

Mourning for Imam Hussein (AS)

Wilayat International Channel

Dec. 11, 2010

Note: Most references given below are obtained from the Maktabat Ahl al-Bayt software

Mr. Mohseni

With a glance at history, we will find out that the situation changed swiftly after the demise of the Holy Prophet (PBUH). And it did not take so long that his loved grandson was slaughtered and the dramatic subsequent incidents took place. What is the Wahhabis' take on mourning for Imam Hussein (AS)?

Professor Hussein Ghazvini

إن الحسين مصباح الهدى و سفينة النجاة.

Hussein is the light of guidance and the ship of salvation.

وقال الصادق ع: كلنا سفن النجاة و سفينة الحسين أسرع

Imam Sadiq (AS) stated, "We are all ships of salvation but Hussein's ship is faster.

Invocation to Imam Hussein (AS) has been always advantageous, more than any other thing. One of the rewards God has granted to Imam Hussein (AS) in exchange for his sacrifice and martyrdom was the assured acceptance of one's prayer in his shrine.

And now the answer of your question. The viewers have so far heard from me discussing this issue in different satellite channels but it is the first time they are hearing this topic from me in Wilayat International Channel.

The senior Wahhabi theoretician, Ibn Taymiyah Harrani (died in 728 AH), has tagged as silly the mourning ceremonies held for Imam Hussein (AS) in his book, Minhaj al-Sunna, vol. 1, p. 52. He says,

من حماقتهم إقامة المأتم و النياحة علي من قد قتل من سنين عديدة.

This is the stupidity of the Shias who annually mourn for someone who has been killed many years ago.

Also in the same book, vol. 4, p. 334, he has added,

و صار الشيطان بسبب قتل الحسين - رضي الله عنه - يحدث للناس بدعتين: بدعة الحزن و النوح يوم عاشوراء ... و كذلك بدعة السرور و الفرح.

The Satan has put two heresies in place following Hussein's murder.

One is the heresy of grieving, weeping and mourning for Hussein on the Day of Ashura and the second is the happiness and the joy of the Sunnis on the same day.

It is what the founder of the Wahhabi school of thought, Mohamad Ibn Abd al-Wahhab (died in 1304), has said.

He has said in Risalat fi al-Radd Ala al-Rafida, vol. 1, p. 473.

و من قبائح هؤلاء الرافضة أنهم يتخذون يوم موت الحسين مأتما

It is an evil action by Shias when they feel sorrow, weep and mourn on streets on the day of Hussein's martyrdom. Those are all heresies.

In is interesting that a contemporary Wahhabi scholar, Mr. Ismael Haqqi Barusi has advised Sunnis in Ruh al-Bayan, vol. 4, p. 143, Dar Ihya al-Turab al-Arabi Publication, Beirut,

و من قرأ يوم عاشوراء و أوائل المحرم مقتل الحسين (رضي الله عنه)، فقد تشبه بالروافض.

Anyone who reads Hussein's Maqatal on the Day of Ashura or the days before it, he looks like a Rafida (defector) or a Shia.

These individuals are of this belief that making oneself look like a Rafida is a heresy and Haram (unlawful).

For example, Sunnis must wear rings on their left hands despite the Prophet's (PBUH) Sunna only because Shias do wear them on their right hands. Or, Shias send Salawat (salutations and blessings) to some one else other than the Holy Prophet (PBUH) for instance to the Ahl al-Bayt but Sunnis should never do alike. According to a top figure,

Shias perform prayers and fast Sunnis should decline them in order to avoid looking similar to the Shias.

Non the less, Sunnis have made themselves dissimilar to Shias by folding their arms and saying Amen during prayers; crossing out *حي علي خير العمل* and adding *الصلاة خير من النوم* instead; and doing the supererogatory prayers in congregation.

With regard to fasting, the Qur'an has stated,

ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ¹

Then complete your fast Till the night appears.

It means that the faster should avoid ending his fast before night. But Sunnis break their fast as soon as the sun sets only to avoid being similar to the Shias.

Mr. Ismael Haqqi Barusi has added,

¹. Chapter of The Cow: 187

و في كراهية القهستاني: لو أراد ذكر الحسين ينبغي أن يذكر أولاً مقتل سائر الصحابة لئلا يشابه الروافض

It is quoted by Qahistani in Kirahat that in case any one wants to read Hussein's Maqtal, he must read the Maqtal of a number of Companions first in order to avoid getting similar to a Rafida or a Shia

How can these guys call themselves scholars while they play with the Sharia law? What are they going to answer on the Day of Judgment?

Then he has quoted from Ghazali as saying,

و قال حجة الاسلام الغزالي: يحرم علي الواعظ و غيره رواية مقتل الحسين و حكايته و ما جري بين الصحابة من التشاجر و التخاصم، فإنه يهيج بغض الصحابة و الطعن فيهم و هم أعلام الدين و ما وقع بينهم من المنازعات فيحمل علي محامل صحيحة و لعل ذلك لخطأ في الاجتهاد لا لطلب الرياسة و الدنيا كما لا يخفي.

Hujat al-Islam Ghazali says, "It is Haram (unlawful) for preachers and others to read the Maqtal of Hossein and his martyrdom for audience on top of the pulpit."

Sayyid al-Shuhada (AS) was dramatically slaughtered in Karbala. Such an incident might have never happened in history. When the American historian, Will Durant, who has been studying the Islamic history, reached the event of Ashura, he described Imam Hussein's (AS) sacrifice in a way that one cannot help weeping. As far as my brain goes, he has said,

Even if one could find a logical justification for the martyrdom of Imam Hussein (AS), Hazrat Ali Akbar (AS) and Abul Fazl (AS), he would never be able to justify the murder of the six-month-old baby, Hazrat Ali Asghar (AS), who was killed in his father's arms and before his eye. This reveals the extent of wickedness and viciousness of Imam Hussein's (AS) enemies.

You see how a Christian has expressed his view about this issue. I will, God willing, discuss the Christians' opinions later on. Antoine Bara has said, **If Hussein (AS) belonged to the Christians, we would hoist a flag under his name in every single village to invite people to Christianity.**

I will later talk about Imam Hussein (AS) from the Christian and Jewish perspectives. I have taken a note of more examples about their views.

Despite them, you see what Ibn Taymiya and Ghazali have said about Imam Hussein (AS). Mr. Mowlawi also had a similar attitude. He has said, **We do not mourn for Imam Hussein because we consider it heretical. It should not take longer than three days. We do not even grieve for Othman either.**

It is a wrong justification and against the Holy Prophet's (PBUH) Sunna (tradition). It is quite evident why they are this much frightened. They are scared because if Imam Hussein's (AS) Maqatal were read out for people and if the details of his martyrdom were shed light on, the table would definitely turn against them. They know well that it is not a simple matter. Mr. Taftazani has said,

فمن علماء المذهب من لم يجوز اللعن علي يزيد مع علمهم بأنه يستحق ما يربو علي ذلك و يزيد.
قلنا: تحاميا عن أن يرتقي إلي الأعلى فالأعلي . . و إلا فمن يخفي عليه الجواز و الاستحقاق.

Some of our scholars tell you not to curse Yazid although they know well that Yazid deserves to be cursed. We say that they are afraid because a curse on Yazid will then lead to a curse on individuals higher in rank.

It means that if Yazid is cursed, then his superordinate would be the next one to be cursed, namely, Mu'awiya. Next, the curse would reach to the ones who put him in power, i.e. Othman, the second caliph and so on. They are worried that if Yazid were blasted, the root of the censure would be detected

and as a consequence, the cause of Ashura and Imam Hussein's (AS) martyrdom would be unveiled. And in the end, the Sunni doctrine would come into question. Our dear brothers, Hujat al-Islam wal Moslemin Yazdani and Hujat al-Islam wal Moslemin Abu al-Qasemi pointed them out when discussing the causes of Ashura.

We do not intend to insult anyone at all but this is the reality that we are revealing. It is an undeniable historical fact for which we can find hundreds of evidence and witnesses in Sunni books. Analyzing Ashura seems impossible without taking a look at the Saqifa incident. Amir al-Momenin (AS) as the caliph-designate by the Holy Prophet (PBUH) was sacked and the ground began getting paved for the subsequent oppression and crimes. It all started to happen to the Holy Prophet's (PBUH) daughter from day one. The incidents were all a prelude to Imam Hussein's (AS) martyrdom.

According to a poet,

کعب نی هرگز کسی بر زینب اطهر نمی‌زد	تازیانه خصم اگر بر دخت پیغمبر نمی‌زد
پشت پا کس بر حقوق آل پیغمبر نمی‌زد	گر نمی‌شد حق حیدر غصب، تا روز قیامت
عصر عاشوراء کسی بر خیمه‌ها آذر نمی‌زد	دشمن بی رحم اگر بر بیت وحی آتش نمی‌زد
حرمله تیری به حلقوم علی اصغر نمی‌زد	محسن شش ماهه گر مقتول پشت در نمی‌شد
زینب غم دیده هم بر چوب محمل سر نمی‌زد	فاطمه گر گشته راه امام خود نمی‌شد
تیغ هرگز خصم بر فرق علی اکبر نمی‌زد	فرق مولا گر نمی‌شد منشق از تیغ مخالف
تیر کس بر دیده عباس نام آور نمی‌زد	خار اگر در دیده مولا علی از کین نمی‌رفت
خصم اگر در کوچه سیلی بر رخ مادر نمی‌زد	دختر غم دیده ویران نشین سیلی نمی‌خورد

The poems illustrate how the events were intertwined. We cannot unlink the incident of Ashura from the events that took place from the very first days after the Holy Prophet's (AS) demise. That's why Mr. Taftazi has said, **Some of our scholars tell you not to curse Yazid although they know well that Yazid deserves to be cursed. We say that they are afraid**

because a curse on Yazid will then lead to a curse on individuals higher in rank.

In answer to your question, I think it is now obvious what the Wahhabis' stance is on mourning ceremonies for Imam Hussein (AS).

Mr. Mohseni

Let's watch a clip which is related to our discussion tonight.

The clip is screened.

The host:

His next question is that he lives in Tehran. And his wife often attends the mourning ceremonies held in their neighborhood. And her participation.

The expert:

From the Sunnis' viewpoint, there should be no objection to whatsoever happens by God. For instance, tearing off your clothes or beating your head and face due to the death of your child is religiously Haram and unlawful.

Regarding this, the Holy Prophet (PBUH), has stated,

ليس منا من ضرب الخدود و شق الجيوب و دعا بدعوي الجاهلية¹

Any one who does like this is not from us.

Some may do this because of their respect and affection to Hazrat Imam Hussein (AS). But here I say that it is by no means considered as respect or affection. Following in his footsteps is true affection. Live the way Imam Hussein did not just come out once a year and only shed tears in appearance.

The host:

¹. Sahih al-Bukhari, vol. 2, p. 83- Sahih Muslim, vol. 1, p. 70.

Don't you think the way the Hazrat was martyred makes one weep? The incident was extremely tragic.

The expert:

It is of course impossible to read about the history of this revered man and avoid bursting into tears. Every one will definitely cry for the oppression committed against him and for the tragic and ruthless manner of his martyrdom. But it is not in fact the way of following his example or showing affection to him. We cannot claim that we are devoted to Imam Hussein (AS) by only beating ourselves once a year or by gathering at a place. I want to say that any one who follows in Hussein's footsteps is really devoted to this revered man. This is the true form of expressing affection.

The host:

You mean one should follow the example of Imam Hussein instead.

The expert:

However, there are nearly one billion and a half Sunnis across the globe who refuse to do so. But it never means that they bear grudge against Imam Hussein or that they hate him. No, they feel devoted to him, follow his path and honor him rather than beating their chests or reciting elegies for him.

The host:

So you suggest her not to attend the ceremonies.

The expert:

Not at all.

The end of the clip.

Mr. Mohseni

The clip was about the mourning for Imam Hussein (AS) broadcast from the **Channel of Noor** (lightness) or darkness. I ask you a question about each part of the clip.

Did the Holy Prophet (PBUH) himself weep or mourn for the tragedies that came up to him? Did he say anything about it or not?

Professor Hussein Qazvini

It seems necessary to say something before answering your question.

The guy in the clip said,

From the Sunnis' viewpoint, there should be no objection to whatsoever happens by God. For instance, tearing off your cloths or beating your head or face due to the death of your child is religiously Haram.

I really wonder what these guys are doing. They are exactly like the ones whom Allame Helli has described as follows,

Some of those who wear the clerical clothing do only possess the costume itself. They are far from knowledge, study or any understanding.

Regarding Hazrat Jacob (AS) who lamented for his son, Joseph (AS), God has stated in the Chapter of Joseph: 84,

يَا أَسْفَىٰ عَلَيَّ يُوْسُفَ وَ ابْيَضَّتْ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ

"How great is my grief for Joseph!" And his eyes became white with sorrow, and he fell into silent melancholy.

Was Hazrat Jacob (AS) objecting to what God had predestined?

Mr. Zamakhashri, who is a scientific pillar in Sunnism, has explained over the abovementioned verse,

أنه ما جفت عيناه من وقت فراق يوسف إلي لقائه ثمانين عاما و ما علي وجه الأرض أكرم علي
الله عز وجل من يعقوب عليه السلام¹

Hazrat Jacob shed tears over his separation from his son Joseph as long as eighty years. His eyes did not dry however. There was no one on the earth to be more cherished than Hazrat Jacob (AS) for God.

Was it considered an objection to God?

Mr. Siyuti has also voiced a similar idea in al-Durr al-Manthur, vol. 4, p. 31,
و مكث في ذلك الحزن ثمانين عاما.

Hazrat Jacob lamented for Hazrat Joseph for eighty years.

It is also quoted in Tarikh Tabari, vol. 1, p. 251 as,

كان منذ خرج يوسف من عند يعقوب إلي أن رجع ثمانون سنة لم يفارق الحزن قلبه و لم يزل يبكي
حتي ذهب بصره.

And regarding Hazrat Joseph (AS) himself, it is narrated,

عند ما دخل السجن ... يبكي حتي تبكي معه جدر البيوت و سقفها و الأبواب و طهر به السجن و
استأنس به أهل السجن²

When Hazrat Joseph was put in jail, he began weeping so bitterly that the walls, gates and the ceiling of the prison accompanied him crying.

It is really unclear where this guy took the following sentences from,

From the Sunnis' viewpoint, there should be no objection to whatsoever happens by God. For instance, tearing off your cloths or beating your head and face due to the death of your child is religiously Haram.

Won't these guys ever cry in case they lose their children or beloved ones?

If they do so, will it be an objection to God's will?

¹. Al-Kashaf An Haqaiq al-Tanzil wa Uyun al-Aqawil Lil Zamkhashri, vol. 2, p. 339- Tafsir al-Tasfi, vol. 2, p. 201- Tafsir al-Bahr al-Muhit Li Abi Hayyan al-Atadlasi, vol. 5, p. 334- tafsir Abi al-Masud, vol. 4, p. 301.

². Tafsir al-Qurtabi, vol. 9, p. 188

They claim that they are Sunnis but the Sunni scholars have said,

لما رأى النبي (صلى الله عليه و سلم) حمزه قتيلا، بكى، فلما رأى ما مثل به شهق^١

When the Prophet (Peace Be Upon Him) heard that Hamzah was martyred, he burst into tears and when he heard that his body was cut into pieces, he moaned and groaned.

It is also narrated that when Hamza's (AS) body was brought and put in front of the Holy Prophet (PBUH),

و انتحب ... حتي بلغ به الغشي^٢

He wept and lamented so bitterly that he fainted down.

Now you can see that these comments were not made by Shias but Sunni figures. So, what that expert said was in violation of both the Qur'an and the Sunna. There are various narratives confirming that the Holy Prophet (PBUH) shed tears and even fainted following the martyrdom of Hamza al-Sayyid al-Shuhada (AS). It can also be found in Mr. Tabari's Thakhair al-'Uqba that upon seeing Hazrat Hamza's (AS) corpse, the Holy Prophet (PBUH) cried and fainted, saying,

يا عم رسول الله! و اسد الله و اسد رسول الله! يا فاعل الخيرات! يا حمزه يا كاشف الكربات! يا حمزه يا ذاب عن وجه رسول الله...^٣

This is exactly similar to what we do for Imam Hussein (AS) and Hazrat Qamar Bani Hashim (AS). In other words, the Holy Prophet (PBUH) did alike over the dead body of Hamza Sayyid al-Shuhada (AS).

¹. Seyr A'lam al-Nubala Lil Thahabi, vol. 1, p. 184- Asad al-Ghabat fi Ma'rifat al-Sahaba Libn al-Athir al-Jazri, vol. 2, p. 48- al-Istilah Libn 'Abd al-Bir, vol. 1, p. 374- Lisan al-Mizan Libn Hajar al-'Asqalani, vol. 6, p. 81-Mizan al-I'tidal Lil Thahabi, vol. 4, p. 168- al-Kamil Li Abdillan Ibn 'Uday, vol. 6, p. 410-al-Dur al-Manthur Lil Siyuti, vol. 2, p. 97-Kanz al-'Ummal Lil Mottaqi al-Hindi, vol. 13, p. 333- al-Mustadrak Ala al-Sahihayn lil Hakim al-Neishaburi, vol. 3, p. 199- Tuhfat al-Howthi Lil Mubarakfuni, vol. 4, p. 110

². Al-Sirat al-Halabiya Lil Halabi, vol. 2, p. 534

³. Thakhair al-'Uqba li Ahmad Ibn Abdullah al-Tabari, p. 181- Yanabi' al-Mawadat Lithwi al-Qurba Lil Qunduzi, vol. 2, p. 215- al-Sirat al-Halabiya Lil Halabi, vol. 2, p. 534- Sharh Masnad Abu Hanifa Mulla Ali Ghari, p. 526.

