the youth of the Household of Muhammad (sawas) for greater purposes, and you will be given considerably more

spoils and you will become even more pleased." Then Zuhayr said to his companions: "I will now become separated from you. I place you in Allah's shelter." Then he fought in the front and was martyred.

So, Zuhayr met Imam (as) when he was just returning from the pilgrimage of Hajj, and after meeting Imam (as) he was so changed that as soon as he arrived at his tent, he said goodbye to his wife, his children and companions. Certainly Imam (as) had given him the good news of paradise and martyrdom in the way of Allah.

2. Imam (as) was in the house of Tha'labiyyah when the news of the martyrdom of Muslim was given to him and he was in the house of Zabalah when the news of martyrdom of his foster brother, Abdullah bin Yaqtar, was given to him; but Imam (as) did not stop his journey and said: " قد خذلنا شيعتنا فمن أحب أن ينصرف فلينصرف ليس عليه منا ذمام".
   Translation: 'Most of our fellows have let us down, so everybody is free to leave, as I will not hold anyone to remain with me, and your allegiance is not bounding if you wish to leave.'
3. In the vale of Aqabah, an old man from the clan of Akramah advised Imam Ḥussain (as) not go there, 'because the swords of the people of Kufah are against you. If the people of Kufah fight against

Abdullah and become victorious against them, only then should you go there; otherwise, you should not go.' But the Holy Imam (as) said: " انه لا يخفى على ما ذكرت ولكن الله لا يغلب على أمره". Translation: 'What you are saying is not new to me, but the Almighty Allah (swt) wishes something and no one can contradict Him.'

This sentence points towards his martyrdom and not to the establishment of his own government.

4. Ibn Atheer narrates: "When in Adheeb al-Hajaanaat, four people came to Imam Ḥussain (as) and the Imam (as) asked them to tell him whatever they knew about the people of Kufah. Majmah bin Ubaydullah Aaizi said: "As for the noble and rich people of Kufah, their cups of greed have been filled with bribes and they have been strongly deceived and have come together from every side to fight against you; and as for the rest of the people, their hearts are with you but their swords are against you. Then Imam (as) asked them about Qays bin Masahhar, they said that he had been killed. Hearing this, Imam (as) wept for him.

"من المؤمنين رجال صدقوا ما عاهدوالله عليه فمنهم من قضى نحبه ومنهم من ينتظر وما بدلوا تبديلاً"

Translation: 'Among the believers are men true to what they promised Allah. Among them is he who

has fulfilled his vow [to the death], and among them is he who awaits [his chance]. And they did not change [the terms of their commitment] by any alteration'.

5. Narrating from Salim bin Hafsa, Sheikh Mufeed has narrated that Umar bin Sa'd said to Imam Ḥussain (as): "Among us, there are some foolish and ignorant people who think that I am going to kill you." The Holy Imam (as) replied: " أنهم ليسوا بسفهاء ولكنهم حلماء أما انه يقر ألا تأكل بر العراق بعدي ألا قليلاً". Translation: 'They are not foolish, but wise! It has been determined that you will never eat after my death from the bread of Iraq, except for a few days.'

   This shows that the news of Imam Ḥussain's (as) martyrdom and that he would be killed by Umar bin Sa'ad was known by everyone.

6. Imam Ḥussain's (as) sermon in Mekkah in the eighth night of Thi al-Hijjah before his companions and partisans, when he said:

   " خط الموت على ولد آدم مخط القلادة على جيد الفتاة وما أولهني الى أسلافي أشتياق يعقوب إلى يوسف وخير لي مصرع أنا لاقيه كأني بأوصالي تنقطعها عسلان الفلوات بين النواويس وكربلاء فيملأن منى أكراشاً جوفاً وأجربةً سغبا لا محيص عن يوم خط بالقلم رضي الله رضانا أهل البيت علىبلائه ويوفينا أجرالصابرين ...من كان باذلا فينا مهجتة وموطناً على لقاء الله نفسه فليرحل معنا فإنني راحل مصبحاً إن شاء الله تعالى " .

Translation: Death has been prescribed for each and every human being! O, God, I would love to join my ancestors, Jacob and Josef! It is indeed best for me to die the death that I have adopted and will be encountered. Yes, my remaining body parts will remain on the desert of Karbalah, to feed the beasts, the wild animals there. One cannot escape his destiny.

These sentences clearly show that Imam Ḥussain (as) was completely aware of his martyrdom.

7. Imam Sajjad (as) said:

" خرجنا على الحسين (ع) فما نزل منزلا ولا أرتحل منه الا ذكر يحيي بن زكريا وقتله وقال يوماً ومن هوان الدنيا على الله أن رأس يحيي بن زكريا أهدى الى بغي من بغايا بني أسرائيل"

Translation: 'While we were traveling with Imam Ḥussain (as), he used to refer to [John the Baptist] Yahya, son of Zachary, and that he was slaughtered. He said: It reflects how this worldly life is so appalling, that the head of John was given as a gift to a prostitute of the community of Israelites.'

This shows that Imam (as) was already preparing his children and companions; such an action does not match with any thought of establishing a government in any way at all.

8. Recitation of the Holy Verse of returning: the Holy Imam (as) reciting "We are from Allah and to Him

is our return" three times, and then he said to his son Ali (as):

" يا بني أني خفقت برأسي خفقه فعن لي فارس على فرس فقال القوم يسيرون والمنايا تسري اليهم فعلمت أنها أنفسنا نعيت الينا".

Translation: O my son, I've had a meaningful vision during a very short sleep! In that vision I saw a chevalier riding on his horse, and he stated: The travellers of the caravan are moving while death is getting closer to them. Therefore I have realized that we are going to die soon.'

9. When encountering Hurr: "أني لا أري الموت الا سعادة والحياة مع الظالمين الا برماً

Translation: 'I don't consider death anything but happiness, while living amongst oppressors as a gloomy inevitable reality.'

The Final Analysis and conclusion:

It is not possible to solely accept this theory of going for being martyred, which has been accepted and favoured by a great number of people and for which there are, also, a large number of evidences, to which we have already indicated in the above lines. We need to add to this theory another concept for its completion and it is the saying of Imam Ḥussain (as) mentioned in Imam Ḥussain's (as) ziyarah: (وبذل مهجته فيك ليستنقذ عبادك من الجهالة وحيرة الضلالة). Translation: 'So he has sacrificed

his life for Your sake, as his intention was to save Your servants from going astray.'

The Holy Imam (as) sacrificed his life and the blood of his heart so that he could protect and prevent the servants of Allah from ignorance and going astray. This shows that, although only a short time had passed after the demise of the Prophet (sawas), the Muslim nation had become completely ignorant and had gone astray; an ignorance and straying which allowed them to easily accept the worst and most corrupt people as rulers over the Muslims and could send them to the pulpit of the Prophet of Allah (sawas) as their rulers; a foolishness, benefiting from which they could easily change and alter the religion by neglecting the commands of Allah and by withholding the punishments determined by Allah the Exalted. There was a total backwardness and hopelessness among them and they did not carry out the commands and recommendations of the Prophet of Allah (sawas) and, as a result, the thieving 'caliphs' ruled over them for tens of years. According to the sayings of Imam Ḥussain (as) , since the people did not carry out their commands and the recommendations of the Prophet of Allah (sawas), Allah the Almighty made them suffer by sending rulers to them worse even than themselves, like Yazīd.

Busr bin Artaat took the Muslim women as captives to sell them in the market and to attract the attention of customers, he forcibly exposed their legs.[40] About Muʿāwiyah's conquests in battles, Sayyid Qutb has written:

قد تكون رفعة الاسلام قد امتدت على يد معاوية ومن جاء بعده ولكن " روح الأسلام قد تقلهت وهزمت الروح الأسلامية الحقيقية في مهدها وأنطفأت شعلتها بقيام ذلك الملك الغصوص فتلك غلطة نفسية وخلقة دخيلة لا شك فيها";
i.e. although during the rule of Muʿ āwiyah and subsequent rulers, the borders of the Islamic Territory widened extensively, the core of Islam was hurt and shrank, and the realities of the religion left their original place and its flames were extinguished. Anas bin Malik has clearly said: "I don't see anything of what was in the time of the Prophet (sawas)." On being asked: "Even the prayers?" He answered: "Yes, they have also been changed."[41]

Muʿ āwiyah bin Qarrah said: " أدركت سبعين من الصحابة لو خرجوا فيكم اليوم ما عرفوا شيئاً مما أنتم فيه"[42]; i.e. I have seen seventy people from among the companions of the Prophet (sawas) who, if they were alive and among you, would not recognize anything of what you are doing right now."

Ibn Abi al-Hadid has narrated: "Muʿ āwiyah especially said to Mughayra bin Sha'bah: "I swear to Allah that I will try to bury the name of Muhammad (sawas) as long as I live."[43]

When Imam Behaqi heard that, due to opening a battle-field against Ali (as), Muʿ āwiyah had left his faith, he said: "No, it is not so; because Muʿ āwiyah has never been a faithful believing person, that one should say that he has now changed and left his faith. Even in the time of the Prophet of Allah (sawas), he only came from infidelity towards corruption, and

after the demise of the Prophet (sawas) he returned to his infidelity."[44]

At that time, the Muslim nation thought it necessary for them to follow the devil and had completely left worshipping Allah the Merciful:

(ألا وأن هؤلاء قد لزموا طاعة الشيطان وتركوا طاعه الرحمان وأظهروا الفساد وعطلوا الحدود وأستأثروا بالغي وأحلوا حرام الله وحرموا حلال الله).

Translation: 'Indeed they have accepted the devil to be their lord and adhered to Satan, and have neglected the Lord of Mercy. They have spread all different forms of corruption, neglected all the Divine codes, have kept all the Divine treasures for themselves and made allowed that which the Almighty has declared as prohibited, and prohibited what the Almighty Allah (swt) has declared permitted.'

Although this piece of text indicates the condition of the rulers of those days, the common people also accepted this path, and this method was becoming increasingly commonplace among people. In one of his sermons in Thi Hasm the Imam (as) said:

" ألا ترون ان الحق لا يعمل به وأن الباطل لا يتناهى عنه ليرغب المؤمن في لقاء الله محقاًفأني لا أري الموت ألا شهادة."

In this paragraph, although the Imam (as) has mentioned the matter of martyrdom towards the end, in the beginning he mentioned that at a time when, in a society, the people do not

act according to the truth and when no one prohibits or prevents falsehood and evils, one must choose martyrdom for himself.

Also, in another of his speeches, he says:

" فلعمري ما الامام العمل بالكتاب والاخذ بالقسط والدائن بالحق والحابس نفسه على ذات الله" ;

"I swear upon my life, that he is not an imam unless he has these four qualities in him."

Here a question comes into our minds, which seems necessary to be asked and that is, why did Imam (as) explain the qualities of Imam and Imamate? Was it only in order to negate Yazīd and people like him or did the Imam (as) have something more important on his mind which was that both the society and the Muslim nation had deteriorated, to such an extent, that they had lost their power of distinguishing between a true and fake imam and leader for themselves. So, it was necessary for Imam Ḥussain (as) to explain to them the qualities of a real Imam.

