

Mourning...

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Mojganeh Saffarnia

Mourning ...

We dedicate this E-book to Mahdi of Fatima (SBUT), he who is the most heartbroken mourner of history ... he whose Emergence shall put an end to all sorrows ... all mournings ...

Never ... have I seen a beloved as beautiful as you!

Persian poet: Mojtaba RoshanRavaan

As sickly as I, you have no patient!

Never ... have I seen a breath as Maseeh-like as breaths from you!

As lonely as I, you have no servant!

Never ... have I seen a lonely person as alone as you!

As passionate as I, you have no captive!

Never ... have I seen anyone as noble as you!

The hope of the lonely ... where are you? ...

The light of Zahra's grave ... where are you?

O the manifestation of TaaHaa! O the Flower of the tears of Mawla!

O the heartbroken from the grief of that sorrowful alley!

O the burdened by Zaynab's sorrows! O the burdened by that bloody concavity!

O the black-clothed for Qaasem!

O the mourner of Akbar, the flower of the garden of Leila!

O the distressed for the flag-holding hand of the water-bearer of Karbala!

O the breaths of Sajjaad! O the melodies of Baaqer! O the prayers of Saadeq!

O the companion of the lonely nights of Kaazem!

O the beloved of Reza! O the lonely companion of Jawaad!

O the wish of Haadi! O the dear to heart of 'Askari!

So ... our love! Say ... where are you?

My heart has no desire but longing for you!

My lips have no melody but the name of you!

No worth have my Wodu, Adhan, Salah and Qonut, without loving you!

Desolate and ruined is a heart not the home of Narjes' lilac ... it has no sincerity!

Come while I am still young ... show me the face of you!

For, this life is not faithful ... it has no loyalty!

In the first chapter of this E-book we present the article “Mourning”. This article in Persian was compiled from different sources by Narjes Barati and the Persian E-book is available on www.maseeh.ir; in translation to English many parts were added to fit the universal purpose of the writings of this site.

Chapter 2 has been written to present undeniable proofs regarding the martyrdom of the Prophet Mohammad (SAWA).

Chapter 3 touches the issue of the martyrdom of the flowers of the garden of love.

Chapters 4 and 5 concentrate on Imam Hosain (SBUH).

In chapter 6 a few miscellaneous writings related to the issue of mourning are presented.

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Chapter 1

Mourning ...

Mourning ...

Part 1

Why mourning ... why crying?!

A. Some say, why should we still cry for and mourn over what happened to the AhlulBayt of the Prophet (SBUT) after about 1400 years have passed? Weren't the happenings of their times issues related to their times and disputes over attaining caliphate of the world of Islam? What is the use for remembering those events in these times? ...

The answer to such questions are within the realization of the aim of human life and its relation to the one and only Everlasting Truth of Allah and the cognition of the true status of Hadrat Mohammad (SAWA) and his Infallible AhlulBayt (SBUT) as the manifestation of the Truth of Allah ...

The Almighty Allah, the Creator of all which exists including human, has said:

Qur'an 51:56 And I have not created the Jinn and the human except for that they should serve and obey Me (le-Ya'bodoon).

Therefore the aim of creation of humankind is for him to realize that he has a superior Loving, Knowing, Benevolent and ... Lord who has created him and Wishes what is best for him here and hereafter, and is watching him, and to Whom he shall return and answer ... and thus submit to His Creator and worship and serve Him only, and therefore be free of servitude of others and their desires ... (We cordially invite our friends to read both parts of the article "Aim of Creation" in this site kindfather.com)

But human on his own, does not know the manner through which Allah is to be worshipped ... the manner He deserves to be worshipped ... Allah has to specify Himself the manner of His worship. From the very first presence of humankind on earth, Allah chose a Prophet and His Proof on earth to be the means between Him and others, to convey His messages, to teach humankind Monotheism in its true meaning, to show humankind the true manner of worship and obedience, to introduce his Successor and the very final Prophet and his Successors, and ...

The very first Proof of Allah on earth was Hadrat Adam, and after him his son and Allah-Chosen Successor Sheith (SBUT) ... then Hadrat Nooh and after him his son

and Allah-Chosen Successor Saam (SBUT) ... then Hadrat Ibrahim and after him his sons and Allah-Chosen Successors Ismaa'el and Is-haaq and Ya'qoob and Yoosof (SBUT) ... then Hadrat Moosa and his brother Haaron and after him their cousin and Allah-Chosen Successor Yoosha' (SBUT) ... then Hadrat 'Eesa and after him his cousin and Allah-Chosen Successor Sham'oon (SBUT) ... and finally the Seal of Prophets, Hadrat Mohammad (SAWA) and after him his cousin and Allah-Chosen Successor Hadrat 'Ali (SBUH) and after him his sons and Allah-Chosen Successors Imam Hasan and Imam Hosain (SBUT) and after them nine descendants of Imam Hosain (SBUT) until today that the Proof (Hojjat) of Allah on earth is Hadrat Mahdi (SBUH).

From the very first moment of human presence on earth until the very last moment, the earth never was and never will be without a living Proof of Allah. Prophets to different people came one after the other and they then introduced their Allah-Chosen Successors to people and enjoined them to obey and follow them so that humankind may always have a living Proof of Allah to seek and follow and to remain on the Right Path of Allah and so that the satanic human and jinn thieves of beliefs may not rob human of his faith ...

Finally it was time for the very last and most precious Prophet of Allah ... he whom Allah has said to him that if it was not for him Allah would have not created the universe ... and he had to convey the genuine message of Monotheism to a society which had become polytheists and had severely deviated from the pure teachings of Hadrat Ibrahim ..., and he had to convey the genuine message of Monotheism to the nations of previous Prophets who had severely deviated from the pure teachings of previous Prophets (SBUT) ... and he had to convey Allah's message to the entire humankind until the Day of Judgment ... in the process of this conveying he (SAWA) suffered so much pain and sorrow but he did convey what he was commanded to ... he (SAWA) from the first day of his invitation to the very last moments of his precious life, in different times and places, introduced his Allah-Chosen Successors (SBUT) as guardians of the Truth of Allah ... specially on the Day of Ghadir he asked people to publicly pledge their allegiance to Hadrat 'Ali and his Allah-Chosen Successors throughout the ages so that humankind may not deviate from the one and only specified Right Path and may not lose eternal bliss and salvation ...

Hadrat Muhammad and the twelve Infallible Imams (SBUT) have been the last and most superior Vicegerents of Allah on earth and the final guiding lights for humankind, keeping the Truth of Allah alive, saving humans from darkness and

guiding them to the blissful light of the Right Path. Survival of the Religion of Allah on earth thru the pure teachings of the very last Prophet of Allah, Hadrat Mohammad (SAWA), and thus eternal Salvation of humankind have depended upon the twelve holy Imams (SBUT) ...

Thru understanding the vital role of the Imams (SBUT) in relation to True Salvation of humankind we realize that the usurpation of their Allah-bestowed positions and all the injustice done to them have not been just against them and related to the past, rather against the entire humankind and related to thenceforth till eternity ... the results have been so severe, the distortions have deviated so many from the specified Right Path of Allah and thus Salvation unattained for many ...

Remaining on the Path defined by Allah thru the AhlulBayt (SBUT) is vital for human's spiritual life; in other words being or not being with the AhlulBayt (SBUT) is the same as attaining spiritual life or spiritual death; i.e. it is a matter of life and death for the entire humankind be it a disbeliever, polytheist, jew, christian, sunni, Shia or ...! Remaining on the Right Path of Allah is a moment by moment issue, it is a moment by moment seeking of refuge in their shelter ... so even the Shi'ah is in danger moment by moment ... (we cordially invite our friends to read the article "Repudiation of Philosophical and Irfani (Mystical) Fundamentals in Imam Riza (Salaam Be Upon Him)'s Monotheistic Teachings", also as part of the E-book "Dajjaal ... Antichrist ..." in this site kindfather.com)

Today, there is no way to Allah's pleasedness but to accept all Prophets of Allah and their Allah-Chosen Successors (SBUT), and to follow the last of them (SBUT), and Tawassul (seeking them as the Waseelah (means)) in order to get close to Allah's pleasedness, and to refer to their Hadith specialists such as many of the Maraaje' ...

Please also read the article "Seeking the Waseelah" in this site kindfather.com

In addition, human Fetrat is quite familiar with Hadrat Mohammad (SAWA) and his beloved and Infallible Chosen AhlulBayt (SBUT) ... if we cleanse our Fetrats with tears of repentance and ... we find a pure love within us; pure Fetrats reflect the love of Allah (SWT) and Mohammad, 'Ali, Fatimah, Hasan, Hosain ... and Mahdi (SBUT).