When the Holy Prophet (PBUH) saw the crowds grieving for the martyrs of the Battle of Ohod, and no one is lamenting for Hamza (AS) he said,

ولكن حمزة لا بواكي له

There is no one to cry for Hamza.

Upon hearing this from the Prophet,

فلم تبك امرأة من الأنصار بعد ذلك إلي اليوم علي ميت إلا بدأت بالبكاء علي حمزة ثم بكت علي
ميتها^١

From that very day on, Ansar women never grieved over the loss of their beloved ones before shedding tears for Hamza first.

Many have reported that it was the Holy Prophet (PBUH) who taught the crowds to sob and mourn by his weeping over the loss of Hamza Sayyid al-Shuhada (AS).

And similarly when he got informed of the martyrdom of Hazrat Jafar

Tayyar in the Battle of Muta, the Prophet (PBUH) stated,

علي مثل جعفر فلتبكي البواكي^٢

Weepers should cry for those like Jafar.

¹. Majma' al-Zawaid wa Manba al-Fawaid Lil Heythami, vol. 6, p.120- al-Tabaqat al-Kubra Li Muhammad Ibn Sa'd, vol. 3, p. 11- al-Istilab Libn 'Abd al-Bir, vol. 1, p. 374- Thakhair al-'Uqba li Ahmad Ibn Abdullah al-Tabari, p. 183- Tarikh al-Islam Lil Thahabi, vol. 2, p. 188- Asad al-Ghabat fi Ma'rifat al-Sahaba Libn al-Athir al-Jazri, vol. 2, p. 48- al-Mu'jam al-Kabir Lil Tabarani, vol. 11, p. 310- Masnad Ahmad lil Imam Ahmad Ibn Hanbal, vol. 2, p. 40- al-Bidaya wa al-Nihaya Libn Kathir, vol. 4, p. 55.

². Al-Istilab fi Ma'rifat al-Ashab Libn 'Abd al-Bir, vol. 1, p. 243- al-Musnaf Li'abd al-Razzaq al-San'ni, vol. 3, p. 550- Kanz al-'Ummal Lil Mottaqi al-Hindi, vol. 11, p. 660- Fayz al-Qadir Sharh al-Jami' al-Saghir al-Munawi, vol. 4, p. 427- al-Tabaqat al-Kubra Li Mohammad Ibn Sa'd, vol. 8, p. 282- Asad al-Ghaba fi Ma'rifa al-Sahaba Libn al-Athir al-Jizri, vol. 1, p. 289- Tathhib al-Kamal fi Asma al-Rijal Lil Mazi, vol. 5, p. 61- Ansab al-Ashraf Lil Ashraf Lil Balathari, p. 43- al-Sirat al-Halibat Lil Halabi, vol. 2, p. 790.

The most interesting of all was when the Holy Prophet (PBUH) lost his 18-month-old son, Ibrahim, from his wife Mariya. He wept over the loss. Abd al-Rahman Ibn Uuf was surprised saying,

و أنت يا رسول الله؟! فقال: يا ابن عوف! إنها رحمة... إن العين تدمع و القلب يحزن و لا نقول إلا ما يرضي ربنا و إنا بفراقك يا إبراهيم لمحزونون¹

O Messenger of Allah! Do you weep too? He answered, “O Uuf’s son! My son was a mercy from God...Eyes do shed tears and the heart does become sorrowful but no one can say anything against God’s satisfaction. O Ibrahim! We are sorrowful over your loss.

You see how astonishing these statements are!

The Holy Prophet (PBUH) cried for the death of his son and insisted that he cried in such situations with no objection to God’s will. Shias also weep for Imam Hussein (AS). Is it an objection to God’s will? Or no the tears are only because their leader, their Imam, the grandson of their prophet and his companions were massacred? In addition, the tragic way Imam Hussein (AS) was martyred fills every heart with bitter sorrow and grief.

When the Holy Prophet (PBUH) went to visit his mother’s grave after many years, he shed so much tears that made all his companions, accompanying him, burst into tears as well.²

All these accounts prove that the Holy Prophet (PBUH) cried and mourned for Hamza Sayyid al-Shuhada (AS), Jafar Tayyar (AS), his son, Ibrahim and his mother, Amina.

¹. Sahih al-Bukhari, vol. 2, p. 85, Bab fi al-Janaiz, Bab qowl al-Nabi Sal Allah Alayh wa Sallam Inna Bika Li Mahzun

². al-Mustadrak Ala al-Sahihayn lil Hakim al-Neishaburi, vol. 1, p. 375-Tarikh al-Madina Libn Shabat al-Namiri, vol. 1, p. 118.

Mr. Mohseni

The guy in the clip said that beating up oneself is a heresy. Would you explain about it too?

Professor Husseini Qazvini

If it is really a heresy, so Ummul Momenin Ayisha is the first innovator.

Are you ready to accept this fact? Ahmad Ibn Hanbal has quoted Abu Ishaq who quoted Yahya Ibn Ibad Ibn Abdullah Ibn al-Zubayr quoting his father Ibad as saying,

سمعت عائشة تقول: ... إن رسول الله صلى الله عليه وسلم قبض و هو في حجري، ثم وضعت رأسه علي وسادة و قمت التدم مع النساء و اضرب وجهي^١

I heard Ayisha saying, “once the Prophet (Peace Be Upon Him) passed away, he was in my room... I then stood up with the women of Media, beating my chest and my face.”

Regarding the meaning of التدم, Mr. Ibn Manzur (died in 711 AH) has said in Lisan al-Arab,

لدم: اللدم: ضرب المرأة صدرها
و إلتدام النساء: ضربهن صدورهن و وجوههن في النياحة^٢

The women were beating their chests and faces while mourning.

Therefore, Ayisha was the founder of the chest-beating. And the wives of the Sahaba (Companions) were also accompanying her. Now you answer us, weren't it you who said,

أصحابي كالنجوم، بأيهم اقتديتم، إهتديهم

^١. Masnad Ahmad lil Imam Ahmad Ibn Hanbal, vol. 6, p. 274- Masnad Abu Yal'abi, vol. 8, p. 63-Tarikh al-Tabari, vol. 2, p. 441- al-Kamil fi al-Tarikh Libn al-Athir, vol. 2, p. 323- al-Sirat al-Nabuwwiya Lin Hisham al-Hamiri, vol. 4, p. 1069- al-Bidaya wa al-Nihaya Libn Kathir, vol. 5, p. 261-al-Sirat al-Nabuwwiya Libn Kathir, vol. 4, p. 477- -Irwa al-Ghalil Li Mohhamad Nasir al-Albani, vol. 7, p. 86-al-Nihaya fo Gharib al-Hadith Libn al-Athir, vol. 4, p. 245-Lisan al-'Arab Libn Manzur, vol. 12, p. 540
^٢. Lisan al-'Arab Libn Manzur, vol. 12, p. 539.

My companions are all like stars. Anyone of them you follow, you will be eventually led.

Weren't you who quoted the Holy Prophet (PBUH) as stating,

خذوا نصف دينكم من الحميراء.

Take a half of your religion from Ayisha.

Well, if a Shia claims that he has learnt the chest-beating from Ayisha, what are you going to answer? Why do you talk nonsense? Why do you attack Imam Hussein (AS) so meanly like this? Why do you bring under attack the ways of expressing affection to him? Make sure that the Day of Justice is true and it is the day when you will be held accountable. There is an Azeri poem that I read it out to non-Iranian Howza students in an assembly last year. The poem is about what Hazrat Zeinab Kubra (AS) told Yazid,

Scare of the day when Gabriel becomes our supporter and God becomes the judge in the courthouse.

Where on earth will you escape even if you have Harmale beside you whereas we have Ali Asghar beside us?

Dear guys! Today, you disrespect Imam Hossein (AS) this cruelly and bring under attack the ways of expressing affection to him. But tomorrow on the Day of Judgment, there will no longer be any Channel of Noor or Saudi Arabia to support you. Then, there would be no Wahhabis or the Taliban to back you either. Imam Hussein (AS), Hazrat Fatima Zahra (AS) and the Holy Prophet (PBUH) will be the plaintiffs on that day and God will be the judge. Will you be able to find a place to flee then that you are now speaking this much rudely? Ayisha herself has said,

وقمت التدم مع النساء و اضرب وجهي

I then stood up with the women of Media, beating my chest and my face.

But the guy in the clip claims that beating one's head and face is a heresy. The prominent Sunni scholar, Mr. Salehi Shami, has confirmed in his book, Sabal al-Huda wa al-Rishad, vol. 12, p. 267 that the narrative above is a sound one. With regard to the narrative that Mr. Ibn Ishaq has quoted in Masnad Ahmad, Mr. Ibn Taymiya has said,

فحديثه صحيح عند أهل الحديث¹

It is absolutely clear that beating one's head and face has been quoted in their own books with reliable evidence.

Mr. Mohseni

The expert said in another part of the clip that,

We cannot claim to be devoted to Imam Hussein (AS) by only beating oneself once a year or by gathering at a place. I want to say that any one who follows in Hussein's footsteps is really devoted to this revered man. This is the true form of expressing affection. However, there are nearly one billion and a half Sunnis across the globe who refuse to do so. But it never means that they bear grudge against Imam Hussein or that they hate him. No, they feel devoted to him, follow his path and honor him rather than beating their chests or mourning for him.

Concerning the event of Ghadir Khom, they believe that the word مولا means 'affection'. They do not point to the word 'following' at all. But here they claim that following somebody is the true affection to him; therefore, the example of Imam Hussein (AS) should be followed. But Imam Hussein (AS) always kept away from injustice, oppression and individuals like Yazid.

¹ . Kutub wa Rasaeil Ibn Taymiya, vol. 33, p. 86, researched by 'Abd al-Rahman Muhammad Qasim, published by Maktaba Ibn Taymiya, Mecca.

Thus you should follow him in this regard as well. What is your take on this?

Professor Hussein Qazvini

Firstly,

They are lying. It is not the case. I have been living in Kurdistan for years and I saw the Sunnis publicly mourning for Imam Hussein (AS). Even in Khalkhal where Sunnis and Shias both are residing, they attended the mourning ceremonies each year. A couple of months ago, I was in the province of Golestan where I heard that Sunnis attend our mourning processions. But yes, Wahhabis never attend such ceremonies. And that's because they are following their leader, Ibn Taymiya Harrani.

Secondly,

They claim that they are Sunnis. But it was the Holy Prophet (PBUH) himself who innovated the mourning for Imam Hussein (AS). I will, God willing, discuss on this issue in details later. There might be more than fifty reliable narratives in Sunni sources verifying that the Holy Prophet (PBUH) wept for Imam Hussein (AS).

Mr. Hakim Neishaburi has confirmed in al-Mustadrak Ala al-Sahihayn, vol. 3, p. 176 that the following narrative is reliable. It has been quoted from Umm al-Fadl Bint Harith in Sahih Bukhari and Sahih Muslim,

“I saw the Prophet (Peace Be Upon Him) shedding tears once he looked at Hussein. When I asked the reason, he said,

قال أتاني جبريل عليه الصلاة والسلام فأخبرني: أن أمتي ستقتل إبني هذا، فقلت: هذا؟ فقال: نعم
وأتاني بتربة من تربته حمراء¹

¹. Tarikh Madina Dameshq Libn 'Asakir, vol. 14, p. 197- al-Bidaya wa al-Nihaya Libn Kathir, vol. 6, p. 258.

Gabriel told me that my Umma was going to martyr my son, Hussein. I asked him whether this Hussein would really be killed. Gabriel answered yes. Then he brought a handful of Turbat (soil) from Hussein's sacred Turbat for me."

See that the Holy Prophet (PBUH) himself was the first one who innovated the mourning and weeping for Imam Hussein (AS). It is also cited that the Holy Prophet (PBUH) wept for Imam Hussein (AS) since he was one year old or a little older. There are also narratives from Umm al-Salamah, Hazrat Fatima Zahra (AS) and Ayisha indicating that the Holy Prophet (PBUH) cried for Imam Hussein (AS) at different special occasions. It is even narrated that when the Prophet (Peace Be Upon Him) was on a trip, Gabriel came to him and again said something about Imam Hussein's (AS) martyrdom. The Prophet's uncle, Abbas, has quoted that the Prophet (Peace Be Upon Him) wept so much during the journey. And when he returned home he recounted the story to the crowds on top of the pulpit in the mosque.

و ضج الناس في المسجد بالبكاء¹

It made the crowd in the mosque to cry out.

You claim that you are Sunnis but you are Wahhabis in reality. Notice that the Holy Prophet (PBUH) himself recited the sufferings of Imam Hussein (AS) on top of the pulpit,

وقد أخبرني جبريل بأن ولدي هذا مقتول مخذول

This is exactly what we recite over our own pulpits. It is actually attention-grabbing that the Holy Prophet (PBUH) added in the same place,

أتبكون و لا تنصرونه!؟

¹. Kitab al-Fotuh Li Ahmad Bin A'tham al-Kufo, vol. 4, p. 325.

You are crying for him now while you will be the ones who will leave him alone tomorrow?!

Mr Mohseni

Today, the issue of self-mutilation with daggers has weakened Islam and Shiism. We are witnessing that Shiism is being targeted in many areas as consequence of such an action. Would you tell our viewers if jurists are for or against it?

Professor Hussein Qazvini

I have already discussed the issue of self-mutilation with daggers in different channels. I have openly declared that I don't care what opinions the religious authorities might have about the issue or if they are for or against it. I fully respect their opinions as well as their followers' opinions. But as a person who has been actively busy discussing such issues in different websites and satellite channels at home and abroad for three decades, I am adamantly opposed to the self-mutilation. Even if all religious authorities permit it as a free act or even if they declare it obligatory, I am seriously against it. As far as I am concerned, self-mutilation with daggers, beyond any doubt, will weaken Shiism along with mourning services in today's society. It is by no means to our benefit, in my opinion. The enemies abuse this issue, thus we should avoid addressing such matters in public. But some channels are adding salt to the wound by raising this issue. Perhaps, it is being done quite by purpose.

[Displaying some photos of self-mutilation published on Wahhabi websites]

These are only examples taken from Wahhabi websites. It shows how they are abusing the self-mutilation against Shias. Wahhabis have put such photos on display on their websites with the following description for each image,

أيها الشيعي! أين عقلك!؟

Here are Shias! Where the hell have your brains gone?

If you log in to the internet, you will find more than two thousand Wahhabi websites which have uploaded similar photos. Even BBC World Service has published images from the self-mutilation ceremonies on its website. A number of regional countries as well as Israel have also abused the issue. This is what Wahhabis have done today; helping Israel and the BBC use it against us. It is clearly stated in the Holy Qur'an,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَ قُولُوا انظُرْنَا

O ye of Faith! Say not (to the Messenger) words of ambiguous import, but words of respect. (Chapter of The Cow: 104)

[Whenever you wanted to ask the Prophet for something, never use راعنا (because this word which is an abusive term in the Jewish language was used by them for ridiculing the Prophet), use انظرنا instead.]

God willing I am going to explain more about the word رَاعِنَا mentioned in the Qur'an. Muslims used to tell the Holy Prophet (PBUH), “O Prophet! Be considerate of us! Care for us and do not put heavy duties over our shoulders!” But Jews abused the term which had a different connotation in their language, “O Prophet! Fool us and graze us!” However, Muslims did have a sacred intention by using the word رَاعِنَا. That's why God has advised,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَ قُولُوا انظُرْنَا

O ye of Faith! Say not (to the Messenger) words of ambiguous import, but words of respect.

That's because Jews are abusing the word despite your sacred intention. Many similar cases can be detected in the Qur'an. The story of changing Qibla (the direction of the prayer) from Jerusalem (Beit al-Muqaddas) to

Mecca was one of these cases. According to the Qur'an, the Holy Prophet's (PBUH) Sunna and the tradition of Ahl al-Bayt, if one figured out that the enemy abused a term or a sacred intention, he should change his stance right away. A Wahhabi website, the BBC or experts in satellite channels may make fun of us for the way we circle the Ka'ba (Tawaf) or the way we symbolically throw pebbles at the Satan (Ramy al-Jamarat). Even if the whole world scoffs at us for performing a ritual demanded by the Holy Book or the Sunna, we should never care because it is our duty. If the Imam (AS) himself, Wali Faqih (supreme jurist) or an eligible jurist issues an order, it will definitely be our duty to implement it. It is not the matter of our discussion now. We have been provided with reasons by the Qur'an and the Sunna as well as numerous narratives for the Ramy Jamarat ritual. But the issue of self-mutilation with daggers is what the religious authorities insist that no justification has ever been found for it in the Qur'an or the Sunna. They only consider it as an acceptable act. But it needs to be shunned down when this very acceptable action triggers serious consequences and internationally spoils the image of Shiism. I guess that if the jurists who approve this action get well informed of the realities surrounding this issue in the world, they will undoubtedly change their mind.