In short, the Muslim nation had crossed all limits of ignorance and their ignorance had widely overcome their thoughts and minds and they were suffering from deviance, corruption, committing the prohibited and extensively absconding from their obligations. Under such conditions, there was no other way remaining for Imam (as) to remove their ignorance and to awaken them, except for the Imam (as) and his companions to come and step onto the battle-field and by giving

life and blood for this purpose, he not only brought an awakening and awareness among the people of his own time but among all nations of all times till the Day of Judgment. Certainly, by being martyred in this way, he achieved such a high rank that no one had ever done before him. Thus those people who say that Imam Ḥussain (as) started his journey for his martyrdom, and if they say such a thing with the kind of explanation in mind that Imam's (as) martyrdom was for the purpose of being a wake-up call among the Muslims, then it is a true, completely correct and acceptable saying.

Based on this saying, the real and actual target and goal of Imam Ḥussain (as) and his journey was not the establishment of an Islamic government, nor was it for removing the brutal government of Yazīd, nor was it only for his martyrdom, but the actual and real target of Imam Ḥussain (as) was to make the blood of real Islam restart its journey and movement in the sickly constricted veins of the Islamic nation. The structure of Islam had become completely devoid of reality and no Islamic soul remained in its body. No life and reality remained. In such a condition, how could Islam continue with its life as a universal religion for the people of the world? Under such conditions, how could the prophecy of the Prophet of Islam (sawas) as the last prophet of Allah be proved? In such a situation, how could the doors of prosperity and guidance be opened for human beings? This Islam had made people even worse than they were during the age of ignorance. This Islam had led and taken the people into the state of thousands of years

before the first religion of the world and before the revelation of any Heavenly Book and even before any prophet was sent by Allah the Almighty. As a result of this analysis, we get the following results:

First result: From all this, we come to know that Imam Ḥussain's (as) journey and revolt was not selected by himself or something that he could at any time leave or abandon. We, also, cannot accept every saying narrated from him based or indicating that had Imam Ḥussain (as) really wanted to change his mind about this journey, he could leave it at any stage. Even if it is proved, that on some occasions, like when Imam Ḥussain (as) said, "Let me go back from where I have come", this was only to prove the presentation of his last ultimatum to the people; and so that the world and all the people of the history could see how Muʿ āwiyah and his son Yazīd, along with their partisans, had trained the people, who were opposing all kinds of rationality. This movement was one of the most important duties of Imam Ḥussain (as) in those days; the theory of establishing a government or fighting Yazīd were considered less important than this and this duty was more important than everything else. The duty of awakening and bringing awareness among the Muslims is something in the light of which issues, such as the establishment of an Islamic Government and fighting against cruelty become meaningful, and in the light of which issues, such as the rules of Islam, and the actual permissible and prohibited become meaningful.

Second result: The second result which we gain from this analysis is that when encountering progress or immobility, awakening or stale ignorance in the society, an Imam of the Muslims has a responsibility on his shoulders and he must not let the society drift towards carelessness and ignorance. And this is one of the particularities and specialties of religious thought and especially the intellectual dictionary of Shiism that, throughout history, the leaders of this religion have always taken great care.

Third result: In the light of this analysis, the issue of mourning of the Islamic nation finds another meaning and concept till the Day of Judgment, itself. Despite the fact that mourning is one of the divine rites and an evidence of "The Holy Verse", and despite the fact that weeping, mourning or any kind of other such actions for Imam Ḥussain (as) have a great deal of reward, mourning for Imam Ḥussain (as) is an answer to all those sacrifices which Imam Ḥussain (as), his children and companions made for the revival of the religion of Islam and for bringing awareness and awakening the Muslim nation. If, throughout history, the Muslim nation has been able to take a stand against punishing and oppressing people and are still doing so, this has been possible only in the light of the revolt of Ashura. With this movement, Imam Ḥussain (as) has done the Islamic nation a great favour which they can never forget.

Fourth result: This movement is the only possible way for bringing awareness and awakening the Islamic nation; no other way and no other element can be as effective as martyrdom. It is only martyrdom which can purify polluted hearts and bring deviated thoughts and beliefs to the right path. Everyone knows that martyrdom is a certain and unstoppable affair and, to prove this, there is no need for anyone to have divine knowledge, which is particularly given to the holy Imams (as). Everyone knows that such a movement leads to martyrdom, and every reformer starts his journey and revolts with complete awareness of his martyrdom.

Conclusion

In the words of Imam Ali (as): He is not an Infallible Imam until he brings the dead to life, makes the sky rain or performs a Miracle that no one else can do. With the outcome of the pure innocent intentions for his journey towards Karbala, Imam Ḥussain (as) took part in an event which, to this day, enables the cold dead ignorant hearts of some members of the Ummah of his grandfather, the Prophet Muhammad (sawas), to spring to life in a positive and spiritual way. It is said that the sky has its own way of crying and that it did so, after the martyrdom of Imam Ḥussain (as) and his contingent of devoted family and friends at Karbala. That the hearts and minds of succeeding generations of people continue to stand up against bullying aggressive oppression rather than fearfully taste only meek acceptance, is as a result of inspiration only attributable to

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Imam Ḥussain (as) and his small loyal group of family and fighters. Imam Ḥussain's (as) motives are clarified in his own words, "An Imam is one who acts according to the Holy Qur'an and who rises for justice and who takes the side of the Truth; and an Imam is he who devotes himself only for Allah the Almighty."

(7)

Reasons for Studying Imam al-Ḥussain's (as) *Victorious Uprising*

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Abstract

The following lines comprise an elaborative study of the various theories speculated on the reasons for Imam al-Ḥussain's everlasting uprising. While discussing the reasons for this revolution from various angles, three angles only are highlighted; namely, historical, theological, and ideological.

Keywords: Reasons, theological aspects, historical aspects, ideological aspects, Justification for the Ḥussaini revolution

Introduction

As has been explained, there are three aspects: historical, theological and ideological. Let us start analysing each one of these aspects.

Analysing the various aspects: The Theological

With regards to the theological aspect, it is unfortunately noticeable that all those who studied Imam al-

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Ḥussain's uprising have in one way or another underestimated the importance of it as a source of theological teachings and as an ideological source of aspiration. The importance of this aspect lies in the fact that Imam al-Ḥussain's uprising is, in itself, a source of theological differences amongst Muslims. Theologically speaking, it was not clear enough to speak about Muslims being divided into two major parties and groups of Muslims before Imam al-Ḥussain's uprising took place. Since that day, this division became so deep and clearly visible, because the tragic event of ʿĀshūrā' hit the mark and explained to the whole world how Muslims consider human rights and the rights of prisoners and how they treat the other Muslims who went astray and who are not willing to follow the right path. From the uprising of Imam al-Ḥussain, all the concepts of how to deal with those who are not on the same line and those who do not bear the same ideas have become understandable. Besides, Imam al-Ḥussain's uprising taught all Muslims, be they Shīʿah or Sunnis, the best ways of approaching the others about the differences among Muslims, since it succeeded in making everyone understand the major theological issues of Muslims and it held innumerable viewpoints that can be easily inspired therefrom.

Historical sources conveyed to us the fact that many flagrant violations against Muslims took place on the Day of ʿĀshūrā'—violations that are not identical with the Islamic rules and codes of conduct. Even those who are against Imam al-Ḥussain and those who are so-called apologetics, trying to find a way out within their own understanding, confessed that many

violations and wrongdoings took place, although some of them went far afield and tried to deny these misdeeds. However, all their attempts failed because this fact was clearer than sunlight and undoubtedly confirmed by all records and sources of historical narrations.

The fact to be emphasized here is that, since that revolution, Muslims have been divided into Shīʿah and Sunnis in the fullest meaning of the word, although it may be argued that this division was already there, since one of the Holy Prophet's widows and a number of his so-called *companions* revolted against Imam ʿAlī (as), causing this division into Shīʿah and Sunnis to come into being. However, this fact is undeniable, but it did not discriminate these two parties from one another as clearly as Imam al-Ḥussain's uprising did, because during the first war between Muslims, not all the soldiers of Imam ʿAlī's army were purely Shīʿah in the theological sense of the term. A good example of this fact is that when Imam ʿAlī (as) advised his soldiers not to do the so-called *salāt al-tarāwīḥ* prayer, some of them objected and started shouting, "This is a violation of ʿUmar's instructions." This in itself reflects how some of those soldiers were not pure Shīʿah if compared to the soldiers, companions, and supporters of Imam al-Ḥussain (as) who devotedly obeyed him and were his pure partisans (i.e. Shīʿah). This is one of the evident aspects of the deep theological differences produced by Imam al-Ḥussain's uprising.

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With regard to the theological aspect of this great revolution, Imam al-Ḥussain (as) was one of the five persons who represented the true path of Islam and he was highly revered and respected by all Muslims, for he enjoyed characteristics and peculiarities that no other Muslims enjoyed their like of. All Muslims, despite their different sects, confessed and believed that Imam al-Ḥussain (as) was the fifth person of the *Aṣḥāb al-Kisā'*, the Persons of the Mantle; namely, the Holy Prophet Muḥammad, Imam ʿAlī, Lady Fatimah, Imam al-Ḥasan, and Imam al-Ḥussain, and he was the only remaining person of them. Historically, as well, the martyrdom of Imam al-Ḥussain (as) had a more tragic side than the martyrdoms of the other Holy Imams, when he faced a more tragic end than had ever previously taken place.

It is well known that since that tragic event, Muslims were divided into two main groups more clearly than ever before. Religiously, it was not enough for those who were contemporaries with Imam al-Ḥussain (as) to believe that he should be supported, to pray for him, or to sympathize with him; rather, it was the duty of each and every Muslim to stand with him, defend him with all means possible, and fend off the enemies from him. Declaring this fact, before the outbreak of the war, Imam al-Ḥussain (as), stated, "Whoever hears my call for help but fails to do that, will be cursed." This clearly indicates that Imam al-Ḥussain (as) was the distinguisher between right and wrong, truth and falsity, true guidance and deviation, and pure Islam and hypocrisy.

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Analysing the various aspects: The Political

Politically, in the concept of many Sunni Muslims, Imam al-Ḥussain's uprising was the best manifestation of the Muslim's division into Shīʿah and Sunnis. Imam al-Ḥussain's main concern was to return the Muslim community to the right path, and his revolution was tantamount to a call for political reform, as frankly declared by him when he said, "I revolted, demanding reform in the nation of my grandfather." Or, "I have rebelled and I am standing now against the oppressors, because I only aim at changing and improving the affairs of Muslims and asking the people to work for promoting the right and standing against the wrong and evil."