Realizing their vital status in, moment by moment, keeping humankind as upholders of the Truth of Allah and guiding humankind to the Right Path and everlasting Salvation and bliss, and with such a deep love how could one be indifferent toward them and all the injustice and inhumanity done to them?!!! ... They gave their lives in the cause of the Truth of Allah and their Path has been our light ...

Also it is important to remember that while injustice done to any human is a grave matter but injustice done to the most supreme creations and most beloved by Allah is even more serious and is actually like a direct confrontation with Allah Himself!!!

The most serious consequence of all the savage injustice done to the AhlulBayt (SBUT) has been the Occultation of the last Proof of Allah- Hadrat Mahdi (SBUH)-, a sad phenomenon which has been casting its dark shadow on human life and still is effecting all aspects of our lives today ... AAAAAHHHHH! Only if humankind come to realize that all injustice, abnormalities, poverty, wars, ... stem from the fact that he (SBUH) is not leading the world ... AAAAAHHHHH! Only if at least the Shi'ah come to realize that the Imam (SBUH) is tearfully observing all deviations and counting the seconds himself to come and establish the Truth of Allah and settle all done to the previous Proofs of Allah ... to his mother Fatemah ... to Hosain ... to all upholders of the One and Only Truth of Allah ... AAAAAHHHHH!!!

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Mourning ...

Part 2

We in this site- kindfather.com- have tried to show, in many ways, that the one and only Religion of Allah- i.e. the Religion of all Prophets of Allah before distortion, Islam- after Prophets such as Moses and Jesus (SBUT) has been in captivity of usurpers and oppressors ...; yes, “in captivity”! Prisoner is exactly the word used by Hadrat ‘Ali (SBUH):

... Surely this Religion has been a prisoner in the hands of the vicious persons, action in it has been taken according to the capricious desire and the world has been sought by it ...

(Nahj al-Balaaghah, letter 53)

And Hadrat Mahdi (SBUH) is waiting ... to come and release the Religion of Allah from captivity ...

Throughout history, by usurping the Allah-Bestowed positions of the Prophets’ Successors (SBUT) and thus distorting the Truth of Allah and also , partially or fully, disregarding Allah’s commands as delivered and explained by Prophets and their Chosen Successors (SBUT) and then through attempting to confine the celestial Religion of Allah, in the earthly boundaries of Philosophies and calling it Divine, and restraining it in the imaginary horizons of all kinds of old and modern Sufism, Gnosticism, mysticism, so-called Irfans and ..., the Religion of Allah has been imprisoned and therefore, the Eternal Salvation of humankind has actually been captured in the clutches of distorters, distortions and their- knowing and unknowing- followers ...

For those who have loved Allah and His Wishes more than any thing else, more than money and power, even more than themselves and their children and loved ones, watching their most beloved being imprisoned, has been tough; on the other hand, of course for the dark hearted who have made themselves blind to see and understand the Truth, and have kept themselves from finding their love for Allah, it has been worldly and animal life as usual, but at time of leaving this world, it has definitely been another story for them, and they have finally faced what they have been ignoring and thus running away from ...

And, there have been some whose love for Allah and whose benevolence for humankind have been beyond human imagination ... such as ... Imam Hossain ... Imam Mahdi (SBUT) ... for them, this life has been full of heartbreaks, the hardest thing for such people- being so loving and benevolent- has always been, watching the Religion of their beloved in captivity, and observing humankind on their way to Perdition ...

Of course Imam Hossain (SBUH) was the Chosen Imam by Allah, so on His Will and for His Pleasedness, he (SBUH) acted ... and his sacred blood wrote in the hearts and minds of all who care until Eternity, the red warning that the Religion and Truth of Allah has been imprisoned ...

But for the rest of us, living in the Occultation era of our Infallible Imam (SBUH), we have just been trying ... watching and experiencing the hardships of the Truth being in captivity; every once in a while we may have been blessed with the opportunity of trying to awaken some one, that is of course if we have not fallen asleep ourselves! We do cry wholeheartedly for our love- the Truth- that has been in prison, and for the True upholders of the Truth who have suffered so much in the cause of the Truth ... and we do pray for the Appearance of Imam Mahdi- the lord of Truth- (SBUH), until when finally the Religion of Allah will be freed after such a long captivity.

And for Mahdi (SBUH) ... he has the same loving and benevolent heart of Hosain (SBUT) ... he has been crying blood every morning and evening (Ziyaarat Naahiyah) seeing 'Aushura ... he has been watching humankind forsaking the Truth ... AAAAAHHHHH!

Crying for 'Aashoora ... while it is crying for the severe and unbearable pains which the most beloved and beautiful creations of Allah, those who were the manifestation of the Truth, endured -which itself is reason enough to cry forever, that is if we are blessed to recognize who Hossain, Abbaas, Zaynab and ... were- ... it is also, crying for the captivity of the Truth; it is, crying for the imprisonment of the Word and Religion of Allah; it is, crying for the confinement of Mahdi (SBUH) -the last manifestation of the Religion of Allah-, as the direct result of all distortions and usurpations, he who is the living Qur'an, the breathing Qur'an, the manifestation of the Word of Allah, the living Truth who is imprisoned in the prison of Disappearance, mainly because humankind have not cared enough and not taken Allah seriously!!! But there shall come the day when the Religion of Allah shall finally be freed, and only then, shall be when the tears will be over ...

We also cordially invite readers to read “To cry or not to cry” in this site
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Part 3

B. Some say why cry for the events of ‘Aashura, why not instead be happy for the unimaginable lofty position attained by Imam Hosain (SBUH) ... so close to Allah?!

On the one hand, it is an undeniable fact that hearing the hardships of others breaks the hearts of all caring and loving humans ...

On the other hand, when human loses a loved one naturally he becomes sad from this separation ... the more he loves and the more fondness he feels toward the lost person the more his sadness from his separation and thus harder his crying and mourning ...

If the lost beloved is a believing and honorable person, loved by Allah and respected by others, with many virtues, surely the sadness for his separation is even more ...

And if the beloved lost person is killed unjustly and oppressively in a grievous and heart breaking manner with heart rending sufferings and tragedies ... the sadness is even deeper ...

And if with him, his children and loved ones are killed oppressively in front of his eyes ... and his women and children are captured by oppressors ... the severity of sadness becomes more and more and ... to a point where a truly loving heart may stop beating ...

And if the persons killed and captured ... are of the most beloved by Allah and ...

And if that most beloved by Allah has not just been killed rather experienced martyrdom in the cause of Allah ... AAAAHHHHH!

Indeed martyrdom ... has surely earned these Allah’s beloved ones unimaginable status with Allah and places in Heavens unattainable by just any one and eternal Salvation in the Presence of Allah and the supreme position of Allah’s Pleasedness ...

While those who love them know of their sublime position with Allah ... still knowing and remembering all the unjust hardship and oppression they- especially Imam Hosain and his loved ones- (SBUT) endured and knowing that his ultimate goal- which is the manifestation of the Truth and the one and only Religion of Allah on earth ...- is yet unattained and that his last beloved i.e. he who is going to establish that vital and ultimate goal, is suffering Occultation, forsakenness, loneliness and ..., break the hearts and disturb the minds of those who love him and ...

From the one hand, the grand positions attained by the Prophet Mohammad, his daughter Hadrat Fatimah and the Infallible Imams (SBUT) through their self sacrifices in the cause of Allah, is an issue between them and Allah, and surely Believers are joyful for their positions and for being their followers ... but on the other hand, all the injustice done to them and all the sufferings they endured ... have been another issue between them and humankind, and surely Believers have been sad and ashamed ... these two issues are two completely separate matters. Alas! Knowingly or sometimes unknowingly some people mix these two totally separate issues and thus question the mourning for Infallible Ones (SBUT) ...