I am really disappointed of some satellite channels which constantly broadcast the Fatwa (decrees) of some religious authorities from the beginning of Muharram. And worse is that they broadcast them selectively. If you are right and really there is nothing wrong with you, you should broadcast the views of both opponents and proponents at the same time. You had better say which jurist you are following. Then, say those who follow this jurist; for example, are free to stab themselves with daggers but all those who follow the other jurist are prohibited from doing so. In addition, the

decree issued by late Mr. Nayini dates back to 80 or 90 years ago and the society at that time was absolutely different from today's society. When I was listening to Mr. Nayini's decree on a channel, I found it distorted. The whole decree was not read out. I don't think it is the right thing to do. And Mr. Nayini himself will bring a claim against you on the Day of Justice. Late Nayini had said,

“Causing a forehead to bleed as a result of using a sword or a dagger is permitted as long as one's health is not put in danger. Therefore, those who do not know well the how of using a sword or a dagger, have to avoid it. It is not allowed especially for the youths whose hearts are filled with Imam Hussein's (AS) affection and may get unconscious while using the sword or the dagger and may harm themselves.”

The whole decree should be announced. Why do they only select excerpts of Mr. Nayini's decree and list the name of their religious authorities afterwards as the ones who have approved it? Clerics such as Hazrat Ayatollah al-Uzma Khoyi, Hazrat Ayatollah al-Uzma Shirazi, Hazrat Ayatollah al-Uzma Mirza Jawad Tabrizi, Hazrat Ayatollah al-Uzma Mar'ashi, Hazrat Ayatollah al-Uzma Araki, Hazrat Ayatollah al-Uzma Haeri, Hazrat Ayatollah al-Uzma Amoli, Hazrat Ayatollah al-Uzma Sadr as well as the contemporary clerics such as Hazrat Ayatollah al-Uzma Vahid Khorasani, Hazrat Ayatollah al-Uzma Shahrudi, Hazrat Ayatollah al-Uzma Rohani and Hazrat Ayatollah al-Uzma Shirazi had all approved the decree above with a condition. Nevertheless, some of the clerics such as Hazrat Ayatollah al-Uzma Araki, Hazrat Ayatollah al-Uzma Mirza Javad Tabrizi, Hazrat Ayatollah al-Uzma Khoyi and Hazrat Ayatollah al-Uzma Hakim retreated from their initial positions later. Their ideas are published on different websites. In a clip uploaded onto the net, Hazrat Ayatollah al-Uzma

Bahjat has stated, “Our professor, late Seyyed Abi al-Hasan Isfahani was opposed to self-mutilation with daggers and he never allowed anyone to do it.” It means that he did not permit it. His view is reflected in different websites. The Hazrat Ayatollah al-Uzma has stated, “It is not allowed in case it harms one seriously or deal a blow to the religion.”¹

Mr. Muhammad Baqir Hakim has quoted his father, late Hazrat Ayatollah al-Uzma Muhsen Hakim, as saying,

إن قضية التتبير هي غصة في حلقومنا^٢

The issue of self-mutilation with daggers is like sorrow in our throat.

Hazrat Ayatollah al-Uzma Araki has a similar attitude. Hazrat Ayatollah al-Uzma Mirza Javad Tabrizi has openly voiced his opinion in answers to the questions of number 2003, 2012, 2014 in his book of Inquiries and also in Tariq al-Nijat, vol. 2, p. 445, “Mourning for Khamis Al Aba (five people under the Cloak) is the most important religious ritual and a reason for the survival of Shiism. It is essential for dear mourners to avoid acting in a way that weakens the religion or helps the enemies of Islam and Ahl al-Bayt abuse it.

So it is crystal clear. Hazrat Ayatollah al-Uzma Fadil Lankarani has also certified, “In the current situation, self-mutilation with daggers is by no means considered a ritual, but it will have dire consequences because it is neither justifiable and nor acceptable.”

Hazrat Ayatollah al-Uzma Sistani has written in **Current Issues From The Scholars’ Viewpoints**, vol. 2, p. 34, “Any action that damages the mourning rituals is forbidden.”

¹ . Tariq al-Nijat, vol. 2, p. 445.

² . Al-Sha’air al-Husayniya Bayn al-Wahy wa al-Khurafa, p. 137

Hazrat Ayatollah al-Uzma Makarim Shirazi has also said, “With no doubt, mourning for Khamis Al Aba is the best way of getting close to God. But any action which may weaken the religion should be avoided.”

It means that the best act that makes mankind closer to God is nothing but mourning for Imam Hussein (AS). He added, “It is true that a number of former jurists (God bless them) had permitted the performance of some actions for special reasons. But if they were alive in our time and could realize the current situation, they would definitely issue a different decree.”

We need to be a little bit careful. When we want to read a Fatwa (decree), we should read the whole of it. It is not good quoting decrees which date back to 70 or 80 years and belong to those who have passed away and are laid to rest; those who neither have followers at the present time nor their decrees are a proof. It is unacceptable to quote some of decrees selectively while ignoring some others. It is really unfair in my opinion. Once again I request my dear brothers and opponents of the self-mutilation with daggers to avoid disrespecting the jurists who have considered the action permissible. As late Imam Khomeini has said, “Insulting religious jurisprudence will keep man away from Wilayat (guardianship)”. Imam Sadiq (AS) has also stated,

علي حدّ الشرك بالله العظيم¹

An insult to religious jurisprudents is tantamount to believing in polytheism.

Likewise, the individuals whose jurist has approved this kind of self-mutilation should avoid insulting the jurists who are against. The religious authorities’ ideas either they are opponents or proponents are respectable for

¹. Al-Kafi Li Shaykh al-Kulayni, vol. p. 67.

us. The justifications of the opponents and proponents should be both studied based on the principles of Fiqh (jurisprudence).

Some may justify it with the incident in which Hazrat Zeinab Kubra (AS) hit her head upon the wooden pillar of the litter. But let's see, is it a true story? Has any jurist cited it as a proof? Are such narrations reliable? According to Sheikh Abbas Qomi, "This account is not dependable." Furthermore, if she really did so, why didn't she repeat it the year after in Ashura? If Hazrat Zeinab Kubra (AS) really is a role model, why didn't anyone from the Hashimites and Ahl al-Bayt do the same as her? If Hazrat Zeinab Kubra (AS) should be a role model, the Hashimites themselves are first in line to follow suit.

Dear brothers! I respect you all. But we should stay away from doing something on our emotions which may damage the image of the religion in the world or weaken it. We should avoid actions which may cause a number of Shia youths to divert to Wahhabism and get distant from Ahl al-Bayt as a result.

If your jurist has declared the self-mutilation obligatory, saying take to the streets and stab yourselves with daggers, you should be aware that you will be caught by the government forces. You should bear the brunt and avoid any complaint because it is against the law. If a jurist issues a decree which violates the country's regulations, he should also call on his followers to suffer the full brunt of it as well. According to law, anyone who stabs himself with daggers in public will be sentenced to three months in prison or to 74 lashes. This is the law. I should not protest in case I did wrong on the street and then I was arrested and imprisoned as a consequence. I should not protest because I did self-mutilate for Imam Hussein (AS) and then imprisoned for him too. If I truly intended to get closer to God through my

act in the first place, so I should stand the lashes and avoid complaining. None the less, here I tell all those who can hear me that it is indispensable to comply with your country's law anywhere you are. And try to keep away from actions that bring your religion into question.

Mr. Mohseni

Would you enlist the jurists who are opposed to self-mutilation with daggers?

Professor Hussein Qazvini

Hazrat Ayatollah al-Uzma Seyyed Abu al-Hassan Isfahani, Hazrat Ayatollah al-Uzma Khoiyi, Hazrat Ayatollah al-Uzma Araki, Hazrat Ayatollah al-Uzma Hakim, Hazrat Ayatollah al-Uzma Fadil Lankarani, Hazrat Ayatollah al-Uzma Mirza Javad Tabrizi, Hazrat Ayatollah al-Uzma Imam Khomeini, Hazrat Ayatollah al-Uzma Seyyed Mohsen Amin, Hazrat Ayatollah al-Uzma Seyyed Kazim Haeri, Hazrat Ayatollah al-Uzma Bahjat, Hazrat Ayatollah al-Uzma Sistani, Hazrat Ayatollah al-Uzma Makarim Shirazi, Hazrat Ayatollah al-Uzma Safi Golpaigani, Hazrat Ayatollah al-Uzma Nuri Hamedani.

There are a few contemporary jurists who have allowed the self-mutilation. But if their followers explain to them the status quo in the society as well as the country's regulations, they might issue a different decree. Last night, I was learnt that Egypt has banned any form of mourning. Some are in fact looking for an excuse to shut down the Shia mosques and other religious sites. We should not do something that may deteriorate the situation.

Viewers posing Questions

Question 1:

Our Sunni brothers fast on Tasua and Ashura. What is it for? Is it right to do so? Why don't Shias do it then?

Answer 1:

[Technical failure]

With regard to fasting on the day of Ashura, it is narrated by Sunnis that Abdullah Ibn Omar who was a Companion of the Holy Prophet's (PBUH) and is now very honored by the Sunnis has quoted,

صام النبي صلى الله عليه وسلم عاشوراء و أمر بصيامه، فلما فرض رمضان ترك
و كان عبد الله لا يصومه¹

The Prophet (Peace Be Upon Him) used to fast on the day of Ashura and he also recommended it to others. But when fasting in the month of Ramadan was declared compulsory, he gave up fasting on the day of Ashura. Abdullah Ibn Omar also followed suit.

There are many accounts about this matter but they are all fake. They were fabricated during the Umayyad dynasty as the rulers were seeking to link the fasting on the day of Ashura to the Holy Prophet's (PBUH) deed. Imam Sadiq (AS) has stated,

إن آل أمية (عليهم لعنة الله) و من أعانهم على قتل الحسين ع من أهل الشام، نذروا نذرا إن قتل
الحسين ع و سلم من خرج إلى الحسين ع و صارت الخلافة في آل أبي سفيان، أن يتخذوا ذلك
اليوم عيداً لهم و أن يصوموا فيه شكراً و يفرحون أولادهم، فصارت في آل أبي سفيان سنة إلى
اليوم في الناس و اقتدى بهم الناس جميعاً، فلذلك يصومونه و يدخلون على عيالاتهم و أهاليهم
الفرح ذلك اليوم

The Umayyads (may God curse them) along with their supporters who helped them martyr Imam Hussein (AS) had made a vow that if they could kill Imam Hussein (AS), they would celebrate that day as an Eid (feast) and fast on that day as a sign of gratitude. Then, they made the

¹. Sahih al-Bukhari, vol. 2, p. 226.

fasting on this day a tradition among the Abu Sufyan family. And all people followed suit.¹

Then Imam Sadiq added,

“Any one who fasts on the day of Ashura, he will be rewarded with flames from the Hell alongside with the Bani Marwan, Bani Marjana and Bani Umayyad (the Umayyads).”

However, dear Shias should notice that we refrain from having greasy and sumptuous meals on the day of Ashura. We are even recommended to abstain from drinking water till sunset to remember Imam Hussein’s (AS) extreme thirst. According to narrations, this very day is the day of sorrow, weeping and mourning not the day of celebrating or fasting. All those who recommend people to fast on this day are the followers of the Umayyads in our opinions.

Question 2:

Prophets such as Jacob (AS) or David (AS) are not a role model for us to consider whether they used to cry or not. We are not their followers. But there is still an ambiguity left for me. If the Prophet Mohammad wept for his uncle, mother and Jafar and if we claim that we are following this prophet’s Sunna, why shouldn’t we cry for these individuals? Why shouldn’t we weep for his uncle who was known as Sayyid al-Shuhada (the master of martyrs) at that time? Why shouldn’t we shed tears for Jafar too? Or for Amina and his son, Ibrahim? This is really a big question to me. I am personally a Shia but I sometimes have questions that I’d like to get their answers.

¹. Al-Amali Li Shaykh al-Tusi, p. 667- Bihar al-Anwar Li ‘Allame al-Majlisi, vol. 93, p. 267- Jami’ Ahadith al-Shi’a Li Sayyed al-Brujerdi, vol. 9. p. 478.

Answer 2:

The speaker's sentences were more irritating than those of Sunnis. But I have nothing to do with what he believes in and neither do I want to accuse him of being a Wahhabi.

He says why we should not weep for Hamza and Jafar. At that time, the two were martyred before the very eyes of the Holy Prophet (PBUH). We can't help crying either when we read out the sufferings of Hamza. They make the listeners to cry too. All people, who visit the Ohod region where the grave of Hamza Sayyid al-Shuhada (AS) is located, mourn and weep for him. It is also the case with Jafar Tayyar (AS). But لا يوم كيومك يا أبا عبد الله. Never is Imam Hussein's (AS) martyrdom comparable to those of Hazrat Hamza and Jafar. The Holy Prophet (PBUH) himself wept for three of them. But weeping for Imam Hussein (AS) safeguards the religion. And this point is vital indeed. If we do cry for Imam Hussein (AS), that's because it was him who protected Islam and disclosed the realities about the Umayyads at the same time.

لعبت هاشم بالملك فلا
خبر جاء ولا وحي نزل¹

Abu Sufyan once went and stroke hard Hamza Sayyid al-Shuhada's grave, saying,

“O Hamza! Get up and see that the religion for which you lost your life is now in my children's hands. And they are passing it to one another like a ball.”

Upon hearing أشهد أن محمد رسول الله in the call for prayer, Mu'awiya said,

لقد كنت يابن عبد الله عال الهمة...

You were so aspiring that you were only seeking to have your name beside that of God.

¹. Tarikh al-Tabari, vol. 8, p. 187- al-Nasaih

Somewhere else he had said, **“I won’t stand still as long as I bury the prophet’s name under the ground.”**

Question 3:

1. What Othman is the one who is buried in Baqi graveyard? Is he the fourth caliph himself?
2. Is it true that Umm Kolthum was Omar’s wife?

Answer 3:

1. Othman’s grave is located in the farthest end of the Baqi’ Graveyard. It is 300 or 400 meters away from the tombs of the Imams (AS) and the Prophet’s (PBUH) wives. The graveyard where Othman was buried was originally a Jewish-owned garden. He was buried there after Muslims prevented his burial in Muslim-owned graveyard. Accordingly, his body was taken to the Jewish garden. But when Mu’awiya came to power, he razed the barrier separating the Jewish garden and the Baqi’ graveyard and joined the two pieces of land together.
2. I have already talked about Umm Kolthum in details. You can visit the website of the International Wilayat Channel at www.velayattv.com and the website of Hazrat Waliasr Research Institute at www.valiasr-aj.com.

Question 4:

After the Holy Prophet’s demise, Omar made a shocking speech and said, **“It is a lie that Mohammad has died. He has ascended the Mount of Toor like Moses or has gone to the fourth sky like Jesus. I would cut off the leg of anyone who claimed that Mohammad is dead.”**¹

Did Omar really make such a speech because of his ignorance and foolishness? Or was it made because of his hypocrisy so that he could pave

¹. Tarikh Tabari, vol. 4, pp. 1815-16-al-Bidaya wa al-Nahaya Libn Kathir, vol.5, p. 342.

the way for the realization of his intentions? All three reasons have been frequently mentioned in Sunni books.

Answer 4:

Please practice your curtsey because thousands or even millions of dear Sunnis may be watching this channel. We should try to avoid insulting their sanctities as we like them to respect ours. Voice your opinions, quote from their books and raise your questions but practice your curtsey like the way Ahl al-Bayt used to do. If we could predict who is going to use an abusive language, we would ask the control room not to allow them to speak on line. Our red-line is, “an insult to the Sunnis is an unforgivable sin”. We are only trying to unveil the truth. I don’t assume that anyone has ever unveiled the truth in the past two or three centuries like the way I am. This is our responsibility. We are telling the truth but we avoid insulting anyone at the same time.

Omar’s speech has been quoted in different Sunni books. And the speeches like this have not been made only once or twice. While addressing the event of Saqifa, I am going to discuss it in details by quoting Tabarani as saying,

فقبض رسول الله صلى الله عليه و سلم، فقال عمر رضي الله عنه: لا أسمع رجلا يقول مات رسول
الله صلى الله عليه و سلم إلا ضربته بالسيف¹

When Allah’s Messenger (Peace Be Upon Him) passed away, Omar warned that he would behead with a sword anyone who claimed the Prophet (PBUH) was dead.

¹. Al-Mu’jam al-Kabir Lil Tabarani, vol. 7, p. 57- Majma’ al-Zawaid wa Manba al-Fawaid Lil Heythami, vol. 5, p.182- al-Tamhid Libn ‘Abd al-Birr, vol. 24, p. 398-Sabal al-Huda wa al-Irshad Lil Salehi al-Shami, vol. 11, p. 257- Asad al-Ghabat fi Ma’rifat al-Sahaba Libn al-Athir al-Jazri, vol. 2, p. 248- al-Sunan al-Kubra Lil Nisai, vol. 4, p. 263-al-Ahad wa al-Mathani Lil Zuhak, vol. 3, p. 13-Sharh Nahj al-Balagha Libn Abi al-Hadid al-Mu’tazili, vol. 2, p. 40- Kanz al-‘Ummal Lil Mottaqi al-Hindi, vol. 5, p. 634.