He was not a revolutionary man, who had miscalculated his future steps. During the lifetime of his brother, Imam al-Ḥasan, Imam al-Ḥussain did not start a revolution against the Umayyad ruling authorities for two reasons; first, Imam al-Ḥasan was the leader while Imam al-Ḥussain was only one of his followers; therefore, he obeyed all his orders. This is the apparent feature of the issue, while its actual feature involves the fact that Imam al-Ḥussain, had he been in the place of his brother, would have done exactly the same as Imam al-Ḥasan did when he signed a truce with Muʿāwiyah. Second, Imam al-Ḥussain stated frankly that he would not start a revolution as long as Muʿāwiyah was alive, because his revolution would not achieve its fruits.

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Sayyid al-Tabatabai, in his book, *Islamic Teachings in Brief,* presents a very delicate discussion, which involves an idea that we all should believe in. He states that there is no difference at all between Imam al-Ḥussain and Imam al-Ḥasan, but their attitudes were defined by the circumstances under which they lived. Therefore, if Imam al-Ḥussain had been born before Imam al-Ḥasan, he would most surely have behaved in the very way Imam al-Ḥasan had done, and Imam al-Ḥasan would have behaved in the very way Imam al-Ḥussain did. So, the difference between their attitudes was determined solely by the surrounding conditions and the requirements of the stage.

It is thus an absolute mistake to say that Imam al-Ḥussain was motivated by his revolutionary personality to lead a revolution, while Imam al-Ḥasan was a man of peace. This mistake was committed by some Iranian thinkers and refuted through overwhelming points of evidence by Shīʿah master-scholars and intellectuals.

Although some Sunni Muslims admit that Imam al-Ḥussain's uprisings embodied a political struggle, this saying may be acceptable, but it is still imperfect because, besides the political feature, many other features and aspects were embedded in the uprising. Thus, it is inaccurate to put any limitations for this revolution, because it is well known that Imam al-Ḥussain (as) did not struggle and revolt in order to become a ruler or a governor, especially when we take into consideration the fact that he already knew that he would be

martyred. Yet again, there is definitely a political cause for his revolution, but this cause was mainly for promoting good and prohibiting evil, which is a religious duty before being a political goal. Therefore, it is utterly wrong to say Imam al-Ḥussain (as) revolted in order to seize power and become the political leader of Muslims, but he miscalculated the matter and did not take these conditions into account! This false claim was made by some people who were ordered to distort Imam al-Ḥussain's revolution and justify the violations of Yazīd's army.

According to this political point of view, some people consider Imam al-Ḥussain's uprising that created this division of Muslims into Shīʿah and Sunnis to be a political goal. This however does not matter as long as all the differences have been taken into consideration; i.e. the ideological, theological, and historical differences, which together are a compound of all of the Islamic teachings; so, when Imam al-Ḥussain (as) came to know that all these teachings were put in danger, he revolted in order to remove that danger and revive these teachings. For this reason, it is crucially important to study the reasons for his uprising and mention the different opinions concerning it.

First of all, there are different opinions issued by Sunni scholars about this matter; and it is important to survey and discuss these opinions, which can be classified into two major groups. One group, which may comprise the opinions of the majority of Sunni Muslims, consists of the apologetics who have accused Imam al-Ḥussain of allowing himself to become

wrongly entrapped when he responded to, and accepted, the invitation of the people of al-Kufah. They thus believe that Imam al-Ḥussain (as) should not have accepted their invitations, which were no more than tricks into which he was seduced. In conclusion, they believe that Imam al-Ḥussain (as) acted upon his personal deduction, which is termed as *ijtihad*, but he reached a wrong result, causing himself to be the victim of his own mistake!

The perfect example of this group is Dr. Nāṣir al-Aql, a lecturer of theology at the Saudi University of Muḥammad ibn Saud. In one of his books, he has written that Muḥammad ibn Saud did not revolt against the ruler. When his opinions mentioned in his book were discussed, the following question was posed in a comparative way: "If you did not consider Muḥammad ibn Saud to be a person who revolted against the rightful caliph, what do you think about the case of Imam al-Ḥussain?" Answering and approaching this question, he replied, "Well, al-Ḥussain depended upon his personal deduction (*ijtihad*), but he made a mistake when he refused to listen to the advices of the major scholars of the *Companions*, like Ibn Abbas, who warned him against revolting."

In his answer, the man laid utmost emphasis on the point that Imam al-Ḥussain did his utmost *ijtihad* but he chose the wrong result. In his conception, then, the whole matter was no more than *ijtihad* and the Imam made a mistake when he chose to revolt and when he followed his personal idea; rather,

he should have followed those *Companions* who gave him advice.

Dr. al-'Aql concludes, "At any rate, al-Ḥussain had the right to practice *ijtihad* and to interpret the case according to his own way, but what happened resulted from a flaw in a righteous man." In other words, according to Dr. al-'Aql, al-Ḥussain was a pious man but he committed a mistake.

The adopters of this opinion defend Yazīd for standing against Imam al-Ḥussain (as). They claim, or perhaps believe, that he did so in defence of what was rightfully his entitlement, for he was the ruler and the caliph and he had been elected by Muslims! In this manner, they defend the position and attitude of Yazīd by saying that Imam al-Ḥussain (as) rushed into action, ignoring all those who advised him; therefore, his act was not a worthwhile example to be emulated and followed by Muslims. Expressing this meaning, Dr. al-'Aql further said, "Al-Ḥussain's situation cannot be regarded as a course to be followed by other Muslims." In other words, al-'Aql intended to say, "Al-Ḥussain should not be praised for this revolution, because it was only a mistake and it is not an example to be followed."

In conclusion, their attitude means that they justify the ruler's act and defend the leadership of the Umayyad dynasty, granting them the right to do whatever they did.

Not only did Dr. al-'Aql explicitly mention the case in this manner but some contemporary Indian intellectuals also had a similar approach and disproved of cursing any Muslim; therefore, when mentioning Yazīd, one of those so-called thinkers adds, "May Allah be pleased with him," and mentioning Imam al-Ḥussain (as), he also adds the same statement. When he was asked about this irony of praising both the killer and the victim, he justified, "Cursing anyone does not fit with the Islamic course and conducts!" Trying to find a historical background for this contention, he claimed that al-Ghazzali declared that it is prohibited to curse anyone.

Of course, his false claim challenges the purport of many Qur'ānic verses that cursed and encouraged the Muslims to curse the enemies of God, the enemies of His Prophet, and the enemies of the Ahl al-Bayt, and curse those who are against the right path. It is therefore impossible to accept his idea and defy the Qur'ānic verses that justify the act of cursing.

As for their justifications for Yazīd's crimes, they use in their arguments some historical narrations that support their standpoints. Yet, these narrations, according to reason and Shīʿah belief, are utter fabrications that were forged by the agents of the Umayyad dynasty to cover up their crimes. Unfortunately, even the Abbasid dynasty, who ruled after the Umayyads, fabricated many narrations and events to justify their own mischievous acts.

Let us now refer to one of these fabrications, which entails a mixture of truth and falsity: This narration reads: When Imam al-Ḥussain (as) was discussing the matter with ʿUmar ibn Saʿd, the commander-in-chief of Yazīd's army, he suggested the following: "You have to choose one of three options that I make to you. Leave me to return to the place wherefrom I came, or lead me to any other place on the boundaries of the Muslim State so that I will act like any other man of that place, enjoying the rights they enjoy and carrying out the obligations that are imposed on them, *or let me put my hand in Yazīd's hand, swearing allegiance to him, so that he will judge between him and me!*"

By forging this narration, the enemies of Imam al-Ḥussain (as) wanted to show that he hesitated when he was about to be captured; therefore, he offered them three options and he was even willing to comply with Yazīd and to accept allegiance to him. First of all, this narration, which is reported by al-Ṭabarī—on the authority of Abū-Mikhnaf—in his famous book entitled *History of Nations and Rulers*, is totally refutable for clear reasons, and it is thus rejected by both Shīʿah and Sunni analysts and critics of narrations. As for the Shīʿah, the content of this narration is against their beliefs, because Imam al-Ḥussain (as) was never willing to comply with Yazīd and he already refused to pay allegiance to him. For Sunnis as well, this narration has to be rejected, because it reflects that the troops of Yazīd violated his rights because, according to this false narration, he was willing to comply with Yazīd; therefore,

there was no justification for slaying him, massacring his family members and supporters, and taking his women as prisoners of war. This means that those who fabricated this narration were even not smart enough to fabricate.

Secondly, this narration evidently contradicts the other historical records and accounts that are also recorded by al-Ṭabarī on the authority of Abū-Mikhnaf. For instance, al-Ṭabarī records that before Imam al-Ḥussain left Madinah, the governor followed and asked him to comply and pay allegiance to Yazīd, trying to prevent him from travelling to al-Kufah, but the Imam (as) rejected firmly this and said, "One who is like me does not pay homage to one like Yazīd." He then added, "You have your own way to do and I have my own way to do," quoting the Qur'ānic Chapter that ends with this verse: "*You have your religion while I have my religion.*" In fact, this situation of Imam al-Ḥussain (as) reflects how decisive he was when he refrained from paying homage to Yazīd under all conditions. This alone proves the falsity of the narration under discussion.

However, it is worth mentioning that on the day of ʿĀshūrā', Imam al-Ḥussain (as) suggested to the enemies that they might let him leave the place, but the reason for this suggestion was that he was not in favour of fighting and this suggestion acted as one of the many arguments that he made to them so that he would be excused and would establish argument against them. Thus, Imam al-Ḥussain (as) mentioned the option of leaving that place, but he did not mention it in the way shown

by that fabricated narration. In other words, this option was not made as yielding to Yazīd or accepting to pay homage to him; rather, the Imam (as) mentioned this option because he was a man of peace and he was not in favour of fighting. In brief, Imam al-Ḥussain (as) mentioned one of the three options but he did not mention the other two, which were later added by those fabricators, who falsely claimed that Imam al-Ḥussain was willing to comply with Yazīd. The fabricators thus took one part of a fact and fallaciously added two others. In addition to having been a man of peace, Imam al-Ḥussain was more forcefully a man of dignity and honour; therefore, it was impossible for him to yield to Yazīd even if this would cause him his life; and this is exactly what happened. In order to cover up this fact, the agents of the Umayyad dynasty fabricated this narration as well as many others, intending to show people that Imam al-Ḥussain (as), the great revolutionary personality who never yielded to the oppressors, was such a hesitating man that he suggested to the enemies that he would comply with the tyrant ruler. On the other hand, many other narrations report that Imam al-Ḥussain (as) was such a decisive man that he, from the beginning, courageously rejected to yield and pay homage to Yazīd.

However, other fabricated narrations held news showing that Imam al-Ḥussain (as) was such a indecisive person that he wanted to escape the conditions in Madinah; therefore, he left for Mekkah but subsequently changed his

mind and was not sure what to do but, ultimately, chose to take the way to Karbalā'.

These forgeries, too, contradict the explicit narrations recorded by al-Ṭabarī confirming that Imam al-Ḥussain (as) was such a knowledgeable person who knew very well what he was doing. For this reason, when he chose to quote the aforesaid Qur'ānic verse, he wanted to declare that his religion was different from the religion of his rivals and he knew for sure the fate that he would face.