All Praise is to Allah for creating such loving and benevolent creations to be the manifestations of His Love and Benevolence. We can never truly comprehend the extent of our indebtedness to them ... For instance, Allah (SWT) gave Imam Hosain (SBUH) the choice to accept the help of angels and at the same time achieve Allah's Pleasement too ... but the Imam (SBUH) chose not to accept that help and therefore to please the Loving and Benevolent Allah even more by actually clarifying- without any shadow of a doubt- the one and only Right Path for all Believers until eternity ... Those 4000 angels- dusty and with disheveled appearance- are still circumambulating the Haram (Shrine) of Imam Hosain (SBUH) until the time when the Qaa'em (SBUH) shall Rise, so that they will be his helpers; and they have been repeating: "*O' THE SEEKERS OF THE BLOOD OF HOSSAIN!*"

The following statement from the Ziyaarat of Arba'een of Imam Hosain (SBUH) somewhat expresses how we owe our hope of salvation to his ultimate self-sacrifice:

"... (Hosain- SBUH-) made every effort and put his heart, mind, soul and life at the disposal of Thy Mission to liberate the people from the yoke of ignorance"

Knowing the Imam's (SBUH) sublime position with Allah should make us even humbler, for, we realize he (SBUH)- with such a great status- endured so much hardship, so lovingly and benevolently, so that we may recognize the Truth and the Benevolent Love of Allah and thus to be saved ... that causes us to cry even more ... for their hardships ... and for humankind's shortcomings, causing so much suffering for people so loved by Allah ... and it causes us to feel ashamed too ...

... And remembering that Hadrat Mahdi (SBUH), with the same love and benevolence ..., has been suffering all limitations of the Occultation- which has been mainly caused by humankind's ignorance, negligence, love of the world and ...-, and not forgetting that he (SBUH) has been enduring many hardships while eagerly waiting to Appear in order to avenge the unjust shedding of the blood of all Prophets, Successors, Imams ... and his mother Fatimah (SBUT) and to establish the ever-desired Truth of Allah on earth ..., and keeping in mind that he (SBUH) has been crying tears of blood every morning and evening for Hosain (SBUH) ..., should cause us to cry even more, for, we too- with our ignorance, love of the world and ...- are playing an undeniable role in prolonging of this sad and heart breaking Occultation ... an Occultation which is breaking Imam Mahdi's (SBUH) loving heart the most ...

Imam Hosain (SBUH) himself has said:

انا قتيل العبرة لا يذكرني مؤمن الا بكى .

I am killed of the tear, and no Believer remembers me unless he cries.

(Kaamel al-Ziyaaraat, p. 108, Hadith 6; ...)

Hadrat Mohammad and all the Imams (SBUT) themselves mourned for Imam Hosain (SBUT) and hosted mourning functions for the Imam (SBUH). This tradition started with the creation ... all Prophets (SBUT) before Imam Hosain's birth, through crying for him and La'ning (execrating ...) his killers achieved their lofty positions with Allah, and they all enjoined their followers to do the same. (Bihar al-Anwar, vol. 44, baab 30; Kaamel al-Ziyaaraat, baab 21, p. 67; ...)

Let us not forget that Imam Hosain (SBUH) is he about whom Hadrat Mohammad (SAWA) has said:

حسين مني و انا من حسين...

Hosain is from me and I am from Hosain ...

(Shi'ah documents: Kaamel al-Ziyaaraat, p. 52; .../ sunni documents: Sonan Termadhi; Manaaqeb al-Hasan wa al-Hosain, 12, 345; Mosnad Ahmad Hanbal, 35, 440; ...)

Hosain is my Reyhaaneh (heavenly flower) and the light of my two eyes.
(Behaar al-Anwaar, vol. 43, p. 270; ...)

He is Wali (lord ...) of believers, redressor of justice seekers, refuge of shelter seekers, master of the youth of Heaven, means for deliverance and emancipation of the Ummah (nation of Islam), his command is my command and his obedience is my obedience, he who rebels against him is not from me.
(Moosoo'ah al-Imam al-Hosain 'Alayheh al-Salaam, p.101; ...)

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Mourning ...

Part 4

It has been narrated that Imam Sajjaad, ‘Ali son of Hosain (SBUT), cried all his life after ‘Aashoora; the Imam (SBUH) was asked whether the time to end his sadness had not yet reached? The Imam (SBUH) responded that Ya’qoob the Prophet (SBUH) had twelve sons one of whom was kept away from him; so he cried so much that his eyes turned white and his back was bent from the severity of grief, even though his son was alive. While the Imam (SBUH) saw with his own eyes his father, his uncle and seventeen of his family (SBUT) killed around him. The Imam (SBUH) then asked, how could there be an end to his grief?! (From Bihar al-Anwar, vol. 46, p. 108, H. 1; Mana’iq Aal AbiTaaleb (SBUT), vol. 4, p. 165)

And this is part of what Hadrat Mahdi (May Allah Hasten His Appearance) recites every morning and evening addressing his martyred forefather Imam Hosain (SBUT):

... So if I have surely been delayed by the course of time, and (Allah’s) decree has prevented me from helping you,

and as I could not fight those who fought you, and was not able to show hostility to those who showed hostility to you,

I, therefore, lament you morning and evening, and weep blood in place of tears, out of my anguish for you and my sorrow for all that befell you ...

(Ziyaarat Naahiyah Moqaddasah, Bihar al-Anwar, vol. 98, p. 320)

So for the followers of the Infallible Imams (SBUT) the path is clear ...

Let us never forget that Shaytan has promised to sit on the Right Path of Allah (Qur’an 7:16; ...); and let us never forget that Prophet Muhammad (SAWA) has clarified over and over that he (SAWA) and his AhlulBayt (SBUT) have been the ONLY Right Path of Allah (the Ghadir Sermon; ...). So undoubtedly Shaytan has always tried and will try to cause separation between humankind and the fourteen Infallible Ones, for he knows that attachment to them (SBUT) is the ONLY way to Everlasting Salvation. Therefore Eblis and his Jinn and human followers in order to achieve their

goal of keeping humankind attain Salvation, try to cast doubts in every and all aspects related to them (SBUT) such as their Allah-Ordained Successorship, Infallibility, Allah-Bestowed Wilayat, martyrdom, sufferings, all the injustice imposed upon them, the necessity of mourning for them, seeking them as the Waseelah (means) to get close to Allah and to fulfill needs, and

In this site (kindfather.com) we have tried to touch all such subjects in many ways Related to the issue of mourning, we wish to refer to two sample vital points:

The first vital point is that Iblis knows very well that sincere Crying for sufferings endured by the Infallible Ones (SBUT)- in the cause of upholding the One and Only Truth of Allah- especially for Imam Hosain (SBUH) is a humble and earnest act which can indeed save Believers ... we cordially invite our friends to read articles: “White bouquet of hope with black ribbons” and “A rain of red dust and blood” and ... in this site: kindfather.com

And the second vital point is that Shaytan knows that martyrdom of Hadrat Fatimah (SBUH) can undoubtedly prove that AbuBakr and ‘Umar ... were indeed usurpers and thus the whole sunni creed certainly falls apart, for, while the Imams (SBUT) were killed by later followers of the sunni creed, Hadrat Fatimah (SBUH)- the beloved daughter of the Prophet (SAWA) about whom even the sunni documents verify that the Prophet repeatedly warned that hurting her was tantamount to hurting the Prophet and Allah Himself- was killed by AbuBakr and ‘Omar, **the innovators of the sunni creed** ... so Shaytan’s goal is to cast doubt on Hadrat Fatimah’s martyrdom all together ... this is why her martyrdom has turned into an undeniable yardstick of the Truth and the Right Path of Allah; this heart breaking event verifies without a shadow of a doubt the spurious and counterfeit nature of the sunni creed.

Therefore, it has become so important for Shaytan and his followers to cast doubt on her martyrdom ..., or if they are not able to do that for some people, at least to prevent mourning for her martyrdom so that slowly but surely it may become forgotten ..., or ...

We cordially invite the sincere friends and followers of the AhlulBayt (SBUT) to read articles: “Secret burial”, “The wage of the Prophetic Mission of the Last Divine Prophet (PBUHHP) “ ... “The Ayaadat sermon” and her everlasting “Fadak Sermon” in this site kindfather.com

It is more than obvious that continuous mourning of the Shi’ah has been an essential means for remaining attached to the AhlulBayt (SBUT) and thus for keeping the everlasting Truth of Allah alive until the glorious Appearance of Hadrat Mahdi (SBUH) when finally all the unjust sorrow and grief will turn into bliss and happiness, firstly for the Prophet Muhammad and his AhlulBayt (SBUT) themselves and secondly for all those who have loved and followed them ...

May Allah hasten that beautiful time ... AAMEEN ...

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Mourning ...

Part 5

Veneration and honoring of Divine Sha'aa'er (Sacraments, Symbols, Emblems, ...)

Preserving and honoring Divine Sha'aa'er is one of the commands of Islam:

Qur'an 22:32 That (is so); and whoever honors the Sha'aa'er of Allah, indeed this is from the piety of hearts.