Question 5:

1. If Fadak really belonged to Hazrat Fatima Zahra (AS), why didn't Amir al-Momenin (AS) take it back during his caliphate?

2. According to the Channel of Darkness, "Shias are used to vowing to do something but their pledge is in fact like polytheism. And if they make a vow to someone other than God, they must atone for it".

The network has even desecrated the vow one makes to Imams' tombs by saying, "what a dead person can ever do with money? Why do some people act this way?"

3. In a program with the title of "A new look at Karbala", Mr. Hashemi has put forward an interesting topic. In order to acquit Yazid from crimes and clear him of the subsequent curses, he has resorted to his admiration. He said "Yazid was a very good guy and he did not have any serious problem. Imam Hussein (AS) rose up against him because of only two reasons. He did so because a. Yazid violated the deal made between Imam Hassan (AS) and Mu'awiya. Under the agreement Mu'awiya was supposed not to choose any successor to himself. And, b. it was because there was someone else better than Yazid for the post. Otherwise, Yazid was not a wicked man at all. There must have been Showra (consultation) at that time. It is the one and the only mistake that Mu'awiya had made." If these people really approve the consultations, why didn't they do it while selecting the second and the third caliphs?

Answer 5:

1. It is cited in Sahih Bukhari that all property of the Holy Prophet (PBUH) was given to Hazrat Ali (AS) and Abbas during Omar's caliphate. It is also confirmed in Sahih Muslim, vol. 5, p. 152 that Fadak was given back.

Moreover, Imam Kazim (AS) has stated,

“The oppressor and the oppressed one; the usurper and the usurped one have passed away. The oppressed one has regained his right and the oppressor has received the actual punishment. Now why should I judge after all of them have been faced with their destiny?

Amir al-Momenin (AS) wrote in a letter to Othman Ibn Hanif,

بلي، كانت في أيدينا فدك من كل ما أظلمته السماء، فشحت عليها نفوس قوم و سخت عنها نفوس
آخرين و نعم الحكم الله¹

Of course, all that we had in our possession under this sky was Fadak, but a group of people felt greedy for it and the other party withheld themselves from it. Allah is the best arbitrator after all.

2. They keep bringing this issue into the spotlight nowadays. Dear Shia viewers should bear in mind that if they make a vow to do something, they are not obliged to do it as long as they recite the vow first. It won't be considered a sin in case they could not fulfill their vows. The vow they need to recite in the first place is as follows,

الله عليّ إن يكون كذا، أفعل كذا

I do make a vow for the sake of God to for example fast one day or do something else if my child gets better.

The word الله or “for the sake of God” must be necessarily mentioned. If the word الله is not mentioned, the vow is not correct, so it won't be a must to be fulfilled. All Shia jurists- from the time of Seyyed Murteza and Sheikh Mufid up to now- have general consensus that the word الله must be necessarily mentioned. What is the meaning of the statement of “making a vow for someone other than God is like polytheism” that these individuals are making? If anyone makes a vow to donate a dollar or thousands of

¹. Nahj al-Balaghah, Letter 45.

dollars to Imam Reza's (AS) shrine to be spent for cultural and religious affairs, renovation of the shrine, for the pilgrims or its hospital, the reward of the fund will, beyond any doubt, reach to Imam Reza's (AS) soul.

3. We pray to God to associate Mr. Hashemi and his followers along with Yazid's advocates with Yazid himself. It is the only wish we can make for them. Let's see if they feel like the wish or not. May God associate us with Imam Hussein (AS) but associate them with Yazid! I wish our viewers said Amin. Meanwhile, I am critical of some Sunni Friday prayer leaders who abstain from talking about Yazid's atrocities in their sermons. They are trying to blame them all on Ubayd Allah Ibn Ziyad. Nevertheless, Ibn Jowzi and Thahabi have both certified in Sayr I'lam al-Nubala that Yazid (may God curse him) was personally behind Imam Hussein's (AS) martyrdom. We ask God to curse Yazid and all those who support him. May God associate them with Yazid wherever he is –in the Hell or the Paradise!

Dr. Seyyed Mohammad Hussein Qazvini

Topic: Mourning for Imam Hussein (AS) 2

Wilayat International Channel

Dec. 2, 2010

Note: Most references given below are obtained from the Maktabat Ahl al-Bayt software

Mr. Mohseni

In our previous program, we discussed a number of issues and showed several clips to you. And tonight as we had already promised, we will allocate two third of our time to our dear viewers to contact us.

Two sessions ago, a lady called us and said, “The Channel of Darkness believes that any kind of mourning for the dead is Haram (unlawful) and against the Sharia law”.

The channel had also referred to narratives from the Shia books to verify the comment. Now we broadcast the clip and then Professor Husseini Qazvini is going to answer her question.

The clip is screened from the Channel of Noor

The expert:

Beating the chest, grieving, beating the head and the face, admiring the dead person are all against the Sharia law.

The end of the clip.

Mr. Mohseni

In the view of the staff and experts of the Channel of Noor (lightness) or the Channel of Darkness, saying **وا حسينا** (wa Hosseina), beating the chest and mourning like this is against the Sharia law. Would you elaborate on this?

Professor Hosseini Qazvini

What you said included two parts. The first part refers to that lady’s question. She quoted the channel as saying, “As cited in Shia books like in Kafi, reciting elegies is like the deeds which were performed during the Era of Ignorance”.

Dear viewers should bear in mind that books like Sahih Bukhari and Sahih Muslim are not among our books and the claim such channels are making that Nahj al-Balaghah is equal to Sahih Bukhari and Sahih Muslim is a sheer lie. From the Shia perspective, no book except the Qur’an Karim is wholly accurate. Even the book of Kafi, which is considered the best and the most reliable Shia book, includes both sound and weak narrations.

Our religious authorities, jurists and scholars inspect the accuracy and the reliability of the narrations. The Sunnis lack even one hundredth of the rules related to the science of Rijal (the study of the reporters of the Hadiths). I have written a small book entitled al-Madkhal Ila ‘Ilm al-Rijal wa Dirayat, i.e. An introduction to Science of Rijal and Diraya (deep comprehension). The 300-page book is being taught as a textbook in Howza (religious schools). It in fact contains the synopsis of the rules of the science of Rijal. These guys had better make an analogy between this book and similar Sunni books written in this domain to find out how rich and worthwhile the Shia materials are. The rules are all based on human wisdom and derived from the Qur’an and Sunna. Our scholars refuse to approve even the book of Kafi as an absolutely correct book. They scrutinize every single narration and then approve it only if it were found sound and reliable. They issue decrees and call for their implementations merely based on the reliable narrations. The weak and unreliable ones are all put aside.

The guys who haphazardly quote narratives from the Shia books and use them as leverage against Shiism, are indeed flogging a dead horse. Their actions will go all in vain when they take the weak and unreliable narratives out to challenge us. The narratives these individuals quote, Firstly, do not exist in Kafi. But, they are in Du’aim al-Islam. And this book is one of the least reliable books. And the following narrative is Mursal (without transmitter).

و عن علي ع ثلاث من أعمال الجاهلية لا يزال الناس فيها حتى تقوم الساعة: الإستسقاء بالنجوم
و الطعن في الأنساب و النياحة على الموتى¹

¹. Da’aim al-Islam Lil Qadi al-Na’man al-Maghribi, vol. 1, p. 226- Mustadrak al-Wasil Lil Mirza al-Nuri, vol. 2, p. 449- Bihar al-Anwar Lil ‘Allame al-Majlisi, vol. 79, p. 102-Jami’ Ahadith al-Shi’a Lil Sayyed al-Brujirdi, vol. 17, p. 369.

Three deeds are considered like those performed in the Era of Ignorance: 1. asking the stars for rain, 2. finding fault with descent or lineage, and 3. reciting elegies for the dead.

Secondly, the narrative is Mursal with no authenticity. The narrators between Da'aim al-Islam and Amir al-Momenin (AS) are not referred to. Such narratives are false in the views of both Shias and Sunnis.

Thirdly, the elegies which were likened to those during the Era of Ignorance in this narrative are in fact those which were recited at that time. They are referred to as *نعي الجاهلية* in Sunni books.

أهل الجاهلية كانوا ينوحون و يعدون جرائمه كالقتل و شن الغارات و هم يظنونها خصالا محمودة،
فهو يعذب بما يبكون عليه¹

In the Era of Ignorance, people recited elegies for anyone who died. They itemized the crimes he had committed. For example, they used to say what a murderer or a robber he was. They considered those crimes as his merits. But the dead one was in fact being penalized for those very crimes. The crowds used to enumerate such crimes and wept for the dead one.

That's why late Allame Helli, as a scientific Shia pillar; late Muqaddas Ardebili, a prominent Shia jurist as well as late Muhaqiq Buhrani have said in their books Muntaha al-Matlab, vol. 1, p. 466; Majma' al-Faida wa al-Burhan, vol. 8, p. 75 and al-Hadaiq al-Nazira, vol. 4, p. 168 respectively,

و النياحة بالباطل محرمة إجماعاً، أما بالحق فجانزة إجماعاً

According to a general consensus, reciting elegies by listing the dead one's evil deeds and sins is Haram. But, instead, reciting elegies by mentioning his good deeds is lawful based on a general consensus.

¹. Bihar al-Anwar Lil 'Allame al-Majlisi, vol. 79, p. 108.

The late First Martyr has also cited it in al-Dorus, vol. 3, p. 162. Not only have the Shias divided the elegies into those of Ignorance and non-Ignorance, but the Sunnis also have the same division. For instance, they say,

نهى رسول الله (صلي الله عليه و سلم) عن النعي¹

The Prophet (Peace Be Upon Him) has prohibited people from نعي (elegies of evil).

What does نعي mean?

Ibn Manzur has answered it in his book Lisan al-‘Arab, vol. 15, p. 334 as,

النعي: خبر الموت.

و كانت العرب إذا قتل منهم شريف أو مات بعثوا راكبا إلى قبائلهم ينعاه إليهم.
هلك فلان أو هلكت العرب بموت فلان

نعي means to inform that someone is dead and then weep and recite elegies for him. After an Arab died or was killed, people used to admire him as being so and so. They used to say that Arabs all died with his death because they were very much proud of him.

When discussing نعي, Mr. Albani divided it as legitimate نعي and illegitimate one.

إن المراد بالنعي الإعلان الذي يشبه ما كان عليه أهل الجاهلية من الصياح على أبواب البيوت و الأسواق كما سيأتي²

نعي is the same as the announcement which was made in the Era of Ignorance by shouting out door to door and in the markets.

Then he said,

¹. Masnad Ahmad lil Imam Ahmad Ibn Hanbal, vol. 5, p. 385- Sunan Ibn Maja, vol. 1, p. 474- Sunan al-Tarmathi, vol. 2, p. 228- al-Sunan al-Kubra Lil Beyhaqi, vol. 4, p. 74- Fath al-Bari fi Sharh Sahih al-Bukhari Libn Hajar al-‘Asqalani, vol. 3, p. 93- ‘Umdat al-Qari Sharh Sahih al-Bukhari Lil ‘Ayni, vol. 8, p. 19-al-Musnaf Libn Abi Shayba al-Kufi, vol. 3, p. 160- Tathhib al-Kamal fi Asma al-Rijal Lil Mazi, vol. 5, p. 377-Fayd al-Qadir Sharh al-Jami’ al-Saghir Lil Munadi, vol. 3, p. 162- al-Tamhid Libn ‘Abd al-Birr, vol. 6, p. 326.

². Ahkam al-Janaiz Li Mohammad Nasir al-Albani, p. 31

إنما نهى عما كان أهل الجاهلية يصنعونه، فكانوا يرسلون من يعلن بخبر موت الميت على أبواب
الدور¹

The prohibition of elegies and declaration of death is exactly what was done in the Era of Ignorance.

He added, “All types of نعي are not wrong. It would make no problem if one said as follows while reciting elegies,

الصلاة على فخر الأماجد المكرمين و بقية السلف الكرام الصالحين²

أن النعي ليس ممنوعا كله

All types of نعي or elegies are not Haram to be recited for the dead person.

It is now clear that reciting elegies for a dead person is prohibited in our narratives only if it is done the way in the Era of Ignorance.

Fourthly, why shouldn't the guy who said, “Every kind of reciting elegies for the dead as well as saying O Sayyeda, O Mawla is Haram and against the Sharia law” ever study? Doesn't this channel ever have any other expert who has at least studied and done research before making comments? Making comments in a satellite channel is not the same as talking to the family members at home. Thousands or even millions may be listening to him. The way the Holy Prophet (PBUH) recited elegies has been cited in Sunni sources. When recounting the martyrdom of Hamza Sayyid al-Shuhada (AS), Mr. Halabi (died in 1044 AH) has said, “The Prophet (Peace Be Upon Him) burst into tears as soon as he found Hamza dead. He fainted after he saw him cut into pieces and then he began reciting elegies as follows,

¹. Ahkam al-Janaiz Li Mohammad Nasir al-Albani, p. 32

². Ahkam al-Janaiz Li Mohammad Nasir al-Albani, p. 33

يا عم رسول الله! و اسد الله و اسد رسول الله! يا فاعل الخيرات! يا حمزه يا كاشف الكربات! يا حمزه يا ذاب عن وجه رسول الله¹“

The Holy Prophet (PBUH) recited elegies like this. Have you heard any elegies better than this? What does the channel's expert, who describes all kinds of elegies unlawful and wrong, have to say about it?

Fifthly, Masnad Ahmad is considered as one of the most reliable Sunni books. Ahmad Ibn Hanbal (died in 241 AH) has said, “Notice that the narratives which are not found in my book are definitely unreliable”. Umm al-Momenin Ayisha is a woman, whom you respect and refer to as the one about whom the Holy Prophet (PBUH) has said,

خذوا شطر (نصف) دينكم من الحميراء

Take a half of your religion from Ayisha.

She is quoted in this book as saying,

إن رسول الله صلى الله عليه و سلم قبض و هو في حجري، ثم وضعت رأسه على وسادة، فمت التدم مع النساء و اضرب وجهي²

Once the Prophet (Peace Be Upon Him) passed away, he was in my room... I then stood up with the women of Media, beating my chest and my face.

This very narrative has been attributed to Ayisha by all. What is it then? What do you have to say about this? Go and search the meaning of التدم. It means beating the chest. Can the guy, who called beating the face and the chest as illicit, ever think that Ayisha did the wrong thing and committed a

¹. Al-Sirat al-Halabiya Lil Halabi, vol. 2, p. 534- Sharh Masnad Abu Hanafiya Mulla Ala Ghari, p. 526- Thakhair al-Uqba Li Ahmad Ibn Abdullah al-Tabari, p. 181- Yanabi' al-Mawadat Li Thawi al-Qurba Lil Qunduzi, vol. 2, p. 215.

². Masnad Ahmad Li Imam Ahmad Ibn Hanbal, vol. 6, p. 274- Masnad Abi Ya'li, vol. 8, p. 63- Tarikh al-Tabari, vol. 2, p. 441- al-Kamil fi al-Tarikh libn al-Athir, vol. 2, p. 323-al-Sirat al-Nabuwiyyad Libn Hisham al-Hamiri, vol. 4, p. 1069- al-Bidaya wa al-Nihaya Libn Kathir, vol.5, p. 261-al-Sirat al-Nabuwiyya Libn Kathir, vol. 4, p. 477-Irwa al-Ghalil Li Mohammad Nasir al-Albani, vol. 7, p. 86-al-Nihaya fi Gharib al-hadith Libn al-Athir, vol. 4, p. 245-Lisan al-'Arab Libn Manzur, vol. 12, p. 540.

sin? Answer us. Ayisha has said, “We beat our chests and faces after the Prophet’s (PBUH) demise”. It is quite clear now. Do you really have the courage to accuse Ayisha of acting against the Sharia law?

Sixthly, it is quoted in both Sunni and Shia sources that the Holy Prophet (PBUH) described Hazrat Fatima Zahra (AS) as,

فاطمة سيدة نساء أهل الجنة¹

Fatima is the best of all woman of the Paradise

and also

فاطمة بضعة مني، يؤذيني ما آذاها و من آغضبها فقد آغضبني²

Fatima is part of my body. Anyone who annoys her annoys me in fact and anyone who infuriates her infuriates me indeed.

In Sahih Bukhari, vol. 5, p. 144, Hadith 4462; the book of al-Mughazi, Chapter 83, the chapter on the Prophet’s (Peace Be Upon Him) disease and his demise, it is quoted from Hazrat Fatima Zahra (AS) as stating that she recited elegies after her father’s demise.

فقال فاطمة عليها السلام: وا كرب أباه! ... يا أبتاه أجا رب دعاه! يا أبتاه من جنة الفردوس مأواه! يا أبتاه إلى جبريل ننعاه

Fatima (Peace Be Upon Her) said, “O father! The sorrows of your death compassed me. O father! You implemented God’s orders.

The Sunnis have also cited the fact that Hazrat Sidiqa Tahira (AS) recited elegies for the Holy Prophet (PBUH). Do they really dare to claim that Hazrat Fatima Zahra (AS) did against the Sharia law? No need to check the reliability of this very narrative because it is quoted inside Sahih Bukhari.

Hazrat Sidiqa Tahira (AS) is also cited as elegizing as follows,

ماذا على من شم تربة أحمد أن لا يشم مدى الزمان غواليا

¹. Sahih al-Bukhari, vol. 4, p. 209- Masnad Ahmad Li Imam Ahmad Ibn Hanbal, vol. 5, p. 391- al-Mustadrak Ala al-Sahihayn lil Hakim al-Neishaburi, vol. 3, p. 151.