In conclusion, this fabricated narration must be rejected because it contradicts Imam al-Ḥussain's firm ideology. It also contradicts the theological aspect of his uprising and the well-established rules endorsed by all Muslims, because violating the rights of those who comply with the ruler is still more hideous than violating the rights of the opponents. In other words, disagreeing with a group of people never justifies violating their rights. In fact, Imam al-Ḥussain's enemies violated the simplest of his rights when they even deprived him of water with which to quench the thirst of his children, women, and himself and then, after massacring his family members and supporters, they took his women and children as captives as if they were non-Muslims. In plainer words, the way they treated Imam al-Ḥussain and his family members reflects a grossly flagrant violation of the established rules of Islamic law; therefore, their acts, from a theological angle, were impossible to be accepted and even those Muslims who came with this apologetic

standpoint and tried to justify both sides, were not able to digest these acts. For example, al-Khudari Beg, in his book *The History of the Umayyad Dynasty*, explicitly mentions that what Yazīd did after the Battle of Karbalā' was definitely unacceptable, although the same author said that Imam al-Ḥussain should not have revolted against him. This means that Yazīd's deeds were rejected even by the very group who tried their best to justify him.

The second group of Sunni Muslims who had their own opinion about Imam al-Ḥussain's uprising can be called moderates. The best scholars to represent this group are the early Muslim scholars, such as Ibn al-Jawzī, Ibn al-ʿImād—a follower of the Ḥanbaliyyah school of thought—and Aḥmad ibn Ḥanbal, a founder of one of the four major Sunni schools of thought and jurisprudence; namely, the Ḥanbaliyyah school. In his famous book entitled *al-Musnad* and famously known as *Musnad Aḥmad*, he openly mentions that Yazīd committed an enormous crime that cannot be justified by any rules nor can any excuse be found for it. Aḥmad ibn Ḥanbal was a master scholar and one of the major Sunni imams who were known for their enlightened thinking and for their employment of a rational way of weighing up all issues. Like Abū-Ḥanīfah, Aḥmad did not think in a conservative way; rather, he sought a literal approach for understanding the Divine texts and the Prophetic traditions. One of the distinctive and crucial features of Aḥmad's school is that it interprets the texts literally, without trying to find hidden meanings for their purports. Therefore, the

scholars of this school always followed the literal rules as they are recorded and narrated. He established rules for the so-called Ẓāhirī school of jurisprudence; that is, adopting the apparent meanings of the narrations; so, they, most of the time, do not go to the depth of the narrations, especially those related to the religious laws. For this reason, as well as the reason that they followed a rational way of thinking, the scholars of this school believed that Yazīd's acts could never be justified; and that is why they are known as moderates. Moreover, they accept that Yazīd should be cursed and that he deserved to be cursed. If a comparison is made between this standpoint, which represents the classic style of interpreting the Islamic teachings and laws, and what has earlier been mentioned about the prohibition of cursing Yazīd as an attempt to invent a way out, it is noticeable that the scholars of the majority of Sunni sects explicitly mentioned that Yazīd deserved to be cursed.

Analysing the various aspects: The Historical

Historically, the Battle of Karbalā' was the first conflict in which the Ahl al-Bayt (i.e. the members of the Holy Prophet's family) were defeated and mercilessly slain. None of the previous battles of Muslims; i.e. Imam ʿAlī's (as) battles against the renegades, the transgressors, and the apostates ended up with tragic results of the leader himself being killed or the rights of Holy Prophet's family members violated and ending up as captives, unlike Imam al-Ḥussain's (as) battle against the Umayyad ruling authorities that ended with blatant violations of the true Muslims' rights. In the public sphere, the rights of

Imam al-Ḥussain's (as) family members and women were not taken into consideration by the tyrannical ruler, Yazīd. Moreover, before that tragic event, no one even dared to do so and no one dared to even verbally injure the Holy Prophet's family members, but Yazīd, the tyrant, broke these rules and carried out such merciless slaughter against them that Imam ʿAlī ibn al-Ḥussain (as) expressed, "I have seen my family members slaughtered mercilessly like camels."

Historically again, for the first time in the history of the Muslims, one of the great companions of Imam al-Ḥussain addressed the crowds of Yazīd's army with these words: "I have a duty toward you and you have a right over me; therefore, I have to preach to you. So, let me advise you before any fight takes place between us and as long as you have rights; because once a fight breaks out, we will be divided into two different groups." This stands for another indicator of the fact that Imam al-Ḥussain's (as) uprising confirmed the division of Muslims into two groups. According to historical records, many of Yazīd's troops changed their attitudes and joined Imam al-Ḥussain's (as) camp, but the converse never took place. Thus, the war was between true believers - perfect manifestations of honesty and loyalty to Islam - and false Muslims whose hearts were full of hypocrisy and unbelief.

Let us now quote some words said by a scholar of the above mentioned school whose followers despised what had been committed against Imam al-Ḥussain (as) and held Yazīd

responsible for it; consequently, they cursed him and declared that he deserved to be cursed: Ibn Kathīr—one of the moderate Sunni scholars who is famous for his conservative standpoint and his two most famous books, one of which was written about commentary and exegesis of the Holy Qur'ān (i.e. *tafsīr*), and the other on the history of Islam (i.e. *tārīkh*), and which are generously distributed by the Salafi and Ḥanbali followers—says, "Every Muslim must be full of sorrow for the martyrdom of al-Ḥussain (as), as he was a master amongst Muslim masters, was one of the master scholars among the Holy Prophet's companions, and was the son of the highest in status of all women and the most beloved and exemplary daughter of Allah's Apostle (ṣ). He was a generous and a worshipful man."

The way Ibn Kathīr describes Imam al-Ḥussain (as) demonstrates clearly that he tried to say that the Imam was on the right path, but he stopped there; that is, he did not go further. He made it clear that he chose Imam al-Ḥussain to be a righteous person. Before that, we found him saying clearly that Imam ʿAlī (as) was on the right path, too, in his conflict against Muʿāwiyah. However, other narrations that are reported by Sunni historians about Imam ʿAlī's war in Ṣiffīn against Muʿāwiyah are very clear as they explicitly state that Imam ʿAlī (as) was on the right path, because, they say, the Imam was accompanied and followed by those great companions of the Holy Prophet (ṣ), such like Ammār ibn Yāsir, who was given glad tidings by the Holy Prophet (ṣ) when he stated, "Ammār will be killed by the transgressing party." This narration, which

is recorded in all books of the history of Islam, is accepted by both Shīʿah and Sunnis. Ammār was killed by the party led by Muʿāwiyah. Thus, those scholars believe that neither Muʿāwiyah nor ʿAmr ibn al-ʿĀṣ were on the right when they waged war against Imam ʿAlī (as) and, when they were about to be defeated, they invented the trick of raising copies of the Holy Qur'ān on spearheads and called Imam ʿAlī's army to the farce of arbitration. It is thus clear that Muʿāwiyah was a transgressor. Even though, as this war did not end up with a tragedy and none of the Holy Prophet's family members was killed, the case was very much easier than the case of Imam al-Ḥussain and the violations of his rights.

The Difference between Siffin and the Battle of Karbalā'

The difference between the Battle of Ṣiffīn and the Battle of Karbalā' lies in the point that the earlier battle did not clearly sketch the discriminating differences between two groups of Muslims and it was not as tragic as the Battle of Karbalā', while the latter was a cutting edge between faith or disbelief in Islam. In other words, Imam al-Ḥussain's uprising separated the Muslims into two groups; either being with Imam al-Ḥussain and thus being known as Shīʿah, or not being with him and thus being known as Sunni.

Another difference is that the Battle of Siffin did not end up with a tragedy in the familiar meaning of this word; that is, one of the commanders of the conflicting groups being

killed; rather, the defeat of Muʿāwiyah's army was very close, but they came up with the trick of raising copies of the Qur'ān on spearheads and asking that the Qur'ān should be the arbitrator between the two armies. With that trick, they managed to create a division within Imam ʿAlī's army; therefore, the Khawarij stood up against the Imam and insisted that he accept the enemy's invitation. Unfortunately, the battle ended up with both chiefs surviving and Imam ʿAlī's army stopped fighting. If truth be told, that event was the first defeat undergone by the Ahl al-Bayt (as), one of its results being the eventual tragic massacre of Karbalā'.

The other difference is that the army of Imam ʿAlī (as) during the Battle of Siffin were not all pure Shīʿah; rather, the matter was confused as to define the real and genuine from the unreal and indigenous Shīʿah. Supporting this fact, during the Battle of Siffin, Imam ʿAlī (as) found them doing the heretic prayer, known as *Salat al-Tarawih*, and warned them against it, but they all screamed in his face, "Do you want to eliminate Umar's *tradition*?" Such soldiers were not real Shīʿah, in the sense of partisans of Imam ʿAlī (as). Thus, things were still vague until the uprising of Imam al-Ḥussain (as) that discriminated between the real followers of Imam ʿAlī and the fake ones.

One can therefore conclude that the people of al-Kufah who fought against Imam al-Ḥussain were not Shīʿah; rather, they were Khawarij, like al-Ash'ath. Although they had been

commanders in Imam ʿAlī's army, they turned against him and joined the Khawarij, an apostate faction. They then joined Yazīd's army and fought against Imam al-Ḥussain. Also, one can claim that only those who were killed in defence of Imam al-Ḥussain were his disciples and real followers of the genuine and pure Islam. Those who represented the unreal Shīʿah became hostile to Imam al-Ḥussain (as) when they declared allegiance to Yazīd and deemed him to be the legal leader of the Muslims.

Nevertheless, some Sunni scholars are still defending Yazīd and trying to justify his crimes and offenses. They say that he did not commit a wrongdoing, but it was Imam al-Ḥussain who stood against him; therefore, he had to violate his rights and kill him.

Although Imam al-Ḥussain (as) spiritually achieved victory and the goals he sought after from this uprising, the ʿĀshūrā' Day was a disaster for the Ahl al-Bayt. For this reason, we commemorate this anniversary with grief, following the examples of the Holy Imams who did not stop lamenting and weeping for Imam al-Ḥussain, especially his son Imam al-Sajjad (as). Still, through the massacres of Imam al-Ḥussain, his family members, and his companions, the Ahl al-Bayt succeeded in reviving the Muslim nation; and this was the ultimate goal of Imam al-Ḥussain. But this fact does not release Yazīd and his army from the astounding crime of mercilessly killing the Imam and his family members. Imam al-Ḥussain

declared openly, "It is the divine will that I will be martyred and my family members will be taken as captives." Therefore, if someone is willing to offer himself as a victim or a martyr in order to put into practice the will of God, this is an issue totally different than sacrificing oneself for any other purpose.

In the present day, those who are massacring innocent people mercilessly are following the same course and approach of Yazīd and his faction. They claim that they blow themselves up in order to join the Prophet! What a sarcastic claim this is! They are committing the most hideous crimes in the sight of the Holy Prophet and they claim that they, by doing so, intend to join him in Paradise.