Sha'aa'er means sacraments, symbols, signs, marks, emblems and ... which symbolize and signify the beliefs honored by a person or group. In the Surah Baqarah (2) Verse 158 of the Majid Qur'an, Safa and Marwa have been described as Sha'aa'er of Allah, and in Verse 36 of Surah Hajj (22) the sacrificial camels have been termed as Sha'aa'er of Allah. It is important to pay attention that to respect or honor anything which stimulates the remembrance of Allah and His Commands, without the intention of worship of that thing, according to the Majestic Qur'an is from the "piety of hearts".

Mourning for Imam Hussain (SBUH) surely stimulates the remembrance of Allah and His Commands and thus its honoring is indeed an undeniable example of honoring and venerating the Sha'aa'er of Allah. Imam Hussain (SBUH) offered all he had in the cause of Allah and preservation of the True Religion of Allah.

The Sha'aa'er which have been related to commemorating and honoring Imam Hussain (SBUH) include: Black clothes, black banners, mourning congregations, mourning processions, chest beating, crying, weeping, wailing, lamenting, passion plays or theatrical reenactment of battle of Karbala, and ...

It is also noteworthy to mention that in Verse 65 of Surah Anfaal (8) of The Majestic Qur'an it is stated that it is possible for one "patient" Believer of Allah to overcome ten unbelievers. Let us pay attention that patience of a Believer is the key mentioned in the Verse for such a result. Keeping in mind that according to Hadiths of the Infallible Ones (Bihar al-Anwar, vol. 69, Baab 32; ...) ten levels for Eemaan (True Believing) have been specified, and seven portions of Eemaan are mentioned which patience is one of those portions; thus the higher the level of Eemaan surely the stronger the belief of the person and the more his patience. For instance it is said that Salmaan Farsi- one of the Prophet Mohammad's and Hadrat

‘Ali’s (SBUT) companions- possessed level ten of Eemaan. And people such as Hadrat ‘Abbaas (SBUH) have been clarified by the Infallible Ones (SBUT) to be beyond such a division ... and indeed the fourteen Infallible Ones (SBUT) are in the class of their own, incomparable to all creations ...

The faithful companions of Imam Hosain (SBUH)- who were willing to offer their lives over and over in the cause of Allah- were clarified by the Imam (SBUH) himself that they were the best of companions; surely the level of their Eemaan, including their patience, was among the highest; not to mention the influence of Imam Hosain’s (SBUH) Allah Bestowed Wilayat ... So when in the narrations of the details of the battle of Karbala it is mentioned that, under the command of the Infallible Imam of their time, each of the companions killed tens ... of those muslim-oid unbelievers, those enemies of Allah, this is absolutely no exaggeration whatsoever. Let us also keep in mind that the battle of Karbala is not only reported by the Shi’ah but also by the Sunni in books such as Tarikh Tabari. Battle of Karbala is not a man-created myth ... it is a true undeniable event with all those details ... The level of Eemaan, spirituality, sincerity, patience and ... of those men prior to their martyrdom ... is beyond our comprehension.

Mourning has indeed been an expression of continuous readiness for Appearance of Hadrat Mahdi (SBUH) who shall avenge the blood of Imam Hosain (SBUH) ...

Another point to be aware of is the continuous efforts by those who knowingly or unknowingly keep humankind in state of ignorance. Significance of remembering ‘Ashura in keeping alive the one and only Truth and Religion of Allah- as upheld and taught by all Prophets of Allah (SBUT), prior to man entered distortions- is undeniable; thus the malevolent who wish to keep humankind occupied with worldly pleasures ... have been trying to take this spiritual readiness and strength away through mocking, through penetrating their people into the lines of Believers to cause many problems, through misrepresenting, and ... So Believers should be aware and careful that there have always been those who have caused clear waters to appear muddy, then they fish their own wishes from them ...

Let us not forget that the Prophet Muhammad (SAWA) has said:

Surely, there exists in the hearts of the Believers, with respect to the martyrdom of Husain, a heat that never subsides.

(Mustadrak al-Wasail, vol. 10,pg. 318; ...)

Also the Prophet (SAWA) has said:

O Fatimah! Every eye shall be weeping on the Day of Judgment except the eye which has shed tears over the tragedy of Husayn for surely, that eye shall be laughing and shall be given the glad tidings of the bounties and comforts of Paradise.

(Bihar al-Anwar, vol. 44, p. 293; ...)

In addition it is important to mention that in authentic Hadiths of the Infallible Ones (SBUT), patience and submitting to the Will of Allah are recommended and a restless weeping, lamenting and ... (Jaza'), for instance in losing loved ones, have been prohibited, except for the sufferings of Imam Hosain (SBUH) for which rewards are promised. (Kaamel al-Ziyaaraat, p. 100; Behaar al-Anwaar, vol. 44, p. 291; ...)

Honoring the Sha'aa'er of Imam Hosain (SBUH) is indeed one of the best examples of keeping alive the Amr (Matter, Command, ...) of Hadrat Mohammad and the AhlulBayt (SBUT) who are the Allah Chosen lords of Divine Amr. This keeping the Divine Amr alive in beliefs and hearts of Believers shall continue until the Appearance of the last Saaheb (lord) of al-Amr, Hadrat Mahdi (May Allah Hasten His Noble Relief); he (SBUH) who shall avenge the unjustly shed blood of Imam Hosain and other Imams, Prophets and Successors (SBUT). May the Day be soon when, at his hand, Divine Amr shall spread all over ... **AAMEEN** ...

It has been narrated that Imam Saadeq (SBUH) asked some one whether they sat together and remembered the AhlulBayt (SBUT); the person said yes. The Imam (SBUH) said that he indeed liked such gatherings and He (SBUH) told him to revive the AhlulBayt's Amr. The Imam (SBUH) then said that Allah has Mercy on those who keep the AhlulBayt's (SBUT) Amr alive; he continued that he who sheds tears- be it as little as an insect's wing- when remembering the AhlulBayt, or when the AhlulBayt are mentioned in his presence, Allah shall forgive his sins, even if they are as enormous as the sea foam. (Wasaa'el al-Shi'ah, vol. 14, p. 501; ...)

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Mourning ...

Part 6

Tradition of mourning among the people of the past

Mourning was a tradition among previous Prophets (SBUT) and their followers. Let us look at few reports mainly from sunni books and the bible:

1) Hadrat Adam's and Hadrat (Hawwaa's- Eve's- mourning for Hadrat Haabeel- Abel- (SBUT)

The father and mother of humanity (Hazrat Adam (a.s.) and his wife Hazrat Hawwa (a.s.)) wept for their son Haabeel for so long that their tears turned into a stream.

(The Sunni Taarikh-e-Yaqoobi, vol. 1, pg. 3)

2) Hadrat Ya'qoob's- Jacob's- weeping in his separation from Hadrat Yusof- Joseph- (SBUT)

This is how the old testament of the christian bible- equivalent to what the jews call torah- say:

Genesis 37:34 And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

37:35 And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.

This is what the Majid Qur'an says in regard to Hadrat Ya'qoob's (SBUH) sorrow:

Qur'an 12:84 And he turned away from them, and said: O my sorrow for Yusof! and his eyes became white on account of the grief, and he was a repressor (of grief).

Qur'an 12:85 They said: By Allah! you will not cease to remember Yusof until you are a prey to permanent illness or (until) you are of those who perish.

Qur'an 12:86 He said: I only complain of my grief and sorrow to Allah, and I know from Allah what you do not know.

3) Mourning for Hadrat Haaron- Aaron- and Hadrat Moosa- Moses- (SBUT):

As we have repeatedly mentioned in different writings in this site, all Prophets and their Allah Chosen Successors (SBUT)- who tasted death on this earth- were martyred; as a sample Hadith indicating this matter, it has been narrated from Imam Baaqer (SBUH) who has said that in the night when the Amir al-Mo'menin (SBUH) was killed, under every stone which was lifted fresh blood was observed, and it was so in the night that Haaron (Aaron) brother of Moosa (SBUT) was killed, and the night when Yoosha; son of Nune (Joshua son of Nun) was killed, and the night when 'Eesa son of Maryam (Jesus son of Mary) (SBUT) was lifted up to heaven, and the night when Sham'oon son of Hammoon Safa (Simon Peter) was killed, and the night when Hosain son of 'Ali (SBUT) was killed. (Kaamel al-Ziyaaraat, p. 76; ...)

In the old testament of the christian bible- equivalent to what the jews call torah- it is stated that the bani (children of) Israel mourned thirty days after the deaths of Moses and Aaron:

Book of numbers ٣٠:٣٩ And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, even all the house of Israel.