². Sahih al-Bukhari, vol. 4, pp. 210-219- Sahih Muslim, vol. 7, p. 141.

I wish that the one who smelled the Holy Prophet's (PBUH) grave soil, would never feel any other scent to the end of his life. I experienced so much misery and suffering that could turn a day into a night if inflicted on it.

We have over and over called on these gentlemen to come into a debate with us. But they never accepted it. That's why we have to broadcast the clips of the talk shows of such channels as requested by the viewers. We want our viewers to watch these talk shows and hear what we have to say at the same time. Then they can judge themselves. Dear viewers watched the clip and simultaneously they heard our reaction. Now it is up to them to make the final judgment.

Mr. Mohseni

Have Sunnis themselves ever mourn or recite elegies for their religious figures or not?

Professor Hosseini Qazvini

There are conflicting narratives about Sunnis. If I had enough time, I would explain that the second caliph was one of those who prohibited reciting elegies. He even prevented women from elegizing before the Holy Prophet (PBUH) **مخالفا لرسول الله**. He even ordered his forces to attack the Holy Prophet's (PBUH) house where Ayisha along with other women was lamenting. There is much to talk about that incident and I would recount it in case I got the chance.

¹. Al-Wafa fi Fada'il al-Mustafa Libn al-Jowzi, pp. 819 & 1538-al-Sirat al-Nabuwiyya Libn Sayyid al-Nas, vol. 2, p. 434-al-Mawahib al-Ladunniyya Lil Qastalani, vol. 4, p. 563-Irshad al-Sari Sharh Sahih al-Bukhari Lil Qastalani, vol. 3, p. 352-Tafsir al-Alusi, vol. 19, p. 149.

The Second Caliph's Elegies

Despite being at odds with reciting elegies, when the second caliph was informed of the death of his friend, Nu'man Ibn Muqran,

فجعل يده علي رأسه و جعل يبكي¹

he put his hands on his head and cried a lot.

Following the death of the second caliph, Abdullah Ibn Mas'ud went to and stood by his grave and began elegizing.²

As far as my brain goes, Abu al-Faraj Isfahani said in al-Aghani,

“When the second caliph got informed of Khali's death, he said

فعلي مثل خالد فلتبكي البواكي

The weepers should cry for Khalid.”

During the first ten days of Muharram, Wahhabi channels such as Noor, Safa, Wisal and al-Mustaqilla apparently have no other mission other than propagating that mourning for Imam Hussein (AS) is Haram and heretical. Yet, they refrain from talking about why Imam Hussein (AS) was killed, who murdered him, how he was slaughtered, what crimes his enemies committed and how they filled the hearts of the Holy Prophet (PBUH) and his daughter, Sidiqa Tahira (AS) with sorrow. They remain tight-lipped on these questions. Al Sheikh has said, “Yazid was a legitimate caliph and Hussein made a mistake by rejecting to pay allegiance to him.” Look how disgusting it is. Never do they address such comments as the one above in their media. The only thing they focus on during the first ten days of Muharram is to say that mourning and elegizing are just a heresy.

¹. Al-Mustadrak Ala al-Sahihayn lil Hakim al-Neishaburi, vol. 3, p. 293- ‘Umdat al-Qari Sharh Sahih al-Bukhari Lil ‘Ayni, vol. 8, p. 79- al-Musnaf Libn Abi Shayba al-Kufi, vol. 3, p. 244- Kanz al-‘Ummal Lil Mottaqi al-Hindi, vol. 15, p. 727-al-‘lal Li Ahmad Ibn Hanbal, vol. 2, p. 172-Fotuh al-Buldan Lil Balathari, vol. 2, p. 373.

². ‘Aqd al-Farid, vol. 4, p. 283.

Reciting Elegies For Ibn Taymiya's Death

I just want these individuals to answer us if they are really wise enough. I ask the networks such as Noor, Wisal and al-Mustaqilla to give us a response. The Internet websites like Sunni News, Fitna News and Sunni Online had better answer our questions. At least the Friday prayer leaders, who label elegies as a heresy, respond to us. Sunnis consider a higher rank for Ibn Taymiya than the Holy Prophet (PBUH). They said in a website, "Invocation is Haram and heretical in general because Ibn Taymiya is of this belief. Even if the Prophet (Peace Be Upon Him) were revived to reject the belief, we would not accept it".

A short while ago, I was reading the biography of a man named Dr. Tijani. He had written in his travel account, "I was in an Islamic country where I held a debate with a number of Sunni scholars. I discussed and could prove that Shiism is the truth. But one of them told me that he would never accept Shiism even if Gabriel, the Prophet or Ali himself testified that it was the truth."

In my opinion, it cannot be called a scientific debate anymore. It is in fact insanity. Of course, I do apologize to the insane! I do not want to offend them! I ask the experts of the Channel of Noor and other networks who accuse us of advocating heresies. I really want them to answer us. Ibn Kathir Damishqi Salafi who was a student of Ibn Taymiya and Thahabi has talked about Ibn Taymiya (died in 728 AH) as follows,

و شرب جماعة الماء الذي فضل من غسله و اقتسم جماعة بقية الصدر الذي غسل به و دفع في الخيط الذي كان فيه الزنبق الذي كان في عنقه بسبب القمل مائة و خمسون درهما و قيل إن الطاقية التي كانت على رأسه دفع فيها خمسمائة درهما و حصل في الجنازة ضجيج و بكاء كثير و

تضرع و ختمت له ختمات كثيرة بالصالحية و بالبلد و تردد الناس إلى قبره أياما كثيرة ليلا و نهارا
يبيتون عنده و يصبحون و رثيت له منامات صالحة كثيرة و رثاه جماعة بقصائد جمّة¹

A number of Ibn Taymiya supporters came and drank as a sacred relic the leftover of the water used for washing his dead body. Another group came and took the cedar powder which was used for his bathing. Then they divided it among them as a sacred relic. The tissue which was used for wrapping the abscess on his neck was sold as much as 150 Dirham. It is also reported that his cone-shaped hat was sold as much as 500 Dirham as a sacred relic. During the funeral procession for Ibn Taymiya, people were sobbing and mourning.... Several of his fans wrote odes (lyrical verses) for his elegy.

How come reciting elegies for Ibn Taymiya's death is exactly based on the Sunna whereas elegizing the son of the Holy Prophet (PBUH) is heretical! Why should reciting elegies and weeping for the Holy Prophet (PBUH) and Hazrat Fatima Zahra (AS) be labeled as a heresy but elegies for Ibn Taymiya is all right? Ibn Taymiya is a man whom some individuals have described as follows,

“Whoever called Ibn Taymiya as Sheikh al-Islam would become infidel.”

He is the man whom his own students and Sunni scholars describe as anti-Shia. Here is the way Ibn Hajar ‘Asqalani thinks about him,

“Some people living at the present era believe that he is heretic because he used to desecrate the Prophet (Peace Be Upon Him). Some call him hypocrite because he used to insult Hazrat Ali (AS). And some others describe him as infidel and nonbeliever because he used to have a materialistic view about God.”

¹. Al-Bidaya wa al-Nihaya Libn Kathir, vol. 14, p. 157.

Every thing is now obvious. This man with all these descriptions has now become a role model for them. Why shouldn't they address such issues?

Elegies For ‘Abd al-Momen Ibn Khalaf’s Death

It is narrated about ‘Abd al-Momen Ibn Khalaf whom Thahabi described as ¹ الإمام الحافظ that when he passed away, people showed up for his funeral. They recited elegies for him and beat the drums. The army even held a parade on his death.² What is this narration then? How come if people mourn for a Sunni scholar with the name of ‘Abd al-Momen Ibn Khalaf, it is the Sunna but reciting elegies for the sufferings of Imam Hussein is a heresy?

Elegies for Juwayni’s Death

Concerning Juwayni (died in 478 AH), Thahabi has said,

الإمام الكبير، شيخ الشافعية، امام الحرمين³

When Juwayni died,

و كانت الطلبة يطوفون في البلد نائحين عليه، مبالغين في الصياح و الجزع⁴

His students rallied across the city and recited elegies for him....

How come it does not matter if crowds take into the streets, move around the city and recite elegies for the death of Mr. Juwayni but doing similarly for Imam Hussein (AS) on streets is branded as a heresy? And then why should the elegy reciters be targeted by bomb explosions and massacred?

¹. Seyr A’lam al-Nubala Lil Thahabi, vol. 15, p. 480- Tathkirat al-Huffaz Lil Thahabi, vol. 3, p. 866

². Seyr A’lam al-Nubala Lil Thahabi, vol. 15, p. 480- Tathkirat al-Huffaz Lil Thahabi, vol. 3, p. 866.

³. Seyr A’lam al-Nubala Lil Thahabi, vol. 18, p. 468

⁴. Seyr A’lam al-Nubala Lil Thahabi, vol. 18, p. 476

Elegies for Ibn Jowzi's Death

Following the death of Ibn Jowzi (died in 597 AH) they did every thing from reciting elegies to mourning on streets and in mosques. ¹

Such actions for their own figures are not wrong but elegies for Imam Hussein (AS) are called a heresy. Then they provoke stupid and unaware youths to wear explosive vests and blow themselves up among Imam Hussein's (AS) mourners and kill dozens of them. The mourners are murdered tragically only because of their affection to Imam Hussein (AS).

Viewers' Questions

Question 1:

Yesterday, I asked the expert of the Channel of Darkness or Discord, Mr. Khedmati, a question. I told him about what Siyuti has written in al-Durr al-Manthur concerning the verse of Dhul al-Qurba which states, **“Give to the near of kin his due”**. Bazzaz, Abu Ya'li, Ibn Abi Hatam and Ibn Madudiyya have quoted Abu Saeed Khidiri as saying,

“As soon as the verse of Dhul al-Qurba was revealed, the Prophet (Peace Be Upon Him) called in Fatima (AS) and offered Fadak to her.”

This narrative was also quoted by Heythami in Majma' al-Zawaid wa Manba' al-Fawaid, vol. 7, p. 49. It was entirely cited from Abu Saeed Khidiri without any changes. As well, Thahabi quoted it in Mizan al-Itidal, vol. 2, p. 228 and verified its authenticity. Mottaqi Hindi has done the same in his book, Kanz al-'Ummal, vol. 2, p. 158.

The question I asked the channel's expert was, “Based on this Hadith and the subsequent narration as well as its reliability mentioned in Sunni sources,

¹. Seyr A'lam al-Nubala Lil Thahabi, vol. 21, p. 379.

the Holy Prophet (PBUH) gave the control of the Fadak to his daughter, Hazrat Fatima Zahra (AS). But the first caliph usurped the land from her later. There is a contradiction here. Did the first caliph really make a mistake or no it was the Holy Prophet's (PBUH) fault?" The only response he gave to me was "The reporters of these narrations might have been unknown". The answer was not convincing at all. My question is if the narrators of this narration are unknown. How can it be reliable then? Would you please explain it to me?

Answer 1:

Refer to answer of the question 5.

Question 2:

1. A couple of days ago, the distinguished professor and contemporary historian, Hujjat al-Islam wa al-Muslimin Pishwayi spoke about Sunni scholars and the cursed Yazid. He described Ibn Jowzi as the lover of Ahl al-Bayt. But Ibn Jowzi has been always known as the Ahl al-Bayt's arch-foe. He even denied Hadith Thaqalayn and said what the Holy Prophet (PBUH) had stated was, *إني تارك فيكم الثقلين كتاب الله و سنتي*.
2. Could you discuss parts of Hazrat Fatima's (AS) sermons and negotiations with Abubakr. She had put forth very rational and good reasons to defend Amir al-Momenin and her own rights. I think her speeches make the Wahhabi ideology collapse.

Answer 2:

1. You posed this question to Hujjat al-Islam wa al-Moslimin Sharif last session but he did not have enough time to answer it. Since he was initially a Sunni and a Sunni Friday prayer leader and he converted to Shiism later, so I want him to answer your question himself. After he responded to you, I would be glad to add some more information if needed.

Ibn Jowzi's grandson has reacted to his grandfather's stance on Hadith Thaqaalayn, saying he made a gaffe in this regard. Manawi also objected to Ibn Jowzi's stance. He has spoiled every thing in his book, al-Mowdu'at. However, he has officially announced that Yazid deserves to be cursed as the main murderer of Imam Hussein (AS). And it is a really admirable point in our view.

Ibn Jowzi has gone to extremes regarding some cases. But he has told the truth about Ahl al-Bayt in many cases. If you compare Ibn Jowzi with Thahabi, Ibn Hajar and Ibn Kathir, you will find out that he was more impartial. That's why we say he was Ahl al-Bayt devotee. Concerning the affection to Ahl al-Bayt, we consider as obviously anti-Shia some individuals such as Ibn Kathir, Ibn Taymiya, Ibn Qayyim Jowziya and Abu Bkr Ibn 'Arabi Wahhabi. But the rest are Ahl al-Bayt lovers. Some may make mistakes, but we should not neglect their positive comments due to their mistakes.

2. We are planning to bring Hazrat Fatima's (AS) sermon into spotlight. We intend to have a quiz during the Fatimiya days. Valuable prizes are to be awarded to those who could memorize the sermon. We would also raise questions about the sermon so that viewers could answer them via SMS. They would be awarded as well.

Question 3:

Hazrat Ali's (AS) mother entered the Ka'ba to give birth to him. The corner of Ka'ba split open to let her in. The crack is even visible now. Would you speak about the reliability of the incident? Has anyone seen her going into the Ka'aba?

2. Why did Fatima Bint Asad enter the Ka'ba to have a delivery? The Ka'ba was replete with idols during the Era of Ignorance. Why did she give birth to Hazrat Ali (AS) there beside the idols?

Answer 3:

1. We have repeatedly quoted Hakim Neishaburi as saying in al-Mustadrak Ala al-Sahihayn, vol. 3, p. 483,

فقد تواترت الأخبار أن فاطمة بنت أسد ولدت أمير المؤمنين علي بن أبي طالب كرم الله وجهه في جوف الكعبة

There are numerous Mutiwatir narratives proving that Fatima Bint Asad gave birth to Amir al-Momenin Ali Ibn Abi Talib inside the Ka'aba.

Sunnis accept the Mutiwatir narratives (which have been reported by a large number of people) as reliable as the Quranic verses. Thus, there is no doubt in this regard.

2. The existence of idols inside the Ka'ba can never damage its sanctity. If someone made a mosque filthy, would it tarnish the mosque's image? The house in which Hazrat Ali (AS) was born and idols were located was a building toward which the Holy Prophet (PBUH) along with Muslims performed their prayers. It was Muslims' Qibla (direction of the prayer). The idols remained there until the conquest of Mecca. It means that despite the existence of idols in the Ka'aba, the structure was Muslims' Qibla until the eighth year after Hijra. These individuals are not aware that they might insult the Holy Prophet (PBUH) by raising such doubts. Was the Holy Prophet (PBUH) doing his prayer towards the idols?

Question 4:

Would you please explain about the issue of asking for help from someone other than God? This issue is being the focus of discussions in the Channel of Darkness these days.

Answer 4:

We have discussed this topic in several sessions. We are going to address it once again in the future, God willing.

In this regard, God has stated in the Chapter of Joseph: 97,

يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا

O our father! Ask for us forgiveness for our sins, for we were truly at fault.

Do you want an answer clearer than this? Likewise, we say

يا رسول الله! اشفع لنا عند الله

Joseph's brothers also said,

يَا أَبَانَا اسْتَغْفِرْ لَنَا

A Wahhabi told me in a discussion, "They went to apologize to their father because they had done something wrong to him". I told him, "O my dear brother! You are an Arab so you should be able to understand the meaning of the verse easily. This verse does not state,

يا أبانا اغفر لنا

O father! Forgive us.

But it says,

يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا

O our father! Ask God to forgive our sins.

It is also stated about the Holy Prophet (PBUH) in the Chapter of The Women: 64

لَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا

If they had only, when they were unjust to themselves, come unto thee and asked Allah’s forgiveness, and the Messenger had asked forgiveness for them, they would have found Allah indeed Oft-returning, Most Merciful.

Dozens of other similar verses can be found in the Qur’an which were already discussed in previous sessions.

Question 5:

In Channels of Noor, in other words, Darkness as well as the US-based Afghan channels, some experts are being invited to deny what you, Mr. Yazdani, Abu al-Qasimi and Allah Yari say in the Ahl al-Bayt Channel. They provide evidence on TV and deny the proofs you provide. We have been living in darkness in Afghanistan for fourteen centuries. We are now happy that the media help you enlighten people. They only deny and slander without being able to provide information in justification of their claims. I personally read in Siyuti’s Tarikh al-Khulafa that “The Holy Prophet (Peace Be Upon Him) told Ali (AS) that anyone who held grudge against you was in fact an atheist”.

Are they really turning a blind eye to reality? Your media had better broadcast some of their clips so that you can argue and reject them.

Answer 5:

We have over and over suggested the guys to stop making biased comments and come into a face to face debate with us, instead. But they did not accept the proposal. I would like to respond to only one of the issues and leave the rest.