Conclusion

Imam al-Ḥussain (as) represented the pure Islamic faith, while Yazīd represented hypocrisy and the Umayyad version of Islam. Since that day in the Muslims' history, it became possible to speak about two Muslim groups; namely, Shīʿah and Sunni. Thus, the tragedy of Karbalā', embodied by the flagrant violations of the rights of Imam al-Ḥussain (as), his family members, and his supporters, marks the beginning of two totally separated versions of Islam. This is why it is so important to study and analyse Imam al-Ḥussain's (as) uprising and why it is necessary to immerse oneself in the depth of understanding the different opinions about it. Finally, every Shīʿah Muslim must understand that he is indebted to the great sacrifices of Imam al-Ḥussain (as).

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Different Theories for Imam al-Ḥussain's *Uprising*

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Abstract

Different theories have been presented about the reasons and motives of Imam al-Ḥussain's (as) uprising that ended with his tragic martyrdom. In this article we have tried to highlight the main different theories that have been presented by various thinkers and tried to criticize what can be criticized and espouse what is rightfully closer to the Ḥussaini motives.

Keywords: Theories about the Ḥussaini Revolution, Orientalists, Shi'ah theoreticians

Introduction

There are different theories that have been presented by many theorists in the academic milieu, through which they have tried to elaborate on the motives of the revolution. Let us start with the first group.

The first Theories

The orientalists, having discussed this issue, had two different tendencies, one of which was that they traced the uprising back to tribal motives, discussing that Imam al-Ḥussain

(as) was motivated and stimulated by his family. This opinion is rejected and argued from different standpoints, the most important of which is that, if this was really the reason for his uprising, he would have remained in Madinah where his family and tribesmen all were. Also, the majority of his companions did not belong to his tribe and family; nevertheless, they were readily willing to sacrifice their lives for him. Besides, the letters received by Imam al-Ḥussain were never written by any of his relatives or tribesmen; rather, they were written by Kufians who were totally unrelated to him. This theory is therefore dismissed.

The other theory or tendency is related to the individualists who tried to link Imam al-Ḥussain's (as) revolution to his personal character and instincts. They state that he was a man of honour and dignity. Comparing him with his brother, Imam al-Ḥasan, they claim that Imam al-Ḥasan (as) was a man of peace who, therefore, refused to fight against the tyrannical ruling authorities of the Umayyad dynasty. For this reason, he concluded a truce with Muʿāwiyah and accepted to make peace with him. Those intellectuals thus embark on some historical records that Imam al-Ḥussain wrote critical letters to Muʿāwiyah after the latter had killed and assassinated many of Imam ʿAlī's followers and companions and these letters were full of anger as they express Imam al-Ḥussain's determination to rise up and fight against the enemies even when his brother was still alive.

Criticizing the first Theories

To discuss this opinion, it is first of all not deniable that there were differences in the personalities of Imam al-Ḥasan and Imam al-Ḥussain (as), regardless of the fact that they were both Imams, in the sense that they were already appointed to leading the Muslim nation by God the Almighty through clear-cut statements declared by their grandfather, the Holy Prophet, which conveyed that they were infallible and divinely guided. Yet, this does not necessarily mean that they had the same personality; rather, each Imam must have his own character, since every human being enjoys unique personal characteristics that distinguish him from the others. Yet, it is inaccurate to claim that these were the factors that led Imam al-Ḥussain (as) to fight and to rise up against the tyrannical ruling authorities. Historically speaking, Imam al-Ḥussain (as) was enraged after his brother's passing away while Muʿāwiyah was still alive, and he rejected those appeals and never answered positively to those requests.

In fact, Imam al-Ḥussain (as) approved of his brother's standpoint during his lifetime and after his passing away, which means that he agreed with his brother and he requested Muslims to remain silent until Muʿāwiyah's death.

The Prophet (ṣ) is reported to have said, "Al-Ḥasan and al-Ḥussain (as) are Imams, whether they rise up or keep silent." This fact reflects that they all have the same duty, which is defined according to the state of affairs and the conditions required by each stage. Thus, if Imam al-Ḥussain (as) were in

the place of his brother, he would most surely have chosen what Imam al-Ḥasan (as) chose; and if Imam al-Ḥussain (as) was in charge of Imamate, he would do as same as his brother did.

The challenging letters Imam al-Ḥussain (as) wrote to Muʿāwiyah during his brother's lifetime were definitely approved of or, at least, known by Imam al-Ḥasan (as), which means that he must have written them based on his brother's consent; therefore, these letters were not a form of violating the treaty whose parties were Imam al-Ḥasan and Muʿāwiyah. By this discussion, this theory adopted by the individualists is refuted and proven inaccurate.

The Shi'ah Theories

The Shīʿah thinkers have their own theories about the motives and reasons for Imam al-Ḥussain's (as) uprising. They have had different interpretations, although they agree upon certain grounds on which they founded their opinions. However, in the following lines, three opinions will be highlighted and discussed. The first two theories are in one way or another linked to each other, although they are diametrically opposite, as the first theory tried to interpret the Imam's uprising metaphysically, by saying that the revolution was mainly inspired by Divine Revelation, while the second one tried to grasp and perceive his uprising as to be mainly focused on political motives, justifying that Imam al-Ḥussain (as) was a political leader and figure and he had to fight and struggle as an attempt to gain power.

The First Theory

The first theory thus comes with a purely metaphysical interpretation, excluding any form of political goals to be related to the uprising, while the second theory is purely politics-based. For this reason, the two theories are diametrically opposite to one another, but at the same time, both of them are not enough to recognize the actual motives and reasons for Imam al-Ḥussain's (as) uprising in the most accurate way.

According to the first theory, the Imam's uprising was purely metaphysically motivated, explaining that the uprising, which ended with a devastating tragedy, can only be grasped through Divine Revelation and through dreams and visions seen by Imam al-Ḥussain (as). Basically, according to Shīʿah belief, the twelve Imams from the Holy Prophet's household inherited Imamate from one another through documents written by the previous Imam to the next. This document mentioned the duty to be carried out by the coming Imam as well as some information about the major events to be faced during his lifetime. Thus, Imam al-Ḥussain (as) were fully aware of his duty and the destiny he would face, especially on that day in Karbalā' when he, his family members, and his companions would face martyrdom in a tragic and merciless way, while his remaining women and children would be taken as captives. In this way, Imam al-Ḥussain's (as) duty was not to pay homage to the ruler but to fight and stand against him, since this was the

command of God the Almighty that had to be carried out completely. Besides, according to this theory too, Imam al-Ḥussain (as) saw many dreams and visions telling him what to do. For instance, authentic narrations have it that, in one of his dreams, Imam al-Ḥussain (as), saw his grandfather the Holy Prophet asking him to hurry up to join him, for everyone in the other world was waiting for him. Based on these points of evidence, the holders of this theory believe that the whole uprising was based on inspiration, revelation, and vision only, just like the deed of Prophet Abraham who saw in a dream that he should sacrifice his son; therefore, he took the intention to do precisely that willingly. The only difference is that Abraham was spoken to through a divine interface that he knew very well, while Imam al-Ḥussain (as) received instructions through visions and dreams, reflecting that his uprising was by the command and order of God the Almighty and the Imam had no other alternative than carrying out and putting this command into practice.

Criticizing the first Shi'ah Theory

To criticize this theory, it does not seem acceptable to believe that the actions and conduct of the Holy Imams were mainly based on dreams and visions. In other words, this theory leads us to inaccurate and unacceptable conclusions that the Shīʿah Imams lived in their own visionary world; they did not know what was going on outside that world; and they had to do things according to visions, dreams and inspirations. The theory

thus gives the false impression that all of the Holy Imams' efforts, including their programmes, uprisings, and actions, were utterly related to the unseen world, without taking into account the real state of affairs and other political, social, and economic conditions… etc. It is not deniable that the Holy Imams are divinely guided, but they must have had their own ideas and conclusions based on the divine orders and commands.

Besides, this interpretation is so destructive to everyone's thoughts, not to mention ordinary people and laymen, because it seems nonsense to imagine that Imam al-Ḥussain (as) carried out plans according to visions and dreams. This idea may have worked in the case of Prophet Abraham, since he received a direct order and acted upon it, his sacrifice, however, did not take place while, in the case of Imam al-Ḥussain (as), it is really hard to found his martyrdom, as well as the merciless and tragic slayings of his family members and righteous companions, on mere visions and dreams.

As a result, to speak about Imam al-Ḥussain's (as) great uprising and revolution from a purely metaphysic angle, without taking into consideration the other factors and realities, is unquestionably absurd. In other words, it is absolutely obnoxious that such a smart and successful socio-political leader like Imam al-Ḥussain (as) would embark on and totally rely only upon his visions and dreams, because there is no doubt that no achievement can be gained from running after

such things. If the uprising is interpreted in this way, it necessitates depriving Imam al-Ḥussain (as) of imparting any of his historical lessons to the future generations of humankind because, according to this theory, all social and political ground that forced him to rise up against the deviant ruling authorities become meaningless.

One of the points provided by the holders of this interpretation to prove the accuracy of their theory is a narration that has been authentically reported from Imam al-Ḥussain (as) and is unquestionably accepted by all Shīʿah scholars. This narration holds that Imam al-Ḥussain (as), justifying his uprising, said, "It was Allah (swt) Who willed to see me killed and to see my family members captives." At first glance, this narration means that Imam al-Ḥussain (as) only wanted to put into practice the divine will. Yet, if all the other aspects are taken into account, it can be easily grasped that Imam al-Ḥussain (as), by these words, referred to other aspects related to the secret of existence as a whole. In fact, these words should never be understood as the reason or the way of grasping Imam al-Ḥussain's (as) uprising to have been only inspired by dreams and revelations, although it is undeniable that Imam al-Ḥussain's (as) duty was speculated and already defined due to the unlimited knowledge of God the Almighty.

In conclusion, the criticism to be raised about this theory is that it is very one-dimensional, in the sense that it only looks at the Divine Revelation from one side, and is limited to

those who see things from the side of metaphysics; therefore, it is neither logical nor is it easy to be grasped by laymen.

The second Theory

This theory, which is completely opposite to the previous one, argues that Imam al-Ḥussain's (as) revolution was totally inspired by and based on political motives. Some Iranian writers held this idea and defended it. Mr. Salihi Najafabadi, in his book that he entitled [*Shahīd Jāvīd*] 'The Eternal Martyr', is a good example.