Book of Deuteronomy ٣٤:٧ And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.

٣٤:٨ And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping and mourning for Moses were ended.

4) Christians

As we know, christians believe that Jesus was the son of God who was the same as God Himself, and he was crucified. It is important to mention that early followers of the Prophet 'Eesa (SBUH) did not believe in crucifixion of Jesus at all ... but later when this man made distortion was imposed on the followers of the Prophet Jesus (SBUH), christians used to mourn for Jesus based on biblical traditions.

Professor Franco Amato, an Italian orientalist, states that historical documents indicate that during the middle ages in Europe christians used to form mourning processions and groups for Jesus in Italy, France, Germany, Poland, Spain and ...; during some of which they tried to relive some of the tortures they believed Jesus

had suffered. Similar gatherings still exist in southern Italy, Spain, Philippines and ...

A surviving trace of those mourning gatherings is the famous Latin hymn the “stabat mater”:

“The title of the sorrowful hymn is an incipit of the first line, Stabat mater dolorosa ("The sorrowful mother stood").” (Stabat Mater, Volume 68 by Girolamo Abos, Joseph Vella Bondin 2003, page xviii, as cited in the English Wikipedia.)

“The Stabat Mater hymn, one of the most powerful and immediate of extant medieval poems, meditates on the suffering of Mary, Jesus Christ's mother, during his crucifixion. It is sung at the liturgy on the memorial of Our Lady of Sorrows.” (the English Wikipedia.)

“The Marian hymn Stabat mater is generally ascribed to Jacopo da Todi (ca. 1230-1306).

“The Stabat Mater was well known by the end of the 14th century and Georgius Stella wrote of its use in 1388, while other historians note its use later in the same century. In Provence, about 1399, it was used during the nine days processions.” (Catholic encyclopedia, as cited in the English Wikipedia.)

It is also noteworthy to mention that according to Professor Franco Amato the first historical document mentioning a special style of mourning processions for Jesus by Christians dates back to the year 1260 CE in which it is stated that a monk known as Ranieri Fasni started this style of mourning in the streets of Perugia, Italy.

Considering the origination date of such style of mourning in Europe, it is quite possible that Christians- during the Crusade Wars with Muslims (about 11th to 13th Christian centuries) and also during expansion of the Fatimid caliphate from North Africa to South Europe about the same centuries- were introduced to acts such as mourning processions (dating back few centuries before then among Muslims) which had successfully preserved vital events such as ‘Aashoora. Christians observing those mourning processions for Imam Hosain (SBUH) perhaps tried to adopt and adjust them to fit their own beliefs and traditions. This kind of derivation from existing traditions among Muslims seems to have also possibly occurred in

regard to the rosary used by some Christians which started during the same centuries, while the Muslims used Tasbih (prayer beads) from the time of the Prophet Mohammad SAWA himself; we cordially invite readers to the article “Truth behind ‘Lady of Fatima’” and the E-book “Truth Behind Christian Commemorations” in this site: kindfather.com in this regard.

Again, as confirmed by the Majestic Qur’an, the Infallible Ones (SBUT), and even some older christian documents, Hadrat ‘Eesa (SBUH) was never crucified, but still the thought of the sufferings that christians have believed their beloved Jesus went through have caused them so much restlessness ... now, if christians were to realize that one of those whom Jesus loves the most, i.e. Hosain grandson of the lord of all Prophets, Mohammad (SBUT) ... together with eighteen of the bani-Haashem who were unequalled in history ... with companions who were unique in loyalty ... with his six month old infant ... after unjustly suffering so much heart-rending hardships were truly martyred while they were thirsty ... if christians were to realize that the women and children ... granddaughter of the Prophet Mohammad, Zaynab, the three year old daughter of Hosain, Roqayya (SBUT) and ... were brutally captured and ..., what are they going to do? Please refer to the chapter “Zebh ‘Azim (Grand Slaughter)” of this E-book, and “The real 'Eesa - Jesus- (PBUH), or a figment of imagination called jesus?” in this site: kindfather.com

Imam Hosain (SBUH) is he whom Jesus (SBUH), centuries before his birth, had, repeatedly and wholeheartedly, mourned and cried for his Oppressedness (for a sample see “Jesus in Karbala” in this site), and now Jesus is tearfully awaiting the Emergence of the last Infallible descendant of Hosain- Imam Mahdi- (SBUT), to join him and together avenge the blood of Prophets and their Allah-Chosen Successors (SBUT) ...

Throughout history, the True followers of Prophets (SBUT) have always cried for losing the most beautiful and beloved creations of Allah, the Prophets and their Successors (SBUT) ... for the oppression and pains they have suffered ... for the distortions and lies ... for Hosain (SBUH) ... for living in a world without the full Truth, without the Appearance of the Promised Savior ... thus there are still statements narrated from Jesus (SBUH) in the bible which praise such mourning and give the glad tidings of a time when finally, after the return of the savior, true happiness shall also return to sorrowful hearts ...:

Matthew 5:4 Blessed are they that mourn: for they shall be comforted.

Luke 6:21 ... Blessed are ye that weep now: for ye shall laugh.

Also in regard to the Last Days it is said:

Matt. 24:30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn ...

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Mourning ...

Part 7

5) Mourning for Prophet Mohammad (SAWA)

The following is a sample of what has remained in the Sunni documents in this regard:

After the burial of the Prophet (s.a.w.a.), the companions in a state of sorrow were virtually throwing dust over themselves, and were crying due to the separation from their beloved. Especially Hazrat Faatemah (S.A.) was inconsolable; she was looking at the faces of her sons Imam Hasan (A.S.) and Imam Husain (A.S.) and was crying at their plight and her own plight. Even Aesha was continuously crying and wailing. For several days and nights the voices of crying and mourning rose from this house which became house of grief (Baytul Huzn) and separation. (the sunni Madaarij al-Nubuwwah, vol 2, pg. 753-754)

Mourning in the Sunnah of the Prophet (SAWA) according to Sunni documents

In the Sunnah of the loving Prophet (SAWA) mourning and crying for the deceased ones and visiting the graves were significant; here we shall mention a few cases as recorded in the Sunni documents:

1) Mourning for Hadrat Hamzah, the Prophet's uncle (SBUT)

Hadrat Hamzah (SBUT) in the battle of Ohod was martyred at the hand of polytheists; Hind, the wife of AbuSofiyah and mother of Mo'awiyah (La'n of Allah be upon them), ordered his body to be cut open and his liver taken out ... then she chewed it ...

According to Sunni books most trusted by the Sunni, such as Tarikh Tabari, vol. 2, p. 210, al-Sirah al-Nabawiyah al-Hesham, vol. 3, p. 613, Tabaqat Ibne Sa'd, Maghazi of Waqidi and Musnad Ahmed, The Messenger of Allah(S.A.W) wept for his Uncle Hamza(R.A). Hanbal mention the following tradition:

After the Battle of Uhud, the Messenger of Allah (S.A.W) passed by a house of Ansars. He heard the wailing of the people for their martyred family members. The eyes of the Messenger of Allah (S.A.W) filled with tears and he began to weep.

Then he (S.A.W) said: "But there is no one to weep for Hamza." When the ladies of the family of Sa'd bin Muadh and Usayd bin Huzayr al-Ashhal returned they told them to go and weep for Hamza, the uncle of the Prophet (S.A.W). Then from that time to date none of the women of Ansar have wept for their dead ones before weeping upon Hamza (R.A).

2) The Sunnah of visiting the graves of Martyrs and deceased

We read in the Sunni Al-Bidaayah wa al-Nihaayah of Ibne Kasir in vol. 4, pg. 45, Beirut edition:

It is narrated by Abu Hurariah that the Prophet (s.a.w.a.) used to visit the graves of martyrs every year. When he (s.a.w.a.) would reach the entrance of the mountain, he (s.a.w.a.) would say (to the martyrs): 'Assalamoalaikum bi maa sabartum'. This means 'Peace be on you due to your patience and you have reached a pleasant place due to this.' Then after the Prophet (s.a.w.a.), Abu Bakr also used to come (every year), and after him Umar used to do the same and then Usman also did the same.

It is also noteworthy to mention that, according to Sunni documents most trusted by the Sunni, Hadrat Muhammad (SAWA) absolutely did not prohibit mourning for loved ones; for instance it is recorded that the Prophet (SAWA) commanded 'Umar son of Khattaab, who was prohibiting sorrowful ladies crying for their deceased loved ones, to leave them alone because, the loving Prophet (SAWA) said, their souls were grieved and distressed, their eyes were tearful and their hearts recently broken.