When I quoted a narrative with regard to the issue of Fadak, they claimed that its reliability is open to question. The narratives for the reliability of which they provided evidence from Siyuti's al-Durr al-Manthur and other sources are not currently the matter of our discussion. I want to put forward a proof from Ibn Kathir Damishqi Salafi Wahhabi to whom their channel feels indebted. In his book of Interpretation, vol. 3, p. 39, he has narrated the same story about the verse of Dhul al-Qurba.

لما نزلت «فَأَتِ دَا الْقُرْبَى حَقَّهُ» دعا رسول الله صلى الله عليه وسلم فاطمة، فأعطاهما فداك.

As soon as the verse of Dhul al-Qurba was revealed, the Prophet (Peace Be Upon Him) called in Fatima (AS) and offered Fadak to her.

Analyzing the Chain of Transmission of the Narrative

حدثنا عباد عن يعقوب حدثنا أبو يحيى التيمي حدثنا فضيل بن مرزوق عن عطية عن أبي سعيد.

1. 'Ibad Ibn Yaqub

He is one of the narrators whom Bukhari has mentioned in Sahih Bukhari, vol. 8, p. 212. Abu Hatam has also described him as ثقة.

2. Abu Yahya Taymi, Zakarya Ibn 'Uday

'Ijli has described him as ثقة¹

3. Fudayl Ibn Marzuq

He is one of the narrators of Sahih Muslim, vol. 3, p. 85. 'Ijli has referred to him in Ma'rifat al-Thuqat, vol. 2, p. 208 as ثقة.

4. 'Atiyya 'Ufi

Ibn Sa'd has described him as كان ثقة إن شاء الله...²

Mulla Ali Qari has also said, من أجلاء التابعين³

¹. Tathkirat al-Huffaz Lil Thahabi, vol. 1, p. 369- Ma'rifat al-Thuqat Lil 'Ijli, vol. 1, p. 370

². Tanaqudat al-Albani al-Wadihat Li Hassan Ibn Ali al-Saqqaf, vol. 2, p. 123- Rafa'a al-Minarat Li Mahmud Saeed Mamduh, p. 160.

³. Sharh Masnad Abi Hanafiya Li Mulla Ala al-Qari, p. 292.

5. Abu Saeed Khidiri

He is one of the senior Sunni figures as well.

Analyzing Another Chain of Transmission of the Narrative

1. Hasin Ibn Saeed Tahan

Tirmidhi has quoted a narration in Sunan al-Tirmidhi, vol. 5, p. 245 referring to Hasin Ibn Saeed Tahan in its chain of transmission. Ibn Haban has also said **ثقة** in Khulasa Tathhib al-Kamal, p. 86.

2. Saeed Ibn Khathim

Tirmidhi has referred to him in Sunan al-Tirmidhi, vol. 5, p. 163 as **ثقة**.

Mr. 'Ijli has also said the same thing in Ma'rifat al-Thuqqat, vol. 1, p. 397.

We put forth two chains of transmission of that narration rather than one.

Sunni scholars have approved the narrators mentioned above.

This was just an example that was provided. We want our viewers to know that we never ever refer to a narration which is not reliable enough. We do not have enough time to analyze the chain of transmission of every single narration. If we do so, many of the questions remain unanswered.

Question 6:

1. I really feel resentful at some Shias who are adding fuel to the flames made by the Wahhabis. Some channels are sowing the seeds of discord.

Regarding the issue of self-mutilation with daggers, I think that they should take into account the point that Professor Hussein Qazvini emphasized. He said anyone should refer to his own jurist concerning the issue. But bringing such a matter under discussion is making troubles.

2. Would you explain the chain of transmission of the story of Malik Ibn Nawira and Khalid Ibn Walid.

3. Would you speak about the reliability of the prophets' invocation to the five people under the Cloak (Peace Be Upon Them) mentioned in Shia books in details. This issue has not been addressed enough in Sunni sources.

Answer 6:

1. I am really sorry about it. Yesterday, although I felt very sad because of the loss of my mother, I came across some clips uploaded on some websites in Shiraz as well as a number of e mails that really made me more upset. The self-mutilation of children on which Wahhabis focus was one of the cases which really filled my heart with sorrow.

[Showing a video from self-mutilation with daggers]

You see the images of self-mutilation that took place on the fourteenth of Muharram this year inside a house in Shiraz. The images were uploaded on the net by the Wahhabis. They use it as a tool to conduct anti-Shia propaganda and bring the Shias under attack. About the self-mutilation of children, they said, "What crime have these children committed that they deserve to be tortured this ruthlessly?"

Wahhabis are abusing this issue. I do not really understand. Those who do these acts really imagine that they are serving Ahl al-Bayt or Imam Hussein (AS). Their actions cause a number of Shia youths to divert to Wahhabism. Wahhabis show such images and depict Shias as vicious people. They write in different websites that Shias are murderers who commit suicide like what they do in these videos whenever they could not find anyone to kill.

That's why I insisted that self-mutilation with daggers is weakening the religion nowadays. I was not the only one who believes so. Hazrat Ayatollah al-Uzma Sistani, Hazrat Ayatollah al-Uzma Khoyi and Hazrat Ayatollah al-Uzma Tabrizi have also said, "If self-mutilation is weakening the religion, it is Haram and against the Sharia law". Hazrat Ayatollah al-Uzma Tabrizi has

even raised doubt, saying, “It is not proven if self-mutilation with daggers is considered as a symbol of mourning for the sufferings of Ahl al-Bayt”. Instead, these people had better perform chest-beating and recite elegies which are symbols of mourning.

2. I have already talked about this matter. But I have plans to talk about Malik Ibn Nuwayra again when I started the discussion of Saqifa. Sunni scholars have praised Malik Ibn Nuwayra and have addressed the crimes Khalid had committed.

It is narrated about Malik Ibn Nuwayra and Khalid in Tarikh Tabari, vol. 2, p. 503. “When Khalid went there, Malik Ibn Nuwayra did his prayer behind him. After the prayer, Khalid asked the crowd to lay down their arms. But as soon as Malik Ibn Nuwayra and his followers laid down their arms, Khalid beheaded them all.

Thahabi, whom Sunnis consider as a scientific pillar and whose comments they accept without question, has said, “Khalid Ibn Walid killed Malik Ibn Nuwayra while he was absolutely innocent. And on the same day, he raped his wife after he found her pretty”.¹

This story has been reflected in dozens of other books such as Ibn A’tham’s al-Futuh, vol. 1, p. 20; Ibn Athir Jizri’s Asad al-Ghabat fi Ma’rifat al-Sahaba, vol. 4, p. 295 as well as Ibn Kathir’s al-Bidaya wa al-Nihaya, vol. 6, p. 355.

Interestingly when Omar saw Khali, he told him,

قتلت إمرأ مسلماً ثم نزوت على امرأته؟! والله! لأرجمنك بأحجارك²

¹. Tarikh al-Islam Lil Thahabi, vol. 3, p.33.

². Tarikh al-Tabari, vol. 2, p. 504- Asad al-Ghabat fi Ma’rifat al-Sahaba Libn al-Athir al-Jazri, vol. 4, p. 296- al-Kamil fi al-Tarikh Libn al-Athir, vol. 2, p. 359- Tarikh, al-Islam Lil Thahabi, vol. 3, p. 36- al-Bidaya wa al-Nihaya Libn Kathir, vol. 6, p. 355.

You killed a Muslim man and then raped his wife. I swear by God that I will stone you to death.

God willing I am going to tell you more about this topic when discussing the Ashab al-Riddah.

3. We do not have enough time to start this discussion. I have already talked about the invocation of the former leaders to the Holy Prophet (PBUH) and his Household. The Holy Prophet (PBUH) is quoted to have recommended Sahl Ibn Hanif to make ablution, pray and supplicate him for help.

Amazingly, the second caliph has been quoted in Sunni books as saying,

قال رسول الله صلى الله عليه و آله :

لما إقترب آدم الخطيئة، قال: يا رب! أسألك بحق محمد لما غفرت لي! فقال الله: يا آدم! و كيف عرفت محمد؟ أو لم أخلقه. قال: يا رب! لأنك لما خلقتني بيدك و نفخت في من روحك، رفعت رأسي، فرأيت على قوائم العرش مكتوبا: لا إله إلا الله، محمد رسول الله، فعلمت أنك لم تضيف إلي إسمك إلا أحب الخلق إليك، فقال الله: صدقت يا آدم! إنه لأحب الخلق إلي، أدعني بحقه، فقد غفرت لك و لولا محمد ما خلقتك.
هذا حديث صحيح الإسناد¹

The Holy Prophet (PBUH) stated,

Once Adam made a mistake, he asked God to forgive him for the sake of Mohammad. God asked him: “O Adam! How come do you ever know Mohammad, I have not yet created him?” Adam answered, “O God! After you created me and breathed life into me, I raised my head and saw محمد رسول الله written on the Throne. I realized that you would never write someone else’s name beside your own unless he were the most beloved creature before you.” God said, “You are right, Adam.

¹. Al-Mustadrak Ala al-Sahihayn lil Hakim al-Neishaburi, vol. 2, p. 615- Tarikh Madina Damishq Libn ‘Asakir, vol. 7, p. 437- al-Bidaya wa al-Nihaya Libn Kathir, vol. 1, p. 91- al-Sirat al-Nabawiyya Libn Kathir, vol. 1, p. 320-Qisas al-Anbiya Libn Kathir, vol. 1, p. 29- Kanz al-‘Ummal Lil Mottaqi al-Hindi, vol. 11, p. 455.

He is the dearest creature of mine. I will forgive you whenever you mention his name. If it had not been because of him, I would have never created you after all.”

Hakim Neishaburi has described this narration as sound and reliable.

Question 7:

Would you please speak about the Hadith of Silsilat al-Thahab which is quoted from Imam Reza (AS) and the recitation of which is recommended for the recovery of the sick?

Answer 7:

The Hadith which is as follows,

عن علي بن موسى الرضا عن موسى بن جعفر عن جعفر بن محمد عن محمد بن علي عن علي بن الحسين عن الحسين بن علي عن علي بن أبي طالب عن النبي (صلي الله عليه و سلم) عن جبرئيل عن ميكايل عن اسرافيل عن اللوح عن القلم قال: يقول الله عزوجل: ولاية علي بن أبي طالب حصني، فمن دخل حصني أمن من عذابي¹

is recommended to be recited 40 times.

Ahmad Ibn Hanbal has said in this regard,

لو قرنت هذا الاسناد على مجنون، لبرء من جنونه.

If you read it for even an insane, he will recover.

Question 8:

Have Abubakr, Omar and Othman fought wars in the way of Islam or have they ever killed any unbelievers?

Answer 8:

An Egyptian figure who is also a lecturer in al-Azhar University, Professor Abdul Karim Khatib, has written in Omar Ibn al-Khattab, p. 186,

¹. ‘Uyun Akhbar al-Reza (AS) Lil Shaykh al-Saduq, vol. 1, p. 146.

“No name of Abubakr or Omar has ever been mentioned to show they had fought a war or ever killed any unbeliever”.

We have constantly asked Sunnis to even provide us with an even weak narration showing that the first caliph had even flapped a fly irritating the Holy Prophet (PBUH). They do not even have such a narrative to provide. We have no intention of insulting anyone. But this is exactly what they themselves have said. They say that the two men always escaped from wars and were defeated all the time. It can be found in Sahih Bukhari, Sahih Muslim and in Hakim Neishaburi’s al-Mustadrak Ala al-Sahihayn, vol. 3, p. 37 as well as dozens of other sources. No quotation has been made to confirm that they had ever drawn their swords in the way of Islam, or had been flag-bearers of the army, or had even informed the Holy Prophet (PBUH) of any victory in a war.

I ask our dear Sunni viewers to send us any comment or narration they have in this regard. We assure them that we will read out all of their comments without any changes. Of course, we want them not to send us the fake narrative that has been attributed to the second caliph about a Jew. It has been fabricated.

Question 9:

1. These individuals would like to depict that there had been affection between the caliphs and Amir al-Momenin (AS) by manipulating the fact that some of his children were named after the caliphs. If it is true, did the caliphs themselves ever do likewise about their children’s names?
2. Abubakr and Omar loved each other very much. Abubakr brought Omar into power and Omar helped Abubakr become caliph. Have they named their children after one another?

3. I have heard that these individuals have deleted the Hadiths which were not to their benefit from the reliable tradition collections. It is true?

4. Your channel is the only one vis-à-vis all these rival Wahhabi channels which makes us satisfied. Please regulate the subscription in a way that we can have a share in this channel's fund.

Answer 1:

No, there is not a single case of any child of Abubakr, Omar and Othman to be named after Hassan, Hussein or Ali.

چه خوش بی مهربانی از دو سر بی
که یک سر مهربانی درد سر بی

If there were really any affection between them, why shouldn't they name even one of their children after Ali, Hassan or Hussein?

Amir al-Momenin (AS) has of course explained that he had named his son after Othman thanks to his affection to his martyred brother, Othman Ibn Maz'un. Accordingly, we can say, *حکم الأمثال فی ما یجوز و فی ما لا یجوز واحد*. It was also the case with the name of Abubakr. That's because the name of Abubakr did not belong exclusively to Abubakr Ibn Abi Qahhafah. And Omar was not only the name of Omar Ibn Khattab. Many of the Prophet's Companions were named after it. Furthermore, these names were very common at that time. For instance, if someone's name were Mohammad Reza during the tenure of Shah Mohammad Reza Pahlavi, did it really imply his affection to the king? We asked them to show us even one weak narrative from either of the caliphs proving that Ali Ibn Abi Talib (AS) named his son after Omar because of his fondness for the second caliph.

2. Yes that's right. This is yet another question that these individuals need to respond to.

3. Yes, it is somehow true. In a separate session, I am going to examine all distortions of the facts made in Sunni books and software in the past two or three centuries.

4. We have such a plan to do. Many have so far e-mailed us and sent us SMS with the same request. The channel's average cost per month reaches to some 30 to 36 million dollars. Our viewers have asked for a subscription of 30 to 60 dollars to be able to afford it. Someone sent an SMS, saying that he can only afford to pay some pennies. Paying only a couple of pennies might be much more valuable than paying millions of dollars as long as it is being carried out with full sincerity. We have plans to give you a list of our expenditure along with the names of those who intend to have a share in our programs.

Dr. Seyyed Mohammad Husseini Qazvini

Topic: Mourning for Imam Hussein (AS)

Wilayat International Channel, Dec. 25, 2010

Note: Most references given below are obtained from the Maktabat Ahl al-Bayt software

Mr. Mohseni

Mourning for Imam Hussein (AS) is the matter of our discussion. The experts invited to the talk shows in the Channel of Noor have said, **“Wearing black clothes, hoisting flags and dressing religious sites in black are all heretical. These acts have all began since the time of Muiz al-Dowlah in 352 AH. No one was black-clad following the demise of the Prophet or the murders of Imam Ali and Imam Hussein”.**

What is your take on this, sir?

Professor Hussein Qazvini

Not only the Channel of Noor, but also other similar networks start making such comments since the beginning of Muharram and mourning rituals for Imam Hussein (AS). However, no word is heard from them about Imam Hussein (AS) himself, his martyrdom, his uprising, or atrocities committed by the Umayyads and Yazid. Apparently, the only job they have is to bring into question the mourning for Imam Hussein (AS), chest-beating for him and wearing black clothes. Of course sometimes they can't help making comments in defense of Yazid as their own Amir al-Momenin.

In a live program at the night of Tasu'a or Ashura, I myself heard their experts insisting that “Wearing black is a heresy. It is being done since the time of Muiz al-Dowla in 352 AH. Not a single person did don black for the loss of the Prophet (Peace Be Upon Him), nor for Imam Hussein.” And they began ridiculing it afterwards.

I really don't know what to say. I am just sorry. We do not know we should cry for such experts or laugh at their ignorance. If they do not have enough information about a matter, they can at least go and search it on the net. And if they do not know how to use the internet, they can ask others to help them. In this case, they will find out how much information does exist about dressing in black, mourning for Imam Hussein (AS) and for the demise of the Holy Prophet (PBUH). We have addressed the matter comprehensively in our website. In a discussion that I had in the Channel of Salam, I talked about wearing black in details. There is even a book in the market with the title of **Donning Black for the Loss of the Dead**. We have the 700- or 800-page book uploaded on our website.

The first answer:

In answer to your question, I should say that wearing black clothes to grieve the loss of the dead is something natural because black color is the symbol of sorrow as white, red and green are the symbols of joy. This fact is not specifically related to Islam, the Holy Prophet (PBUH) and Imam Hussein (AS). With a short look at the history, you will figure out that wearing black has been also common among Jews, Christians and even the Greeks. Petraeus Bostani has addressed the black-wearing of the Jews for loss of their loved ones in details in his book *Dairat al-Ma'arif Qamus 'Ilm Li Kulle Fan wa Matlab*, vol. 6, p. 710, published by Dar al-Ma'rifat, Beirut.