Criticizing the second Theory

His book was heavily criticized by a large number of Shīʿah scholars, one of whom was Ayatollah Fadil Lankarani in his book, Pasdaran Wahy, meaning: Guardians of Revelation. The author claims that Imam al-Ḥussain's (as) uprising was purely politically motivated and was based on Imam al-Ḥussain's (as) aspiration to gain power and to be the caliph of Muslims; thus, Imam al-Ḥussain (as) did whatever any political leader would have done. Precisely, the Imam received invitations for the people of al-Kūfah who paid homage to him and promised to help him overthrow Yazīd and become the leader. He, therefore, sent his messengers and prepared for a journey so that he would not be assassinated in Mekkah. He switched the ritual Ḥajj pilgrimage into an individual ʿumrah and it was his wish to leave Mekkah towards Iraq. He thus followed the steps that are usually followed by any political

leader. According to them, Imam al-Ḥussain miscalculated the conditions in al-Kufah and trapped himself into the position in which he became surrounded by Yazīd's army and finally he had to face death through self-defence.

The major false claims made by the author were defined by his criticizers as follows:

The first was that the author said that Imam al-Ḥussain did not know that he would be killed; therefore, it was a miscalculation from his side. By this claim, the author refuted all the narrations that authentically reported the Imam's full awareness of his fate; he even told his companions that he would be martyred. For this reason, the author uses the concept of self-defence, claiming that when Imam al-Ḥussain (as) arrived there, he was surrounded by enemies and he had to defend himself. In fact, this is one of the gross mistakes of the author, since it is against our belief.

The second mistake is the author's claim that the tragedy of ʿĀshūrā', including Imam al-Ḥussain's (as) martyrdom, was a huge loss for Islam and Muslims—a loss that was for no cause and was fruitless; therefore, it was a mistake. As Imam al-Ḥussain (as) failed to manage his self-defence, he was killed and that was the tragic end.

Criticizing him, Ayatollah Lankarānī (ra) refutes the first claim that the Imam did not know that he would be killed, by proving that Imam al-Ḥussain only wanted to offer a

sacrifice. First of all, dozens of narrations confirmed that Imam al-Ḥussain (as) had already known that he would be killed in Karbalā', some of these narrations reported this prediction from the Holy Prophet (sawas) on the first day of the Imam's life. These narrations are completely confirmed and reliably and undeniably authentic. So, it is impossible to deny that Imam al-Ḥussain already knew his fate and that he would be martyred. Besides, all the conditions and circumstances revealed this fact.

About the author's second mistake, that Imam al-Ḥussain's martyrdom was a great loss for Islam and the Muslims, nobody denies this fact; therefore, this tragedy is commemorated every year if not every day. Yet, the author claimed that this tragedy and loss was aimless and for no cause; therefore, there was no achievement made from the Imam's martyrdom. However, the author should have seen the fruits, achievements and goals of the Imam's martyrdom. In fact, each and every procedure made by the Imam throughout his uprising was made for an evident purpose that the Imam succeeded to achieve. For instance, the Imam tried to trap the enemies by taking his suckling baby, ʿAbdullāh, raising him between his hands before the enemy, and asking them to give him water, but they slaughtered the baby mercilessly. The reason for this act was that the Imam wanted to divide the enemy's army into two opposing groups, which means that the Imam followed a well-calculated strategy and he did succeed in that, since the army became divided into two groups. Besides, this act confirmed the fact that the enemy was wrong while the Imam was in the right.

For a certain reason, Imam al-Ḥussain took his family members with him.

In fact, the claim that the Imam's martyrdom was due to miscalculation and was a mistake is identical to the claim of biased Sunni Muslims who expressed the same idea but in another form when they said, "Al-Ḥussain acted upon his personal deduction, but he made a mistake." The only difference is that they used a technically jurisprudential concept, while the author of the aforesaid book used a purely political one, presenting Imam al-Ḥussain's uprising to be purely politically-motivated.

The author continues to conclude that the Imam's uprising was no more than a political failure, since the Imam was so immature that he rejected all the advice of those who had encouraged him not to go to Iraq, like Ibn ʿAbbās, Muḥammad ibn al-Ḥanafiyyah, and ʿAbdullāh ibn ʿUmar, but his miscalculations and mistakes led him to be martyred.

In reality, it is illogical that the Imam rejected these advices only because he wanted to gain power and to become the caliph. Therefore, this theory shows him as a man of immature decision who relied upon the promises of faithless people who had already forsaken his father and his brother. This is really absurd and totally rejected.

This theory also conflicts many facts and events related to the Imam's uprising. For instance, before arriving at

Karbalā', Imam al-Ḥussain received information from at least four persons who told him about the martyrdom of his messenger, Muslim ibn ʿAqīl, whom the people of al-Kūfah forsook; and that was at a time that the Imam could have changed his course. At that point, the Imam gathered his companions and told them that they were going to face death if they were to keep themselves with him. Hence, those who looked forward to being rulers and coming to power would not behave in this way, especially after having ascertained that no political gain would be obtained. Yet, those loyal companions decided to remain with him, which reflects very much that he was not looking for authority and a worldly post although, generally, any armed conflict has only two options; either victory or martyrdom—a fact that has been confirmed by the Holy Qur'ān. Besides, if he were a purely political leader, he should not have taken his family members, including women and children with him.

In conclusion, Imam al-Ḥussain knew and received information before he was surrounded by the enemy; nevertheless, he went on to achieve his well-planned goals.

The theory is thus based on the assumption that the Imam was either detached from reality by placing his trust in untrustworthy people, or devoid of any supporting divine knowledge. In this way, it is totally the opposite of the earlier one.

The third Theory

This theory within the Shīʿah creed, which is mainly inspired by the ideas and beliefs of most of the Shīʿah scholars, the foremost of whom was Martyr Sayyid Muḥammad Bāqir al-Ṣadr (ra), is to be presented as follows:

The martyr Sayyid al-Ṣadr (ra) presented many reasons for Imam al-Ḥussain's (as) uprising, paralleling them with the reasons that he, himself, chose that made him rise up against the dictatorship in Iraq, which led to his martyrdom. He believed that the Muslim community was drawn away from the right path, which had many impacts on their beliefs and ways of thinking as far as their religious beliefs were concerned. Such Islamic concepts as piety, following the right path, bidding the right, forbidding the wrong, and obedience to the true leader, drifted so far from the Islamic standard that the governor of Madinah himself was a person addicted to alcohol, and the so-called caliph drank forbidden beverages, challenging the simplest laws of Islam. Thus, a wholly fake condition overcast the Muslim community so menacingly that it was necessary to explain what piety is, what the Islamic teachings are, and what Islam itself is; and that was one problem that Imam al-Ḥussain had to face.

Second, theoretically, Muslims did not fail to realize such facts that the Holy Prophet (sawas) was on the right path and he was the source of pure Islamic teachings. Likewise, they

did not doubt that Imam al-Ḥussain (as) was his grandson, was a pious man to be followed, and was the son of that great man, but the problem was within their practice, which can be described as the disease of the incapability of taking decisions. Therefore, they were spiritually dead and they needed someone to breathe life into them.

Generally speaking, there are two forms of death; the physical one and the spiritual one. Explaining this fact, Martyr al-Ṣadr goes on to say that the Muslim community in general had gone into spiritual demise, since its people were not decisive and they failed to take the initiative to change their conditions. That was because they were either seduced by Muʿāwiyah and his money and they therefore displayed loyalty to him, or they were full of horror and too fearful to make any decision and take any step forward. For example, they knew for sure that Imam al-Ḥussain (as) was the Holy Prophet's natural extension and grandson, but they let him down and left him to go alone; and they were ready to assassinate him even if he was hanging to the curtains of the Kaʿbah, if Yazīd, the ruler, would give such an order. Such a community was never Muslim and it never represented Islam by any means; rather, it had returned to the pre-Islamic ages of ignorance. Because they were spiritually dead, they desperately needed a Jesus-like sacrifice and a revolution of revival.

Speaking about which, it was a very dangerous state that Muslims were ruled by a so-called caliph in the name of

Islam, while internally he was nothing more than a hypocrite or literally a non-Muslim—if we take into consideration the words of Muʿāwiyah and Yazīd who denied the prophet-hood of the Holy Prophet (sawas) and did not believe in God, the Qur'ān, and the Prophet (sawas). So, when Muslims remained passive facing such immense danger, they would ultimately end up adopting and blindly following a distorted version of Islam, which is identical to any other form of pre-Islamic ignorance, but now all in the name of Islam. They only held the name of Islam, but it was completely devoid of any Islamic teachings, morals, spirits, and conduct. Such a spiritually dead society can only be revived with spilt blood accompanied by a huge disadvantageous loss that can never be justified according to the rules and regulations of Islam. That was the plan of Imam al-Ḥussain (as) who had to revive this community through the blood of sacrifice. Accordingly, it is now understandable why Imam al-Ḥussain (as) declared, "It was Allah's will to see me killed and to see these women and children captives." Hence, Imam al-Ḥussain (as) meant that the conditions of the Muslim community required such a sacrifice from which there is no way to escape. This is why he used the word Allah's will, which is inevitable and inescapable and there is no other way out.

In conclusion, the Imam had to accept sacrifice; and the method of facing sacrifice and being martyred should be in this very way of being combined with huge disadvantageous loss, including having some suckling children killed, like ʿAbdullāh, women captured in an inhumane way, juveniles martyred,

deprivation of water, being laid under harsh siege, and being surrounded by the enemies from all sides. Inescapably, all of that had to be part of that apparent huge disadvantageous loss, and all these cases would be unjustified according to the rules, laws, teachings, and regulations of Islam. By these, it would be a step of revelation towards showing Muslims the kind of the ruler to whom they showed loyalty.

Paying such a high blood price was the only way to reveal the hypocrisy of the ruler and the kind of fake Islam he and his followers had adopted.

Imam al-Ḥussain (as) bore in mind all these facts and acted upon them, offering his life, as well as the lives of his family members and companions, as sacrifices for refreshing and reviving the true track of Islam and awakening the inattentive Muslims.

There is another important reason for Imam al-Ḥussain's (as) uprising, which should be discussed from a historic standpoint. Historically, there were dormant factors that caused the martyrdom of Imam al-Ḥussain (as); and the most important of these reasons must be traced back to the first day when diversion from true Islam took place, causing distortion to the course of Islam and causing Muslims to go astray. This earliest distortion took place when some people, immediately after the passing away of the Holy Prophet, held a conspiratorial meeting, historically known as the meeting of Saqīfah, and

decided to deprive the Holy Prophet's family members of their right to succeed him and to hold the leadership of the Muslim nation, which was their natural, divinely-ordained, and prophetically-confirmed right. So, starting from this reverse countdown, the matters ended up with the martyrdom of Imam al-Ḥussain (as) in Karbalā'. In other words, the Saqīfah meeting was the starting point and foundation of all distortions that afflicted Islam. As a result of this catastrophic conspiracy, the Holy Prophet's family members were exposed to the deprivation of their rights, victimization, and confiscation of religious and civil rights. Hence, the day on which the ill-omened Saqīfah meeting was held may be termed as day 12, which ended up with day zero; that is, the ʿĀshūrā' Day.