(Mosnad Ahmad, vol. 2, pp. 273, 408)

"The Holy Prophet (s) visited the grave of his mother and cried near her grave and also made others around him to cry. Thereafter he said: I have taken permission from my Lord to visit the grave of my mother. You too should visit the graves because such a visit will remind you of death."

(Sahih Muslim, vol. 3, p. 65, chapter of *استئذان النبي ربه غم وجل في زيارة قبر امه*; Sahih Ibn Maja, vol. 1, p. 114)

Ayesha says: The Holy Prophet (s) taught me the manner of visiting the graves. Here is the text of the tradition:

“My Lord commanded me to come to Baqi’ and seek forgiveness for them. (Ayesha) says: I asked him how one should seek forgiveness to which the Holy Prophet (s) replied: Say Salam be upon the people of this place from the Believers and Muslims, May God have mercy on those who have left and those who are to follow. We shall Allah-Willing join you all.”

(Sunan al-Nasa'i, vol. 3 p. 76; Sahih Muslim, vol. 3, p. 64 chapter of القبر ما يقال عند دخول)

In other Sunni traditions, there are some sentences which the Holy Prophet (s) used when performing ziyarat of graves. They are as follows:

“Salam be upon you the groups of believers and we will return to you and rely on you, and Allah-Willing, we will join you. O God, have mercy on all those (buried) in Baqi’ al-Garqad*.”

*Garqad was a tree in Baqi’ graveyard. And because of this tree, it was commonly called as the land of Garqad.

(Sunan al-Nasa'i, vol. 40, pp. 76- 77)

“Salam be upon you the groups of believers and Muslims, and GodWilling we will join you. You exhilarate us and we will follow you. We ask welfare from god for ourselves and for yourselves.”

(Sunan al-Nasa'i, vol. 40, pp. 76- 77)

3) Weeping for Ibrahim son of the Prophet (SBUT)

According to the Sunni Saheeh-e-Bukhaari:

Anas b. Malik narrated: We went with Allah’s Apostle (s.a.w.a.) to the blacksmith Abu Saif, and he was the husband of the wet-nurse of Ibrahim (the son of the Prophet (s.a.w.a.)). Allah’s Apostle took Ibrahim, kissed him and smelled him. Later, we entered Abu Saif’s house at that time, Ibrahim was breathing his last breaths and the eyes of Allah’s Apostle (s.a.w.a.) started shedding tears. Abdul Rahman b. Auf said, ‘O Allah’s Apostle! Even you are weeping!’ He said, ‘O Ibn Auf, this is mercy.’ Then, he wept more and said, “The eyes are shedding tears and

the heart is grieved, and we will not say except what pleases our Lord, O Ibrahim! Indeed we are grieved by your separation.” Saheeh-e-Bukhaari, vol 2, book 23, tradition 390

‘The Prophet of Allah (s.a.w.a.) was in a state where he was beating his chest.’
Sunni References: Saheeh-e-Bukhari vol. 2 pg 50, Sunan-e-Nesaa'i vol. 3 pg 305, Adhaan al Mufreed pg 426, Saheeh-e-Muslim vol 1 pg 291, Musnad-e-Abi Awaana vol. 2 pg 292

Prophets and Successors (SBUT) wept for Imam Hosain (SBUH)

As we have mentioned before, the tradition of mourning for Imam Hosain (SBUH) is as old as the creation of humankind ...

Prophets (SBUT) before the birth of Imam Hosain (SBUH) wept for him and La'ned (implored Allah to keep His Mercy from) his killers, and thereby their positions were elevated ... (Bihar al-Anwar, vol. 44, baab 30; Kaamel al-Ziyaaraat, baab 21. p. 67; ...)

Here we are going to mention a few samples:

1) Mourning of Hadrat Adam (SBUH) and Jabrael for Imam Hosain (SBUH)

Hadrat Adam (SBUH) saw the blessed names of Hadrat Mohammad and the Imams (SBUT) on the Saaq of the 'Arsh (Throne ...) of Allah. The Angel Jabrael (Gabriel) taught him (SBUH) to recite:

Ya Hamid! By the Haq (rightfulness ...) of Mohammad! Ya 'Aali! By the Haq of 'Ali! Ya Faatir! By the Haq of Fatimah! Ya Mohsin! By the Haq of al-Hasan and al-Hosain! From You is indeed al-Ihsan.

Hadrat Adam (SBUH)'s tears flowed and his loving heart broke when reciting the name of Hosain. He (SBUH) then asked Jabrael why his tears flowed and his heart broke when mentioning the name of the fifth of them. Jabrael said that this child of yours would suffer an affliction which other sufferings would seem little compare to his affliction.

Hadrat Adam (SBUH) inquired about the affliction; Jabrael said that Imam Hosain (SBUH) would be martyred while he is thirsty, lonely and with no helper. Jabrael then told Hadrat Adam that if he was to see Hosain he would have heard him uttering in grief regarding thirst and loneliness: **وا عطشاه! وا قلة ناصراه!**

Jabrael continued that Imam Hosain (SBUH)'s thirst would reach to a point that the sky would seem like smoke to him and no one would answer him unless with swords ... his camp would be plundered ... his holy head and the heads of his companions would be displayed in cities ... his women and children would be captured ...

Then Hadrat Adam and Jabrael (SBUT) wept and wailed like the weeping and wailing of a mother grieving her young ...

(Bihar al-Anwar, al-Jaame'a ledorar Akhbaar al-A'emah al-Athaar, vol. 44, p.245; ...)

2) Mourning of Hadrat Nooh (SBUH) for Imam Hosain (SBUH)

It has been narrated that Prophet Noah (SBUH), in the Ark on the water, reached a place where the weather turned stormy and the Ark started to shake very hard; the Prophet (SBUH) asked Allah of the reason. He was told that he was on the land of Karbala; Jabrael then explained about the way Imam Hussain (SBUH) would be martyred and his family captured. Sorrow prevailed in the Ark and Prophet Noah (SBUH) and everyone on board mourned for Imam Hussain (SBUH).

Then the Prophet inquired Jabrael regarding the killer of Imam Hosain; Jabrael said that the killer would be he whom all inhabitants of the seven skies and earths La'n. The Prophet Nooh (SBUH) La'ned the killer of Imam Hosain (SBUH) four times; then the Ark started to move, and finally rested on the top of the Judi.

(Bihar al-Anwar, vol. 44, p. 243; ...)

3) Mourning of Prophet Ibrahim (SBUH) for Imam Hosain (SBUH)

When God SWT commanded the Prophet Ibrahim- Abraham- (SBUH) to **slaughter that** sheep in place of his first son Ismael- Ishmael- (SBUH), Ibrahim in his heart wished **that** Ismael was sacrificed so that his heart would have perceived

the grief of a father sacrificing his most beloved son, thus deserving the most sublime reward of those suffering grief ...

Here Allah SWT asked Ibrahim (SBUH) whom, from His creations, he loved the most; Ibrahim (SBUH) responded that Allah had not created any one more beloved to him than Allah's Habib, Allah's most beloved, Mohammad (SAWA). Then Allah asked him whom he loved more, Mohammad (SAWA) or himself; Ibrahim (SBUH) responded that he surely loved Mohammad (SAWA) more than himself. Allah SWT then asked whom Ibrahim (SBUH) loved more, his own son or Mohammad's son (SBUT); Ibrahim said that certainly Mohammad's son (SBUT) was more beloved to him.

Allah then asked whether the slaughtering of Mohammad's son (SBUT) at the hand of his enemies was more painful to Ibrahim's heart or the slaughtering of his own son at his hand in the cause of Allah's obedience; Ibrahim (SBUH) responded to his Lord that the slaughtering of Mohammad's son (SBUT) at the hand of his enemies was excruciatingly more painful to his heart.

Then Allah told Ibrahim that a group of people considering themselves of the ummah of Mohammad (SAWA) would kill, unjustly out of animosity, Mohammad's son Hosain (SBUT), after Mohammad (SAWA), in the same manner of slaughtering and beheading a sheep; then Allah SWT said that they would become deserving of Allah's Wrath for that crime.

Ibrahim (SBUH) hearing this became extremely restless and his heart started to ache and he began to weep restlessly ...

So Allah Revealed to Ibrahim that He put the Jaza' (restless weeping ...) of Ibrahim for Hosain (SBUT) in place of the Jaza' he would have done for his son Ismael if he had slaughtered him; and Allah informed him that He bestowed the most exalted levels of grieving ones upon Ibrahim.