The interpreter and man of letters of the sixth century after Hijra, Zamakhshari, has written about the black-wearing of the Christians for the loss of their loved ones in *Rabi' al-Abrar*, vol. 3, p. 747. The Shia jurist, Ibn Fahad Helli has also discussed the black-wearing of the Christians in *al-Tahsin fi Sifat al-'Arifin*, p. 15. Dr. Rajae Bukhari who is a well-known Iranian researcher has similarly talked over the Christians' black-wearing in

Dictionary of Hafiz Poems, p. 210, Tehran Scientific Publication. Petraeus Bostani has addressed the mourning styles and the black-wearing of the Greeks in *Dairat al-Ma'arif Qamus 'Ilm Li Kulle Fan wa Matlab*, vol. 6, pp. 710-716. Much information can be found about the mourning of Iranians and their black-wearing in *Shahname Ferdowsi* quoted from *Black-Wearing for Loss of the Aimma of Lightness*, p. 53; for example, dressing in black for Sohrab, Rostam and Bahram Gur. Details about wearing black clothes during the Sassanid and Buyyid periods can be seen in *Mu'jam al-Buldan*, vol. 3, p. 443.

Ibn Batuta who was a famous Muslim tourist in the eighth century has written in *Rihlat Ibn Natuta*, p. 333, "People in Asia Minor used to don black after the death of their loved ones". Concerning the black-wearing of the Afghans, Seifi Hirawi has given some information in *Harat History*, p. 601. Some of the habits which refer to the period before the appearance of Islam are still in practice.

Concerning the mourning styles in Western countries, Petraeus Bostani has said in *Dairat al-Ma'arif Qamus 'Ilm Li Kulle Fan wa Matlab*, vol. 6, pp. 712. "Since the black color is the symbol of sorrow and grief, the mourners wear black clothes".

The second answer:

Dressing in black is a natural and universal custom. It can never be called heretical. And no narrative can be found from the Holy Prophet (PBUH), his Household or even from the caliphs, saying that wearing black clothes is heretical, Haram or against the Sharia law. Instead, in the advent of Islam, mourners wore black for the loss of figures such as Jafar Tayyar and Hamza Sayyid al-Shuhada.

The prominent interpreter and the man of letters in the fifth and sixth centuries, Zamakhshari has said,

بكت بنت أم سلمة علي حمزة رضي الله عنهما ثلاثة أيام و تسلبت¹

Umm al-Salama’s daughter wept for Hamza for three days and wore black clothes.

What is the meaning of **تَسَلَّبَتْ** ? All Sunni figures, lexiconists and men of letters have defined it as **dressing in black**. In regard with the stem of **سَلَبَ** it is cited in the same book as,

خرقة سوداء كانت تغطي رأسها بها²

It is a kind of black clothes that covered the head.

When defining the word **تَسَلَّبَتْ** , Zubaydi has said in his book which is one of the popular dictionaries with the Sunnis, i.e., Taj al-‘Arus, vol. 2, p. 83,

ثوب أسود تغطي به المحدث رأسها

Covering the head with a piece of black cloth

When Jafar Tayyar was martyred,

لما أصيب جعفر قال رسول الله (صلي الله عليه و سلم) لأسماء: تسليبي ثلاثا³

When Jafar was martyred, the prophet (Peace Be Upon Him) told Asma Bint ‘Amis (Jafar’s wife) to dress in black for three days.

Azhari has said in Abu al-Faraj Ibn Jowzi’s Gharib al-Hadith,

أي ألبسي ثياب الحداد السود

It means, wear black mourning clothes.

¹. Al-Faiq fi Gharib al-Hadith Lil Zamakhshari, vol. 2, p. 154.

². Al-Faiq fi Gharib al-Hadith Lil Zamakhshari, vol. 2, p. 154.

³. Jami’ al-Bayan Libn Jarir al-Tabari, vol. 2, p. 697-- al-Bidaya wa al-Nihaya Libn Kathir, vol. 4, p. 288- al-Sirat al-Nabawiyya Libn kathir, vol. 3, p. 477- Nil al-Atwar Lil Showkani, vol. 7, p. 97- Fath al-Bari fi Sharh Sahih al-Bukhari Libn Hajar al-‘Asqalani, vol. 9, p. 429.

قال أبو عبيد: السلب اللباس السود التي يلبسه النساء في المأتم¹

Abu Ubayd said, “السلب is black dress that women wore at the time of mourning.

Can there be anything clearer than this?

Ibn Athir has said in al-Niyayat fi Gharib al-Hadith, vol. 2, p. 387, which is considered one of the most reliable Sunni lexicons,

قال لأسماء بنت عميس بعد مقتل جعفر: «تسليبي ثلاثا ، ثم إصنعي ما شئت» أي ألبسي ثوب الحداد و هو السلاب و الجمع سلب و تسلبت المرأة إذا لبسته و قيل هو ثوب أسود تغطي به المحدر رأسها

After Jafar Tayyar’s martyrdom, the Prophet (Peace Be Upon Him) told Asma Bint ‘Amis to wear black clothes for three days and after that she could live the way she wanted...

Ibn Manzur has also written in Lisan al-Arab, vol. 1, p. 473,

و في حديث بنت أم سلمة: أنها بكت علي حمزه ثلاثة أيام و تسلبت

Umm al-Salama wept for Hamza for three days and wore black.

Regarding the meaning of the word تسلبت, he added,

التي يموت زوجها أو حميمها، فتسلب عليه و تسلبت المرأة إذا أهدت

It means wearing black mourning clothes.

Do you want something clearer than this? Those who claim wearing black clothes is heretical should notice that this Hadith is recommending such an act. But why did the Holy Prophet (PBUH) call for three-day-long mourning? Probably, that duration had a special importance at that time. But if mourning for Jafar should have been three days long, it needed to be much longer for Imam Hussein (AS) who enjoyed a unique status as the Holy Prophet’s (PBUH) part of body. It seems that mourning for him won’t be enough even if it persists as long as the world’s age. In a nutshell, what these

¹. Gharib al-Hadith Abu al-Faraj Ibn Jowzi, vol. 1, p. 490.

individuals claim about the black-wearing is just a myth and their claim is heretical per se.

The third answer:

Those who claim “No one was black-clad for the loss of the prophet (Peace Be Upon Him)” should notice that Hisan Ibn Thabit Ansari, who was a top poet during the Holy Prophet’s (PBUH) time, has said in his Diwan (poetry), p. 67, the preface of which was written by ‘Abda Muhanna,

يا أفضل الناس! إنني كنت في نهر
أصبحت منه كمثل المفرد الصادي
أمسي نساوك عطن البيوت فما
يضرين فوق قفا ستر بأوتاد
مثل الرواهب يلبسن المسوح قد
أيقن بالبؤس بعد النعمة البادي

**O the best of the creatures! With you I felt I was in a vast roaring river.
But now without you, I feel lonely and thirsty. Your wives have left
homes. They refuse to do the chores. Dressed in black, they have given
up life like nuns.**

مسوح is the plural form of مسح. It is usually woven from the goat wool. It is blackish dark. Nuns put it on as a symbol of grief for the sufferings of Jesus. Those who label wearing black clothes as a heresy and say no one wore black for the mourning of the Holy Prophet (PBUH) are much advised to refer to the citations I provided as evidence. I would be glad to hear from them saying that they could not find the quotations in the given references or they could not trust them because they were not reliable enough. Any one who claims something is heretical he has to provide proof for his claim. Nothing can be rejected as heretical without reasons. Even if an action is not ordered to be done, it will be the case of كل شيء لك مباح and اصالة الإباح . Ibn Taymiya himself has certified that the primary principle for any action is that it is free to be carried out, إصالة الإباحة, as long as its prohibition is proven. For example, when you board an airplane which is neither ordered by the

Holy Prophet (PBUH) nor prohibited, it is the matter of إصالة الإباحة. If we consider anything, which is not ordered, heretical, many things will be Haram as a consequence. Today, you use the satellite, you make speeches through microphones, you go Hajj on your cars; has the Holy Prophet (PBUH) permitted them or ordered them? It is also true about dozens of tasks you are doing daily. If is it not إصالة الإباحة while it is إصالة الحرمة instead, these people are in fact committing sins.

Mr. Mohseni

Did black-wearing also happen for the mourning of Amir al-Momenin (AS), Imam Hassan (AS) and Imam Hussein (AS)?

Professor Hussein Qazvini

It is a good question. That channel's expert said, "No one wore black for the mourning of al-Momenin (AS), Imam Hassan (AS) and Imam Hussein (AS)". The only thing I can say is الحمد لله الذي جعل أعدائنا من الجهال. I am really sorry. I want the viewers who heard his comments to notice what I am saying.

Imam Hassan's (AS) Black-Wearing for the Grief of Amir al-Momenin (AS)

Thahabi, who is considered one of the four scientific Sunni pillars, has quoted from Abi Razin, vol. 3, p. 267 as saying, "After Amir al-Momenin's martyrdom,

خطبنا الحسن بن علي و عليه ثياب سود و عمامة سوداء¹

Hassan Ibn Ali preached a sermon while he had black clothes and a black turban on.

¹. Sharh Nahj al-Balagha Libn Abi al-Hadid al-Mu'tazili, vol. 16, p. 22.

The matter has been also quoted in Tarjuma al-Imam Hassan (AS) Min Tabaqat Ibn Sa'd, p. 71, Hadith 16.

Do you want a proof clearer than this? We really don't know to whether cry for them or laugh at them.

Month-Long Mourning of the Hashemite Women for Imam Hassan (AS)

It is cited in Ibn Kathir Damishqi Salafi's al-Biday wa al-Nihaya, vol. 8, p. 47,

الحسن سقي مرارا، كل ذلك يفلت منه، حتي كانت المرة الآخرة التي مات فيها، فإنه كان يختلف كبده، فلما مات أقام نساء بني هاشم عليه النوح شهرا

Hassan Ibn Ali was poisoned several times but he survived them all. But the last time of poisoning claimed his life. When he passed away, the Hashemite women recited elegies for him in Medina as long as one month.

Year-Long Black-Wearing of the Hashemite Women for the Loss of Imam Hassan (AS)

He has then quoted from Waqidi,

و قال الواقدي: و حدثنا عبدة بنت نائل عن عائشة قالت: حد نساء بني هاشم علي الحسن بن علي سنة

The Hashemite women put on black dresses for one year as a sign of grief for the loss of Hassan Ibn Ali.

Look! They mourned for a month and wore black for a year.

Hakim Neishaburi has made a similar comment,

لما مات الحسن بن علي، أقام نساء بني هاشم النوح عليه شهرا

When Hassan Ibn Ali passed away, the Hashemite women recited elegies for him in Medina for one month.

Ayisha Bint Sa'd has said,

حدّ نساء الحسن بن علي سنة¹

Hassan Ibn Ali's wives wore black for a year.

The gentlemen had better go and look up the meaning of حدّ in

حدّ نساء الحسن بن علي سنة.

Ibn Manzur and Zubaydi have defined it in Lisan al-'Arab and Taj al-'Arus respectively as follows,

و إحداد المرأة علي زوجها ترك الزينة

A wife's mourning for her husband is to abandon the make-up.

إذا حزنت عليه و لبست ثياب الحزن و تركت الزينة و الخضاب²

When she was lamenting the death of her husband, she put on a black mourning dress and gave up making up and dying.

Heythami has also said in Majma' al-Zawaid qa Manba' al-Fawaid,

حدث المرأة: حزنت و لبست ثياب الحزن³

A woman's way of mourning is to grieve and put on mourning clothes.

There are sound narratives about mourning for Imam Hussein (AS) in both Shia and Sunni books. But the narratives which are quoted from the Prophet's Household are the proof positive. They are as reliable as the Qur'an.

¹. Al-Mustadrak Ala al-Sahihayn lil Hakim al-Neishaburi, vol. 3, p. 173- Tarikh Madina Dameshq Libn 'Asakir, vol. 13, p. 283- Asad al-Ghabat fi Ma'rifat al-Sahaba Libn al-Athir al-Jazri, vol. 2, p. 15- Tathhib al-Kamal fi Asma al-Rijal Lil Mazi,, vol. 6, p. 252- al-Muntakhab Min Dheyl al-Madhil Lil Tabari, p. 19.

². Lisan al-'Arab Libn Manzur, vol. 3, p. 143- Taj al-'Arus Lil Zubaydi, vol. 4, p. 413.

³. Majma' al-Zawaid wa Manba al-Fawaid Lil Heythami, vol. 3, p. 18.

Black-Wearing of the Hashemite Women for the Loss of Imam Hussein (AS)

Ahmad Ibn Mohammad Ibn Khalid Barqi (died in 274 AH) who lived at the time of Imam Hadi (AS) and Imam Hassan Askari (AS) has said in al-Mahasin,

لما قتل الحسين بن علي (ع) لبسن نساء بني هاشم السوداء¹

After Hussein Ibn Ali (AS) was killed, the Hashemite women put on black dresses.

All of these quotations indicate that the issues of mourning and black-wearing for the losses of Jafar Tayyar (AS), Hamza Sayyid al-Shuhada (AS), the Holy Prophet (PBUH), Amir al-Momenin (AS), Imam Hassan (AS) and Imam Hussein (AS) were quite common and natural at that time. These customs are not what Shias have recently invented after 14 centuries or since the time of Muiz al-Dowlah in 352 AH.

These gentlemen have neither the scientific competence nor the opportunity to go and research. Only have they gone to Saudi universities to learn how to label everything heretical. The only thing they have learned is to say “Mourning is a heresy. Weeping is heretical. Reciting elegies is heretical. Saying Dhikr (praying and praising God) with Tasbih (prayer beads) is a heresy. Holding mourning ceremonies for the holy Prophet (PBUH) and his Household is heretical. Celebrating their birthday anniversaries is heretical. Ascending the Hara Mountain is heretical. Touching the Ka’aba curtain is heretical. Throwing wedding parties and birthday parties are heretical.” Whatsoever they dislike is being labeled as a heresy in an attempt to deal a blow to Shiism. According to them, using Tasbih is heretical. Why? Just

¹. Al-Mahasin Li Ahmad Bin Mohammad Bin Khalid al-Barqi, vol. 2, pp. 420 & 195-Wasail al-Shi’a Lil Hurr al-‘Amili, published by Al al-Bayt, vol. 3, p. 238.

because neither of Abubakr and Omar had any. And they used their fingers for that purpose. These are all they learn during their education in Saudi universities.

In my own book, Wahhabism from the Perspectives of Wisdom and Sharia, which had a circulation of 110,000 in the first six months of its publication, I have discussed the issue of heresy. For instance, they say if anyone says **صدق الله العظيم** after wrapping up the Qur'an, it will be considered heretical. That's because Abubakr and Omar never said so in that situation. It is not only an insult to Shias but it is in fact offensive to Sunnis themselves. As another example, they say, "The Qur'an should never be recited in groups because it is heretical". Sending Salawat (salutations and blessings) to the Holy Prophet (PBUH) before, in the middle or after Azan (call to prayer) is a heresy. I spent much time on the issue of heresy. I made efforts to find at least 50 or 60 cases that they call heretical. But in fact what they claim is heretical. For example, they say, "No one has the right to send Salawat to the Holy Prophet (PBUH) before, in the middle or after Azan". It is exactly at odds with the Qur'an and Sunna. And it is itself heretical. The Qur'an has clearly stated,

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا¹

Allah and His angels send blessings on the Prophet: O ye that believe! Send ye blessings on him, and salute him with all respect.

The verse has not specified that the Salawat should be sent before, in the middle or after the prayer, nor before, in the middle or after the call to prayer. Salawat is the remembrance of God. In Islam, there are 73 rules of etiquette for going to the toilet. It is recommended that one send blessings

¹. Chapter of The Clans: 56.

even in the toilet to avoid forgetting God. And now you see the guy talking of the prohibition of sending Salawat in the middle of Azan.

The Mecca Mufti, Ahmad Zeini Dahlan, has recounted a shocking story in *Fitnat al-Wahhabiyat*, p. 19,

“Mohammad Ibn Abdol Wahhab had ordered people to avoid sending blessings on the Prophet (PBUH) before, middle or after Azan (call to prayer) because it was a heresy. One day in Riyadh, an aged and blind Muezzin (one who calls for prayer) went up a minaret to call for prayer. He sent blessings on the Prophet (PBUH) once he mentioned his name in **أشهد أن محمد رسول الله**. Mohammad Ibn Abdol Wahhab ordered that the old man be pulled down and be beheaded.

What was the crime? Only sending blessings on the Holy Prophet (PBUH)! Now they consider this kind of religion as the authentic Islam. No one else other than themselves can be called a Muslim.

Zeini Dahlan has a book entitled *al-Dorarol Siniya Fi Naqd Aqaid al-Wahhabiya*. I recommend the viewers who know the Arabic language to read this book not only once or twice but at least ten times. This book’s author is a Mecca Mufti who died 125 years ago in 1305 AH. He was well acquainted with the Wahhabi ideology in Saudi Arabia. He has said in his book, p. 64,

“When Mohammad Ibn Abdul Wahhab began promoting Wahhabiyat, he based his sect on the infidelity of all Muslims. Whenever someone wanted to convert to Wahhabism he would have to make five attestations.

1. To testify to the uniqueness of God, **أشهد أن لا إله إلا الله**
2. To testify to the prophethood of the Prophet (PBUH)
أشهد أن محمد رسول الله

If anyone said that he did his prayers every day testifying to the uniqueness of God and to the mission of the Holy Prophet (PBUH), it wasn't acceptable. He would have told him that he had been infidel and he only imagined that he was a Muslim.