Between these two days, the Holy Prophet's family suffered unbearably innumerable misfortunes that ended up with the greatest of all misfortunes; namely, the massacre of the Holy Prophet's family on the ʿĀshūrā' Day. For example, the ruler who came to power after the Holy Prophet confiscated the Fadak Orchard, which legally belonged to Lady Fāṭimah (as), the Holy Prophet's (sawas) daughter, who inherited it from her father. Another example was that one of those ladies who was captured on the day of Karbalā' was Ummu-Kulthūm, whom is reported to have been taken as wife for the second ruler.

A third example is that Imam ʿAlī (as) was nominated as one of the candidates to caliphate by ʿUmar in the famous issue known as the Shūrā Committee, equalizing him to five

other members who were never matches or equals to him under any consideration. Expressing the bitterness of this situation he was put in, Imam ʿAlī, in his famous sermon on the usurpation of his right to direct succession to the Holy Prophet, said, "Nevertheless, I remained patient despite the length of period and stiffness of trial, till when he went his way of death, he put the matter of authority in a group and regarded me to be one of them. But good Heavens! What had I to do with this consultation? Where was there any doubt about me with regard to the first of them that I was now considered akin to these ones?"

When Imam ʿAlī (as) came to power due to the insistence of the masses, three wars were waged against him in order to impede him from reviving the true course of Islam. When he was martyred, the Umayyad hypocrites came to power and successfully completed the plan of distorting Islam and he started openly combatting the Holy Prophet's (sawas) family and slaughtering them and their partisans mercilessly.

Thus, Muslims could commit such an enormous crime against the family of the Prophet as a result of the earliest distortion that took place immediately after the Holy Prophet's passing away. By this way, the issue of Imam al-Ḥussain's martyrdom should be regarded from this historical standpoint so that its goals and reasons may be understood in the proper way.

Based on this third theory, we can conclude that, in order to reach the best way of understanding Imam al-Ḥussain's uprising, it must be interpreted in the light of human-divine factors. Historically, all the events since the day of the Holy Prophet's passing away and up to the massacre of Karbalā' should be taken into consideration, in order to discover why Imam al-Ḥussain's duty was to struggle and to stand against the tyrannical ruler and to be martyred. Besides, the reign of Yazīd was chosen, because he was not as sly as his father. Imam al-Ḥussain realized that he would be able to create a great revolution against those hypocrites and to expose their hypocrisy, through their inhumane crimes. Based on that, it is now clear that Imam al-Ḥussain realized that he needed pure companions and loyal partisans who would never switch sides and nobody would be able to interfere amongst them to create any form of division, since the likes of the devious ʿAmr ibn al-ʿĀṣ and there was no one who could potentially be like the Khawārij who left Imam ʿAlī's camp and created an apostatical faction. So, what happened on the day of ʿĀshūrā' was exactly the opposite; some of the enemies, at least two people according to authentic narrations, switched their positions and joined Imam al-Ḥussain's group; and they fought bravely in support of him until they were martyred.

Conclusion

Imam al-Ḥussain (as) had planned for everything as a political leader but, at the same time, his acts were to be grasped by any human factor that he was putting under his calculation;

either he was going to win or he was going to be martyred. Yet, he knew that martyrdom would be his end–under any circumstance-; therefore, he chose to take all his family members with him, including the children and women so that they would accomplish the mission and reveal the hypocrisy of the enemy. Since he alone might not be able to do so, he needed someone to support him, like Lady Zaynab (as), to carry on in the same direction. As a result, Imam al-Ḥussain and his followers achieved the goals they aimed for when they created a revolutionary revival of the Muslim nation. Of course, all the tragic events that took place on the ʿĀshūrā' Day' contributed greatly to the sought after revival; and all the stars of the massacre of Karbalā' and the events that took place afterwards had roles in this procession. For example, Imam al-Sajjād played his own role and so did Lady Zaynab (as) and all the other heroes and heroines of Karbalā', including the six-month old baby, ʿAbdullāh.

According to historic records, the Umayyad tyrannical ruling authorities aimed at muting the people by slaying Imam al-Ḥussain (as), but what actually took place was the opposite. Since that blood-stained day in Karbalā', the masses moved to challenge the Umayyad regime and many revolutions broke out here and there; all of which raised the slogan of following the steps of Imam al-Ḥussain (as) and demanding the punishment of his slayers.

This is the meaning of the human-divine factor that was behind Imam al-Ḥussain's (as) uprising, which means that the

divine interpretation and interferences are taken into consideration side by side with the political conditions or, more precisely, the socio-political circumstances to conclude that when Imam al-Ḥussain (as) was martyred in Karbalā', he achieved very much greater triumphs than what were intended. In other words, the enemies intended to kill him to create horror in the whole Muslim territory, but what happened was exactly the opposite, since Muslims were more encouraged to stand against the tyrannical ruler and to follow the right path represented by the Holy Prophet's family. They came to know for sure that the Umayyad Islam was nothing but hypocrisy and they had to stand against it. Instead of being frightened and threatened by looking at the face of Imam al-Ḥussain and the faces of his companions after their heads were cut off and placed on spearheads, they were inspired by those faces to revolt against the oppressors. So, Imam al-Ḥussain (as) succeeded in reviving the Muslim community and this is what was previously expressed as, "The Muslim nation needed blood to be shed sacrificially so that they would be revived and taken back to the true Islam."

Imam al-Ḥussain's (as) uprising was based on divinely inspired and humanely motivated actions but, at the same time, it was founded only on the socio-political circumstances that prevailed in those days. Although Imam al-Ḥussain's (as) deeds were probably not miraculous, they could not be performed by any person except a unique individual who deserved to be called the chief of all martyrs and the master of all masters. No

one else can do what Imam al-Ḥussain (as) did and no one could ever have such excellently and outstandingly loyal family members and companions. They all are considered to be like the disciples of the Prophet Jesus, because they had no peers or matches over all the history of humankind. It is thus impossible to find a lady like Lady Zaynab, a youth like Abu'l-Faḍl al-ʿAbbās (as), and an old man like Ḥabīb ibn Muẓāhir, and so on.

The motives of Imam al-Ḥussain's (as) uprising are now revealed; that is, to revive the Muslim nation internally and to set a clear line between genuine Islam and fake Islam, truth and falsity, right and wrong, loyalty and hypocrisy.

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'Ashura' and the Arbaʿīn: Commemorating the Great Sacrifice and the second Half of Imam al-Ḥussain's Revolution

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Abstract

The Arbaʿīn is an Imam al-Ḥussain-related (as) event that is commemorated on the occasion of the passage of forty days after his martyrdom. It is seen as the second part of Imam al-Ḥussain's (as) reformative revolution and it was the time of declaring a second uprising against the tyrants. In this article our attempt is to clarify the reasons as to why the Arbaʿīn is so important for Muslims to keep alive in the hearts of the believers.

Key Words: Arbaʿīn, Hussaini Revolution, Divine Plan, Connection between Revolutionaries

Introduction

The 'Ashura' and the Arbaʿīn are two important days for all Shi'ah Muslims to commemorate and revive the message of the

Imams (as). It is also the time for them to demonstrate their unity against any form of tyranny and oppression. For this reason, it is the Muslims' duty to maintain and continue the struggle against despotism wherever it may be. Therefore one has to uncover the revolution.

The Symbolic meaning of these two days

Through his reformative revolution, Imam al-Ḥussain (as) wanted to establish a new form of understanding of values and to revive the principles of the Holy Qur'ān, because he knew that these values had already been annihilated by the Umayyad tyrannical ruling authorities. He planned for making clear the concepts of true Islam; therefore, there was no other way to achieve this goal than leading a revolution and allowing his blood to be shed so that the Islamic ethical concepts would be clarified and revived in the Muslim nation.

The conscience of the Muslim community was almost dead; so, Imam al-Ḥussain (as) decided to revive it. Thus, he was facing what is terminologically called *fitnah*; that is heterodoxy, sedition, or temptation. He diagnosed the problem of the Muslim community, which lied in the fact that people had a corrupt leader who led them to sedition, made mischief in the society, and violated all Islamic laws, rulings, values, and principles. The problem was in fact doubled, because there was corruption in the Muslim nation and there was an extreme and serious matter represented by that the leader was corrupt and dictator.

This double problem required much more efforts than those exerted for reforming a society. Referring to this serious problem, Imam ʿAlī (as) said, "A brutal and oppressing governor is better than a continuous unrest and temptation." Sedition being the actual problem of a society is something dangerous, but when the ruler is the leader of that sedition and the maker of mischief, then the problem is doubled and it becomes necessary to fight both problems through offering greater sacrifices than one offered under normal situations.

Although both problems are seriously bad, one of them may seem less dangerous than the other. In plainer words, sedition is a grave issue, but having a dictator who oppresses the people and violates their rights is a graver one.

Having been aware of the seriousness of this double problem and having realized the future of the Muslim nation, the Holy Prophet (sawas) predicted, "After my passing away, my nation will be exposed to trials as gloomy as murky nights to the degree that a person who is a believer in the morning may turn into a disbeliever in the evening; and a person who sleeps as a believer may start his next morning as a disbeliever. Groups will sell their religions and faiths for worthless offers of this worldly pleasures."

This is the best depiction of *fitnah*, which is expressed by the Holy Qur'ān as such, "*Do people imagine that they will be left off on their saying: "We believe," and they will not be*

tried? Indeed, We did try those before them, so God certainly knows those who are true and certainly He knows the liars. [Sūrah al-ʿAnkabūt 29, verse 2-3]"

Highlighting the importance of readying oneself for facing the divine trial, Imam ʿAlī (as), while talking about the affairs of the Muslim nation and answering one who asked him to define trial, said, "The believers will be tried the way gold is tried. They will be purified the way gold is purified." This depiction reveals the inevitability of trials that are aimed at distinguishing the good from the evil.

Imam al-Ḥussain (as) had realized this state of affairs; so, he decided to take the initiative for changing the disgraceful conditions of the society and reviving the ethical values of the Muslim community after they had been eliminated by the ruling authorities. Because the problem was unbearably enormous, it required the highest degree of preparation and planning—a fact that reflects the importance of Imam al-Ḥussain's task.

All Muslims were to face this sort of trial; and it was Imam al-Ḥussain (as) and his family members who would undertake the mission of reforming the corrupt community and standing against the tyrannical authorities. He thus put into practice the trial of distinguishing the good from the evil and led his great revolution on two stages; one stage was the launching of a reformative revolution that led to his martyrdom, along with his family members and companions, and the second

stage was the continuation and permanence of the revolution. It is therefore one has to emphasise on the importance of both days, i.e. 'Ashura' and Arbaʿīn, as they are both parts of a Divine plan.

Following the Divine Plan

Imam al-Ḥussain (as), as he had already followed a divine plan, knew what would happen to him; therefore, he planned for everything carefully and decided to accompany his family members with him so that they would play their roles in this reformative revolution, especially the roles played by his son Imam Zayn al-ʿAbidīn and his sister Lady Zaynab (as). Their role was to continue the revolution, carry on the same line, and undertake the missions to be done after Imam al-Ḥussain's martyrdom.

He (as) thus decided to fight the sedition created in the Muslim community and show the people the right path they should follow, declaring this slogan: "If you want to follow the right path, you have to live in honor and dignity and disallow others to humiliate you; and this needs everyone to struggle and fight for the sake of dignity."