In this Hadith, Imam Reza (SBUH) has then clarified that this is the meaning of Allah's SWT saying:

Qur'an 37:107 And We ransomed this with a Grand Slaughter.

(Bihar al-Anwar, vol. 44, p. 225; ...)

4) La'ning the killers of Imam Hosain (SBUH) by Hadrat Ismael (SBUH)

The sheep of Hadrat Ismael (SBUH) were grazing at the banks of the Euphrates River. Ismael's (SBUH) shepherd informed him that the sheep had been refusing to drink from this water passageway since a certain time onward. Hadrat Ismael (SBUH) asked the lord regarding the reason. Hadrat Jabrael descended and told Ismael (SBUH) to ask the sheep. He (SBUH) went to the sheep and enquired the reason for their action. They responded in eloquent Arabic that they were informed that his descendant and the grandson of the last Prophet (SAWA) would be martyred here thirsty. They said that due to their sorrow and grief for him they did not drink. "Who will be his killer?" asked Ismael (SBUH). They answered, Yazid who is La'ned by the inhabitants of the earth and the skies, by all creations. Hadrat Ismael (SBUH) then implored the Almighty Allah to La'n Yazid.

(Bihar al-Anwar, vol. 4^o, p. 243; ...)

Imam Reza (SBUH) in another Hadith has clarified that, it was because of Mohammad and his Pure AhlulBayt (SBUT)- who were going to be from the descendants of Ismael (SBUH)- that the tradition of slaughtering one's children in the cause of Allah was thus never established (in the Religion of Allah), and that therefore all the animals that people have thenceforth offered in the cause of Allah until Qiyaamat, would actually be ransoms for Ismael (SBUH). ('Oyun al-Akhbaar al-Reza, vol. 1; Tafsir Kanz al-Daqa'eq, vol. 11, p. 172; ...)

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Mourning ...

Part 8

5) Mourning of Hadrat Moosa- Moses- (SBUH) for Imam Hosain (SBUH)

One day Hadrat Moosa (Moses) and Yoosha' (Joshua) son of Nune (SBUT) in their journeys, were passing through the land of Karbala. The straps of Hadrat Musa (SBUH)'s sandals were thorn and thorns pricked his feet and they started to bleed.

Hadrat Moosa (SBUH) asked the Lord whether it was due to some thing he had done; Allah Revealed that since Hosain son of 'Ali (SBUT) would be martyred there and his blood would be shed at that location, thus his blood was also poured there in order to become in harmony and agreement with the pure blood of Hosain (SBUH). Moosa (SBUH) asked about Hosain (SBUH); Allah SWT Revealed that he was the son of Mohammad Mustapha and the son of 'Ali Murtaza (SBUT). Musa (SBUH) then inquired about his killer. It was Revealed that the killer was he whom the fish of the sea, the wild of the land and the birds of the air La'n him.

Hadrat Moosa (SBUH) raised his blessed hands and La'ned (cursed, execrated, implored that Mercy would be withheld from, ...) Yazid, and Yoosha' (SBUH) said Aameen, then they left that place.

(Bihar al-Anwar, vol. 44, p. 244; ...)

In another Hadith it has been narrated that it was also Revealed to Hadrat Moosa (SBUH) that Imam Hosain (SBUH)'s horse, after his martyrdom, started to stampede and cried, alas, alas, for the people who killed the son of their Prophet's daughter!

Then it was Revealed to Hadrat Musa (SBUH) that the holy body of Imam Hosain (SBUH), without ablution, would remain on the dust ... his belongings would be plundered ... his women would be captured and displayed in cities ... his companions would be killed, and his and their heads would be placed on spears ... thirst would kill their little ones and pucker the skin of their older ones ... they would appeal for help but there would be no helper ... they would seek shelter but there would be none ...

Hadrat Moosa (SBUH) started to cry wholeheartedly and asked Allah about the torment of his killers. It was Revealed to Moses that their torment would be so severe that the inhabitants of Hell would take shelter from it in the Fire of Hell! Allah said that they would not receive His Mercy and the Intercession of Hosain's grandfather (SBUT), and that if it was not for him, the earth would have swallowed its inhabitants.

Hadrat Moosa (SBUH) then said to Allah SWT that he strongly detested his killers and anyone who would concur with his killing.

Allah then said that He had made His Mercy imperative for those of His servants following Hosain; He SWT told Moosa to know that He had made the Fire Haraam (unlawful, prohibited) to the bodies of anyone shedding tears for Hosain, or anyone causing others to shed tears, or anyone appearing like he is shedding tears.

(Bihar al-Anwar, vol. 44. p. 308; ...)

Here it is noteworthy to mention that the heartbroken Shi'ah throughout the ages have vowed loyalty to the unjustly shed blood of Infallible Ones (SBUT), specially Imam Hosain (SBUH), until the glorious Appearance of Hadrat Mahdi (SBUH) who shall manifest the Truth of Allah and shall avenge the pure blood of the Chosen by Allah who benevolently gave their lives in the cause of the Truth of Allah ...

Remembering the pure body of Imam Hosain being beaten under the hooves of those horses ... remembering the skins and flesh of women and children being torn under those sharp whips ... remembering the heads of those courageous men being cut open by those swords ... AAAAAHHHHH! ... while the comprehension of the thoughts and feelings, thirst and pain, and ... of Imam Hosain, Hadrat Zaynab and ... (SBUT) in those crucial moments is beyond the understanding of regular human beings, yet they- whose hearts have sincerely beaten for those whom Allah loves the most- have wished to be- in the same manner ...- loyal to and obey them ... they have also wished that their sorrow and tears, their flesh and blood ... their hearts and souls and ... to be in harmony and agreement with Imam Hosain (SBUH), his blood and ... and Allah-Willing, they have wished to receive special Lights of spiritual strength in the hard moments of Occultation ...

6) Mourning of Hadrat Zakariya- Zechariah- (SBUH) for Imam Hosain (SBUH)

One day Hadrat Zakariya (SBUH) asked Allah why was it that when he remembered Mohammad, ‘Ali, Fatimah and Hasan (SBUT), he was solaced of his sadness by their Names, and when he remembered Hosain (SBUH) his eyes cried and he heaved a sigh? Allah -the Holy and High- then informed him of Hosain’s story.

When Zakariya (SBUH) heard that, he did not leave his place of prostration for three days and prevented people from entering unto him, and he mourned, and his lament was:

O my God! Will You bereave the best of all your creations [Hadrat Mohammad (SAWA)] of his son? [I.e. will You allow it to happen, justice-fully, by not taking away the bestowed freedom and power of humankind so that the cruel wrong doers deserve Hell as the result of their own actions?]

O my God! Will You descend the suffering of this grief before his presence?

O my God! Will You clothe Ali and Fatemah (SBUT) with the garment of this bereavement?

O my God! Will You allow the pain of this bereavement in their presence?

O my God! Bestow upon me a son and by him light up my eyes in my old age; and once You bestow him upon me make me zealous in his love, then bereave me of him, just as You bereave Mohammad (SAWA), Your Habib (Beloved), of his son.

Then Allah bestowed upon him Yahya [known as John the Baptist among christians], and bereaved him of him. [Hadrat Yahya (SBUH) was also martyred and decapitated.] ...

(Bihar al-Anwar, vol. 44. p. 223; ...)

We also invite readers to “Names of Mohammad and ‘Ali (SBUT) in the Bible” part 17, and the E-book “Names and characteristics of Mohammad, ‘Ali, ... and Mahdi (SBUT) in Jewish, Christian and Islamic documents” in this site:
kindfather.com

7) Mourning of Hadrat ‘Eesa- Jesus- (SBUH) for Imam Hosain (SBUH)

Hadrat ‘Eesa (SBUH) and his disciples were traveling in the wilderness; one day they reached the land of Karbala where they encountered a lion who had blocked the way. Hadrat ‘Eesa (SBUH) asked the lion why it was blocking the way; the lion eloquently spoke and said that it was not going to let them pass until they would La’n Yazid the killer of Husain (SBUH). ‘Eisa (SBUH) inquired about Hosain, and it said that he was the Sebt سبب of Mohammad (SBUT) the Ummi Prophet, and the son of ‘Ali the Wali (SBUT).

Hadrat ‘Eesa asked in regard to his killer. The lion said that his killer was he whom the flies, the wild and beasts of prey La’n him, specially on the days of ‘Aashoora.

Hadrat ‘Eesa (SBUH) raised his blessed hands and La’ned and cursed Yazid and the disciples said Aameen. Then the lion left.