3. To testify that he was unbeliever before conversion to Wahhabism.
4. To testify that his parents who had not been Wahhabi had died as unbelievers so no forgiveness should have been asked for them.
5. To testify that all Islamic scholars who had not been Wahhabi, they had died as unbelievers. They would go to the Hell so no forgiveness should have been asked for them.”

In case one made those attestations, he would have become a Muslim; otherwise, he should have been decapitated.

Mr. Mohseni

It is an insult to the Sunnis. Neither Abubakr nor Omar and Othman became Wahhabi. Did they really die as unbelievers?

Professor Husseini Qazvini

This question whether they converted to Wahhabism or not should be asked from them in the first place. But it looks much wired. They insist in their channel, “Do you call us Wahhabi? How do we look like Wahhabis?” With just a little acquaintance with Wahhabism, one can tell that the Channel of Noor is entirely Wahhabi-like. Where in Islam can one find that mourning is a heresy? Who has said that holding memorial service for the Holy Prophet (PBUH) is heretical? Where has Islam dismissed birthday parties for children as heretical? I have myself heard from them several times that

throwing a birthday party for one's child is a heresy. Being Wahhabi is evident as light as a day.

Mr. Mohseni

What was the style the Ma'sumin (the Prophet's Household) had for weeping and mourning for Imam Hussein (AS)?

Professor Hosseini Qazvini

There are numerous reliable narratives proving that the Holy Prophet (PBUH) wept and mourned and recited elegies for Imam Hussein (AS) upon his birth and then since he was six months old or four years old. These narratives can even be found in Sunni sources and I have already addressed them in details.

The Weeping of Amir al-Momenin (AS) and the Holy Prophet (PBUH) for the Loss of Imam Hussein (AS)

It is recounted that when Amir al-Momenin (AS) was passing by the Furat River, on his return from the Battle of Siffin, he stopped and said,

إصبر أبا عبد الله! إصبر أبا عبد الله!

The narrator says, "I asked him what he meant".

Amir al-Momenin (AS) stated,

دخلت علي النبي صلي الله عليه و سلم ذات يوم و عيناه تفيضان، قلت: يا نبي الله! أغضبك أحد؟ ما شأن عينيك تفيضان؟ قال: بل قام من عندي جبريل قبل، فحدثني أن الحسين يقتل بشط الفرات، قال: فقال: هل لك إلي أن أشمك من تربته؟ قال: قلت: نعم، فمد يده فقبض قبضة من تراب، فأعطانيها، فلم أملك عيني أن فاضتا¹

¹. Masnad Ahmad lil Imam Ahmad Ibn Hanbal, vol. 1, p. 85- Masnad Abi Ya'li, vol. 1, p. 298- al-Mu'jam al-Kabir Lil Tabarani, vol. 3, p. 106- Tarikh Madina Dameshq Libn 'Asakir, vol. 14, p. 188- al-Bidaya wa al-Nihaya Libn Kathir, vol. 8, p. 217- al-Musnaf Libn Abi Shayba al-Kufi, vol. 8, p. 632- Tathhib al-Kamal fi Asma al-Rijal Lil Mazi, vol. 6, p. 407- Tahthib al-Tahtib Libn Hajar al-'Asqalani, vol. 2, p. 300-Tarikh al-Islam Lil Thahabi, vol. 5, p. 102- al-Sawaiq al-Muhraqa Libn Hajar al-Heythami, p. 193

One day I saw the Holy Prophet (PBUH) shedding tears. I asked him, “O God’s Prophet! Has anyone irritated you? What are you weeping for? He answered, “No, Gabriel came to me and told me that Hussein will be killed beside the Fural River. He asked me if I wanted to smell Hussein’s Turbat (sacred soil). I said yes. Then Gabriel stretched his arm and brought down a handful of Turbat. As soon as I saw it, I burst into tears and now I can’t help shedding tears”.

This narrative cannot be found in Kafi nor in Bihar al-Anwar but it is cited in reliable Sunni books.

When Heythami quoted this narrative, he said,

رواه أحمد و أبو يعلي و البزار و الطبراني و رجاله ثقات¹

Hazrat Fatima Zahra’s compliant from Imam Hussein’s (AS) murderers

Shafei Maghazili has quoted the Holy Prophet (PBUH) in Sunni sources as stating,

تحشر ابنتي فاطمة يوم القيامة و معها ثياب مصبوغة بالدم، فتتعلق بقائمة من قوائم العرش فتقول : يا عدل! يا جبار! أحكم بيني و بين قاتل ولدي، ، فيحكم لابنتي و رب الكعبة²

My daughter, Fatima, will appear on the Day of Judgment while she is holding a bloody shirt in her hand. She will hang it up on a pillar of the Throne, saying, “O Justice! O The Compeller! Judge between me and the murderers of my son.” Then he said, “I swear by the God of Ka’ba that the final verdict will be in favor of my daughter”.

¹. Majma’ al-Zawaid wa Manba al-Fawaid Lil Heythami, vol. 9, p. 187.

². Al-Manaqib Libn al-Maghazili, p. 66.

The Paradise as a Reward for Mourners of Aimma

A lot can be found in Sunni books about mourning for Aimma. Imam Hussein (AS) himself has stated,

من دمعت عيناه فينا دمعة أو قطرت عيناه قطرة، آتاه الله عزوجل الجنة¹

Anyone who sheds even a drop for our sake, he shall have the Paradise as his reward.

Imam Sajjad's (AS) Mourning for Imam Hussein (AS)

Reliable Sunni sources have quoted that Imam Sajjad (AS) shed tears nonstop after the event of Ashura. Some had told him,

“O son of God’s Messenger! You are so much annoying yourself, claiming your own life!”

He had said in response,

لا تلوموني، فإن يعقوب عليه السلام فقد سبطا من ولده، فبكا، حتي ابيضت عيناه من الحزن و لم يعلم أنه مات و قد نظرت إلي أربعة عشر رجلا من أهل بيتي يذبحون في غداة واحد، فترون حزنهم يذهب من قلبي أبدا²

Do not blame me. Jacob had a dozen children. Only one of them went missing. He wept so much that he went blind although he was not told that his son was dead. But how can I not cry now while they slaughtered 14 members of my family on a single day? How do you expect me to overcome the misery?

Imam Baqir (AS) is also quoted as saying,

¹. Thakhair al-‘Uqba li Ahmad Ibn Abdullah al-Tabari, p. 19- Yanabi’ al-Mawadat Lithwi al-Qurba Lil Qunduzi, vol. 2, p. 117.

². Tathhib al-Kamal fi Asma al-Rijal Lil Mazi., vol. 20, p. 399-- Tarikh Madina Dameshq Libn ‘Asakir, vol. 41, p. 386- al-Bidaya wa al-Nihaya Libn Kathir, vol. 9, p. 125.

كان أبي علي بن الحسين يقول: أيما مؤمن دمعت عيناه لقتل الحسين و من معه حتي يسيل علي خديه، بوأه الله في الجنة عرفاً¹

My father, Ali Ibn Hussein, said, “Any believer, whose eyes shed tears upon the killing of Hussein (AS) and his companions, such that the tears roll down his cheeks, Allah shall accommodate him in the elevated rooms of the Paradise.

Imam Sadiq (AS) has also stated,

إن يوم عاشوراء أحرق قلوبنا و أرسل دموعنا و أرض كربلاء أورثتنا الكرب و البلاء، فعلي مثل الحسين فليبك الباكون، فإن البكاء عليه يمحو الذنوب أيها المؤمنون²

On the day of Ashura, they burnt our hearts, made us shed tears, left ordeal, agonies and the land of Karbala as heritage for us. Thus, weepers should cry for anyone like Hussein. O believers! Weeping for Hussein clears away the sins.

Mr. Mohseni

What really happened in the aftermath of Imam Hussein’s (AS) martyrdom on the day of Ashura? Would you talk about it from the viewpoint of Ibn Taymiya and other top Sunni figures?

Professor Hussein Qazvini

Among the events that many people may have heard from the elegy reciters about the aftermath of Ashura are the darkening of the sky, raining blood, the streaming blood beneath every pebble and so on and so forth. Now let’s

¹ - Yanabi’ al-Mawadat Lithwi al-Qurba Lil Qunduzi, vol. 3, p. 102.

² Nur al-‘Ayn fo Mashhad al-Hussain Li Abu Ishaq al-Isfirayini, p. 84

see if they are just quoted by the elegy reciters or they have been narrated in Sunni books as well.

Environmental Changes Following Imam Hussein's (AS) Martyrdom from Ibn Taymiya's Viewpoint

To read Ibn Taymiya's ideas, you can refer to Minhaj al-Sunna. He is a man whom Mr. Saqqaf has described as **منهاج البدعة**. Ibn Taymiya has said in his book,

كثيراً مما روي في ذلك كذب، مثل كون السماء أمطرت دماً، فإن هذا ما وقع قط في قتل أحد

Most parts of the recounted events such as raining blood are lies. Such events never happened after the murder of anyone.

و مثل كون الحمرة ظهرت في السماء يوم قتل الحسين و كذلك قول القائل: ما رفع حجر في الدنيا إلا وجد تحته دم عبيط، هو أيضاً كذب ¹

And that the sky turned red on the day of Hussein's murder. They also say, "There was not a stone which was not lifted but underneath it was found blood". This is just a sheer lie.

To sum up, I just point to a number of events that took place in the world in the aftermath of that day.

Examples of the Events Happening in the Universe after Imam Hussein's (AS) Martyrdom

The First Example: Collision of Stars

In the most reliable Sunni sources such as Thahabi's Tarikh al-Islam as well as Mazi's Tahthib al-Kamal fi Asma al-Rijal, you can see that stars hurled against one another following Imam Hussein's (AS) martyrdom.

¹. Minhaj al-Sunnia Libn Taymiya, vol. 4, p. 560, researched by Dr. Mohammad Rishad Salim

‘Isa Ibn Harith al-Kundi has said,

لما قتل الحسين، مكثنا سبعة أيام، إذا صلينا فنظرنا إلى الشمس علي أطراف الحيطان، كأنها الملاحف المعصفرة و نظرنا إلى الكواكب يضرب بعضها بعضا¹

For seven days after Hussein’s murder, whenever we looked up to the sky, it was red. We also saw stars as if they were hurling against one another.

This account is what can be found in books that no Sunnis are skeptical about their reliability.

The Second Example: The Weeping of the Sky

Ibn Sirin is also quoted in some sources as saying,

لم تبك السماء علي أحد بعد يحيي بن زكريا، إلا علي الحسين بن علي²

The sky never wept for anyone after Yahya Ibn Zakarya (John, son of Zachariah) except for Hussein Ibn Ali.

The Third Example: The Sky Raining Blood

According to Nadrat Azdiya,

لما قتل الحسين بن علي مطرت السماء دما³

When Hussein was killed, the sky rained blood

It is also narrated in Seyr A’lam al-Nubala, vol. 3, p. 312,

لما قتل الحسين، مطرنا مطرا كالدّم علي البيوت و الجدر¹

¹. Tathhib al-Kamal fi Asma al-Rijal Lil Mazi, vol. 6, p. 433- Tarikh al-Islam Lil Thahabi, vol. 5, p. 15- Tarikh Madina Dameshq Libn ‘Asakir, vol. 14, p. 227- Seyr A’lam al-Nubala ILil Thahabi, vol. 3, p. 312- al-Mu’jam al-Kabir Lil Tabarani, vol. 3, p. 114.

². Sayr A’lam al-Nubala Lil Thahabi, vol. 3, p. 312- Tarikh Madina Dameshq Libn ‘Asakir, vol. 14, p. 225

³. Al-Thuqat Libn Habban, vol. 5, p. 487- Tarikh Madina Dameshq Libn ‘Asakir, vol. 14, p. 227- Tathhib al-Kamal fi Asma al-Rijal Lil Mazi, vol. 6, p. 433- Seyr A’lam al-Nubala ILil Thahabi, vol. 3, p.312

When Hussein was killed, the sky rained blood on doors and walls.

The Fourth Example: The Sky Turning Dark and the Stars Appearing during the Day

It is quoted that,

لما قتل الحسين، إسودت السماء و ظهرت الكواكب نهاراً، حتي رأيت الجوزاء عند العصر و سقط
التراب الأحمر^٢

After Hussein was killed, the sky turned black and stars appeared. The sky was so dark that I could see Gemini in the sky in the evening. The sky was raining red dust.

The Fifth Example: The Sky Turning Red

It is also narrated,

إحمرت آفاق السماء بعد قتل الحسين بستة أشهر، نري ذلك في آفاق السماء كأنها الدم^٣

After Hussein was killed, the sky was red for six months. Whenever we looked up to the sky, it was red like blood.

The Sixth Example: Blood Flowing down the Walls

It is quoted in Mazi's Tahthib al-Kamal fi Asma al-Rijal, vol. 6, p. 434,

“When Hussein's head was brought into Kufa and placed in Dar al-Imara,

لما جئ برأس الحسين فوضع بين يديه، رأيت حيطان دار الامارة تسائل دما^٤

¹. Tarikh Madina Dameshq Libn 'Asakir, vol. 14, p. 228-Tahthib al-Kamal fi Asma al-Rijal Lil Mazi, vol. 6, p. 433- Tarikh al-Islam Lil Thahabi, vol. 5, p. 16.

². Tahthib al-Kamal fi Asma al-Rijal Lil Mazi, vol. 6, p. 432- Tarikh Madina Dameshq Libn 'Asakir, vol. 14, p. 226- Tahthib al-Tahtib Libn Hajar al-'Asqalani, vol. 2, p. 305.

³. Tahthib al-Kamal fi Asma al-Rijal Lil Mazi, vol. 6, p. 433- Seyr A'lam al-Nubala ILil Thahabi, vol. 3, p. 312-Tarikh al-Islam Lil Thahabi, vol. 5, p. 15- Tafsir Ibn Kathir, vol. 4, p. 154- al-Durr al-Manthur Li Jalal al-Din al-Siyuti, vol. 6, p. 31-Tarikh Madina Dameshq Libn 'Asakir, vol. 14, p. 227.

⁴. Tarikh Madina Dameshq Libn 'Asakir, vol. 14, p. 229.

I saw blood running down the walls of Dar al-Imara”.

The Seventh Example: Solar Eclipse

It is quoted that

لما قتل الحسين بن علي، كسفت الشمس كسفة، بدت الكواكب نصف النهار^١

When Hussein Ibn Ali was killed, a solar eclipse occurred and stars appeared in the sky in the middle of the day.

The Eighth Example: Blood Clot under the Stones in Beit al-Muqaddas (Jerusalem)

Imam Zahri (died in 124 AH), who is popular with Sunnis, has said,

لما قتل الحسين بن علي (رضي الله عنه)، لم يرفع حجر ببيت المقدس إلا وجد تحته دم عبيط^٢

Following Hussein Ibn Ali’s murder, any stone which was lifted in the Beit al-Muqaddas region, there was a blood clot under it.

It is interesting that when the incident was recounted at the presence of Walid Ibn Abdul Malik, crowds asked who was aware of the event. Some answered, Mr. Zahri was aware of. When he was brought in, he acknowledged that he himself had looked into the issue and he was certain that any stone was lifted in Jerusalem; there was blood clot under it.^٣

¹. Talkhis al-Habir Libn Hajar al-‘Asqalani, vol. 5, p. 84-Tathhib al-Kamal fi Asma al-Rijal Lil Mazi, vol. 6, p. 433- Tarikh Madina Dameshq Libn ‘Asakir, vol. 14, p. 228- Majma’ al-Zawaid wa Manba’ al-Fawaid Lil Heythami, vol. 9, p. 197-al-Sunan al-Kubra Lil Beyhaqi, vol. 3, p. 337- al-Mu’jam al-Kabir Lil Tayarani, vol. 3, p. 114.

². - Majma’ al-Zawaid wa Manba’ al-Fawaid Lil Heythami, vol. 9, p. 196- al-Mu’jam al-Kabir Lil Tayarani, vol. 3, p. 113- Tarikh Madina Dameshq Libn ‘Asakir, vol. 14, p.229- Tathhib al-Kamal fi Asma al-Rijal Lil Mazi, vol. 6, p. 434-

Seyr A’lam al-Nubala ILil Thahabi, vol. 3, p. 314- Tahthib al-Tahtib Libn Hajar al-‘Asqalani, vol. 2, p. 305- Tarikh al-Islam Lil Thahabi, vol. 5, p. 16- al-Bidaya wa al-Nihaya Libn Kathir, vol. 8, p. 219-al-Manaqib Lil Muwaffaq al-Kharazmi, p. 388.

³. Tahthib al-Tahtib Libn Hajar al-‘Asqalani, vol. 2, p. 305

It is mentioned in some sources that Abdul Malik sent an envoy to Beit al-Muqaddas (in Palestine) to investigate the issue. The man was sent to ask the senior Jewish scholar, Ras al-Jalut, if anything happened in that region on the tenth and eleventh of Muharram in 61 AH, following the martyrdom of Hussein Ibn Ali.

قال رأس الجالوت: ما كشف يومئذ حجر إلا وجد تحته دم عبيطاً

Ras al-Jalut had said, “On that day, there was not a stone which was not lifted but underneath it was found blood”.

¹. – Tarikh al-Islam Lil Thahabi, vol. 5, p. 16-Tarikh Madina Dameshq Libn ‘Asakir, vol. 14, p. 230-Ma’rifat al-Sahaba Li Abu Na’im al-Isfahani, vol. 2, p. 662.