At the same time, Imam al-Ḥussain (as), through his martyrdom and the shedding of his blood, revived in the community the true teachings, values, and principles of Islam, personifying the divine sacrifice to whom the Holy Qur'ān referred, stating, "*And We ransomed him with a Great Sacrifice.*

[Sūrah al-Ṣāffāt 37, verse 107]" Imam al-Ḥussain (as) was thus the *Great Sacrifice*.

His family members whom he accompanied with him understood well their tasks, too. Despite having been sick, Imam Zayn al-ʿĀbidīn stood up and was ready to support his father after he had heard his call: "Is there anyone to support us?" In fact, it is the duty of all Muslims throughout history to respond to the Imam's call, because the Imam did not address his enemies with this call; rather, it was an everlasting universal call for defending the truth and following the right path.

After the battle, the Imam's family members were taken as captives, but this did not make them change their attitude to the issue of Islam; rather, they received the new situation steadfastly and continued opposing the tyrannical ruling authorities verbally and practically, thus contributing greatly to the permanence of Imam al-Ḥussain's reformative revolution and representing the second half of it.

When they were led to al-Kūfah, the people of this city received them with tears, but Imam Zayn al-ʿĀbidīn (as) addressed them with such strong words in order to make them repent what they had done when they committed flagrant violations against the Holy Prophet and his family members, their natural extension. Thus, he wanted to revive the religion through rallying those people against the tyrants and his authorities.

The way Lady Zaynab talked to the ruler of al-Kūfah was remarkable. When the tyrannical leader wanted to make the others understand that what they had committed was due to God, saying, "Have you seen what God has done to you?" Lady Zaynab answered, "It was nothing but good. Those were peoples whom God knew they would be killed. They therefore came to the places where they would be slain. God will gather you with them for judgment and sentence. See, who will be the triumphant on that day. Woe shall be you, son of Marjānah, then."

Likewise, when she was present before Yazīd, she talked in such a courageous way that she silenced everyone including the tyrannical ruler and revealed the truth about her brother's martyrdom.

The Second Part of the Revolution

The first part of the revolution was led by Imam al-Ḥussain (as) and his family members and companions who were martyred on the day of ʿĀshūrā'. Yet, it was not enough to stand still and terminate the revolution on that day; rather, something was missing and this was a second part; namely, conveying Imam al-Ḥussain's message to all human beings throughout history. The issue is thus not only about family members whom were captured; rather, this was only part of a divine plan for the good of humanity.

When Imam al-Ḥussain (as) was advised not to go to al-Kūfah in reaction to the people of that region being deceitful

and disloyal, he answered decisively, "It is God's will to see me martyred…" When he was asked why he should bring his family members to accompany him, he continued, "… and it is God's will, too, to see my family members taken captive." This is the meaning of the divine plan for mankind, which means that there should be a form of self-sacrifice for the sake of the Lord and for the sake of maintaining the right path. It is necessary to understand that Imam al-Ḥussain's words do not indicate any form of predetermination which deprived him of his own rational choice; rather, he had chosen to be martyred as a man of honour and dignity. He had already known that he would be martyred, because he would never pay allegiance to the tyrant, Yazīd. Thus, he chose to be killed over paying homage to the tyrannical ruler. He also chose the place of his martyrdom, since he did not want to be martyred in the holy city of Mecca, because this would have been a flagrant violation of Muslims' rights. Likewise, he did not want to be assassinated in Medina; therefore, he had decided to be martyred on that specific land; namely, Karbalā'. Therefore, Imam al-Ḥussain's choices were part of that divine plan.

Another part of the same divine plan was that his family members, including women and children, should join him on that journey to al-Kūfah and one of the distinguished figures of that journey was Lady Zaynab, Imam al-Ḥussain's revered sister.

Imam Ḥussain's (as) Revolution: Rituals and Inspiration

Within the meanings of a divine plan is the fact that the day a martyr is killed, his principles, values and whatever he fought for will be revived forever. Also, on that day, the dictator will start to be buried with all of his tyranny and oppression. Imam al-Ḥussain (as) knew that divine plan; so, he worked on putting it into practice in the best manner, preparing the tools and means for it. Thus, Lady Zaynab and Imam Zayn al-ʿĀbidīn, after the martyrdom of Imam al-Ḥussain (as), continued his reformative revolution through verbal and practical situations, performing their duties and playing their pre-planned roles in immortalizing the Imam's revolution as exactly as he had completed and planned.

It is illogical to expect that God the Almighty will keep the principles and values alive without there having been preparations for this plan and without its foundations having been laid. Accordingly, Imam al-Ḥussain (as) prepared all the necessary requirements for the plan of reviving the principles and values of the religion; and these requirements were embodied by whatever took place on the day of ʿĀshūrā' and afterwards. For this reason, he brought his family members to accompany him so that they would continue his reformative revolution and contribute to its activation and continuity.

Imam Ḥussain's (as) Revolution: Rituals and Inspiration

The Revolution is a Source for Inspiration for each and everybody!

Imam al-Ḥussain's revolution could be a source of inspiration for different lessons. For everybody there is a model, and a moral example for whatever man may think about. In every single detail of this revolution, human society can find lessons about how to act in every situation, how to live, and how to behave in order to guarantee honour and dignity. For example, the martyred suckling baby of Imam al-Ḥussain; namely, ʿAbdullāh, can be taken as a lesson for little children. Likewise, Lady Zaynab is the most excellent example for all women. In the field of loyalty, the companions of Imam al-Ḥussain are the best examples regarding the bonds of friendship and fellowship. With regard to brothers, al-Abbas can be taken as a role-model of the relationships of fraternity. Even in the field of behaviour to pets, the way Imam al-Ḥussain (as) treated his horse can be taken as a lesson. In this manner, Imam al-Ḥussain (as) succeeded to achieve his goals and do did his family members who put into practice the second stage of his revolution.

Conclusion

Imam al-Ḥussain (as) must be seen not only as a man who was killed in defence of his principles and values but also as a perfect example of humanity, an entire source of teaching, and a whole body of inspiration for each and every human being.

Imam Ḥussain's (as) Revolution: Rituals and Inspiration

The Arbaʿīn thus represents the second half and the continuation of Imam al-Ḥussain's universal revolution against tyranny, thus contributing to immortalizing this revolution that was based on a divine plan for the purpose of reviving human principles and values. In this regard, it is necessary to consider the fact that all the details that we now have about Imam al-Ḥussain's revolution came to us thanks to the efforts of those who drove the events in a certain way in order to convey Imam al-Ḥussain's message to the whole world for all time. The events that took place after Imam al-Ḥussain's martyrdom and were mainly led by Lady Zaynab and Imam Zayn al-ʿĀbidīn created a connection between the past and the future and taught man how to stand against tyranny and oppression and how to seek to live in honour and dignity.

End Notes:

[1] The Holy Qur'an, C. 33: V. 33
[2] The Holy Qur'an, C. 33: V. 33.
[3] This article is derived mainly from a lecture of Ayatollah Lankarani's speech in the gathering of Imam Hossein's (as) mourners in the Holy City of Qum. I.R. Iran.
[4] The Holy Qur'an, Surah al-Ma'idah verse no. 35
[5] The Holy Qur'an, Surah Baqarah, Verse no. 159
[6] Tafsir al-Burhan,vol. 2, p. 171
[7] Fath al- Bari, lilasqalani, vol. 7, p. 87; Kanz al-Ammal, vol. 10, p. 572, h. 30266
[8] Irshad al-Sari, vol. 7, p. 325; Al-Durar al-Mansur, vol. 6, p. 41
[9] Al-Sirah al-halabiah, vol. 1, p. 327; Tafsir al-Wasi, vol. 15, p. 107
[10] The Holy Qur'an,Surah An'am, Verse no. 108,
[11] "Misbah al-Fiqahah"
[12] The Holy Qur'an, Surah Hajj, verse, no. 30
[13] Al- kafi, vol. 2, p. 278; Al- Wasaa'il, vol. 16, p. 267
[14] Bihar al-Anwar, vol. 32, p. 561; sharah Nahjul-Balagha, p. 322
[15] Ibid, p. 399; Wasail al-Shiah, vol. 12, p. 306
[16] The Holy Qur'an, Al-Baqarah, verse 159.
[17] The Holy Qur'an, al-Mumtahanah, verse no. 7
[18] The Holy Qur'an, Al-Mujadalah, verse no. 22
[19] Ibid, Al-Maidah, verse no. 81.
[20] Ibid, Al-Mumtahanah, verse 13
[21] Ibid, Al-Ahzab, verse no. 67
[22] Ibid, AL-Baqarah, verse no. 159
[23] Ibid, Al-Maidah, verse no. 78
[24] Ibid, Surah Saad, Verse no.: 78

[25] Ibid, Al-Ahzab, verse no. 64
[26] Ibid, Al-Nisa, verse no. 93
[27] It refers almost to three provinces of the current Iran, namely: Khurasan Junubi, Khurasan Shumali and Khurasan Razawi. [Editor's remarks]
[28] The Holy Qur'an, al-Hujurat, verse no. 6
[29] What is meant by this technical term is referring to some group of Muslims who differed from Shi'ah, Mua'tazilities, 'Asha'irah and some Sunni Muslims, in their distinctive claim to adhere absolutely to the literal meaning of the Hadiths and the Qur'anic verses. See the link below:
http://arabic.tebyan.net/index.aspx?pid=166829
Accessed on 9.9.2016

[30] The Holy Qur'an, Al-Mujadalah, verse no. 5
[31] Ibid, Saad, verse no. 78
[32] The Holy Qur'an, Al-An'am, verse no. 23
[33] This is an article that was taken directly from the lecture of Ayatollah Fadhil Lankarani at a congress where he was addressing, a group of Shi'ah Qumi believers concerning "The system of Arba'een is the walk towards an ideal society".
[34] The Holy Qur'an, Al- Maidah, verse 67
[35] This article is based on one of the Ayatollah Fadhil Lankarani's lecture among [Janbazan] the disabled and injured fighters and the current fighters of the Iranian Revolutionary Guard at the Hussayniyah of Khadim al-Reza, Qum, I.R. Iran
[36] Wafiyat al-Mashaaheer and al-I'laam, vol. 5, p. 5

[37] Al-Radd ala al-Muta'assib al-Aneed, p. 17

[38] Al-Masaa'il al-'Akbariyyah, pp. 69 to 71

[39] Jawahir al-Kalam, vol. 21, p. 296

[40] Futuh al-Baladan, vol. 2, p. 433

[41] Sahih Bukhari, vol. 1, p. 134, ch. Tas-hih al-Salat.

[42] Sahih Bukhari, kitab al-Adhan, number, 650

[43] Sharh Nahjul Balaghah, (Ibn Abi al-Hadid), vol. 5, p. 129

[44] Al-Kamil Tabari, vol. 2, p. 204, ch. 27, ch. 2