(Bihar al-Anwar, vol. 44, p. 244; ...)

It is noteworthy to mention that in the biblical book known as the gospel of Mark 1:13 it is stated that Jesus spent some time in the wilderness with wild animals ... As christian interpreters say: “Jesus’ being “with the wild beasts” is rooted in the phrase einai meta tinou, “to be with someone,” and “frequently has the strongly positive sense of close association or friendship or agreement or assistance.” (From the editors of Cascade Books and Pickwick Publications at Wipf and Stock Publishers)

In another Hadith it is narrated that Hadrat ‘Eesa (SBUH) and the disciples, and the animals cried for Imam Hosain (SBUH). (Bihar al-Anwar, vol. 44, p. 253; ...)

Let us also look at the following biblical statement, Jeremiah 46:10:

King James Bible

For this is the day of the Lord GOD of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord GOD of hosts hath a sacrifice in the north country by the river Euphrates.

Young's Literal Translation

And that day is to the Lord Jehovah of Hosts A day of vengeance, To be avenged of His adversaries, And the sword hath devoured, and been satisfied, And it hath

been watered from their blood, For a sacrifice is to the Lord Jehovah of Hosts, In the land of the north, by the river Phrat.

For more information, we refer readers to the latest version of “Zebh ‘Azim (Grand Slaughter)” as a chapter of this E-book.

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Mourning ...

Part 9

Sorrow and tears of Infallible Ones (SBUT) for sufferings of Imam Hosain (SBUH)

All the Infallible Ones, from the Prophet Mohammad to Hadrat Mahdi (SBUT) have wept for the sufferings of Imam Hosain (SBUH) so much so that seeing his beloved face, hearing his celestial name or observing any reminder of his sufferings have caused their tears to stream down their faces and they have referred to Imam Hosain (SBUH)'s sufferings as the gravest and heaviest sufferings of the AhlulBayt (SBUT). The following are a few sample Hadiths among many:

Hadrat Mohammad (SAWA) on Imam Hosain's (SBUH) birth, after reciting the Adhan in his right ear and Iqama in his left ear, seated the child on his laps and wept. (Bihar al-Anwar, vol. 18, p. 125; vol. 43, p. 238; vol. 44, pp. 250, 251; ...)

Another time, among so many sad times, that Hadrat Mohammad (SAWA) wept wholeheartedly was when the angel Jebra'il brought some red soil for him (SAWA) and told the Rasool of Allah that Hosain (SBUT) would be martyred in that land, Jebra'il then consoled the Prophet (SAWA) by telling him that Allah (SWT) would indeed avenge him by the Qaa'em of them the AhlulBayt (SBUT). (Bihar al-Anwar, vol. 36, p. 349; al-Da'wa al-Hosainiya, p. 96; ...)

In a lengthy Hadith it is stated that the Prophet (SAWA) said that it was as if he (SAWA) was seeing Imam Hosain (SBUH), the location of his martyrdom and the place of his burial in that land, and he (SAWA) was seeing his women and children captured and placed on camels; he (SAWA) continued that he was seeing the head of his son Hosain (SBUH) taken to Yazid (La'n of Allah be upon him). The Prophet (SAWA) then swore by Allah that there would be no one becoming happy from looking at the head of Hosain (SBUH) unless Allah would cause disagreement between his heart and his tongue, and would inflict upon him a painful torment ...

In yet another occasion the Prophet (SAWA) placed his right hand on Imam Hasan (SBUH) and his left hand on Imam Hosain (SBUH) and addressed Allah as his Lord and asserted that he (SAWA) was indeed Allah's Slave and Rasool, and that the two of them (SBUT) were the best 'Etrat (offspring, ...), the most excellent root and the most virtuous children, and that they (SBUT) were whom he (SAWA) was leaving in his Ummah (Nation, ...); he (SAWA) continued that Jebra'il had informed him that his son Imam Hasan (SBUH) would be killed by poison and that his other son Imam Hosain (SBUH) would be martyred and submerged in his blood! The Prophet (SAWA) then implored Allah to make his martyrdom a blessing for him, and to make him of the lords of martyrs, and to exclude this act of his killers and anyone forsaking him from any blessing whatsoever, and to afflict them with Fire, and resurrect them in the lowest levels of Hell. People started to cry ... and the Prophet (SAWA) told them: O People! Are you crying for him while you will not be helping him?!!!

Then Hadrat Mohammad (SAWA) implored Allah to be Imam Hosain's (SBUH) Wali and Helper. The Prophet (SAWA) continued and told his people that he (SAWA) was leaving two precious and momentous things for them, the Book of Allah, the Karim Qur'an, and his 'Etrat, his core, the fruit of his heart, the spirit of his heart, which would never be separated from one another until they would enter unto him by the Pool of Kawthar. The Prophet (SAWA) then asserted that he did not want any thing from the people in that regard unless what Allah had wished him to want from them, he (SAWA) said that he wanted the people's Mawaddah (loving and following) in regard to "Al-Qorba, The Close Kin" (The AhlulBayt) (Qur'an 42:23).

Then the Prophet warned them not to enter unto him on Qiyamat by the Pool of Kawthar while they have harmed his 'Etrat, oppressed and killed his AhlulBayt! (Bihar al-Anwar, vol. 44, p. 248; ...)

Next we are going to relate a story narrated by Omme Salamah, one of the Prophet's wives, which exists both in Shi'ah and sunni documents such as in the sunni Mosnad ibn Hanbal, sunni Sawaa'eq al-Mohreqah, sunni Sonan Termadhi and ...; it is noteworthy to mention that a reason why we some times present sunni documents is the fact that many times the sunni so called scholars conceal, distort, misinterpret, unjustly justify and ... such Hadiths which confirm the beliefs of the Shi'ah and thus the unknowing sunni

followers have some times been unaware of such documents within sunni books:

Umme Salamah has narrated that one day the Prophet (SAWA) gave her a glass container in it was some red soil and told her that the soil was from the land where Hosain (SBUH) would be martyred; the Prophet (SAWA) also informed her that whenever she saw the red soil turned into blood she should know that Hosain (SBUH) had been martyred ... She said that years after the Prophet (SAWA) in the afternoon of the 10th of Moharram she was asleep and saw the Prophet in her sleep while he was dusty and worried; he was holding a glass container full of blood. The Prophet (SAWA) told her that the blood was the blood of Hosain (SBUH) and his companions which he (SAWA) had been gathering since that morning.

Umme Salama woke up and hastily went and got the glass containing the soil of Karbala and she found it filled with blood; she started to weep wholeheartedly and called her family and they all mourned for Hosain (SBUH).

Hadrat ‘Ali and Hadrat Fatimah Zahra (SBUT) on the day Hosain (SBUH) was born ... and whenever the Prophet (SAWA) talked about his martyrdom ... and any time they remembered the sufferings of their beloved son wept ...

Amir al-Mo’menin (SBUH) when returning from the battle of Seffein reached the land of Karbala and he (SBUH) started to cry so much that the narrator has said that his tears were streaming on his chest. The narrator has said that Hadrat ‘Ali (SBUH) told them about the martyrdom of Hosain (SBUH) and showed them the place of his martyrdom, and they all started to cry. (Shi’ah documents: Bihar al-Anwar, vol. 44, p. 252; ...; sunni documents: Kanz al-‘Ummaal, vol. 7, p. 106; ...)

In the battle of Seffein when Imam Hosain (SBUH) opened the pathway of water and saved Muslims from thirst, Amir al-Mo’menin (SBUH) cried and told them about what was going to happen in Karbala and about Imam Hosain’s (SBUH) horse. (Bihar al-Anwar, vol. 44, p. 266; ...)

It has been narrated that when the Prophet (SAWA) told Hadrat Fatimah (SBUH) about sufferings and martyrdom of Imam Hosain (SBUH) she cried

very very hard. Then the Lady asked about the time of the event and the Prophet (SAWA) informed her that it would happen when she and Hadrat ‘Ali and the Prophet (SBUT) would no longer be living. Hearing this she cried even harder and asked her father who would then cry and mourn for her beloved son?!

Hadrat Mohammad (SAWA) responded that the women and men of his Ummah would cry for the women and men of his AhlulBayt (SBUT) and that every year, one group after the other, would renew the matter of mourning.

The Prophet (SAWA) then asserted that on Qiyaamat Hadrat Fatimah (SBUH) would intercede for the women of the Ummah and the Prophet (SAWA) for the men; the Prophet (SAWA) continued that any one crying for sufferings of Hosain (SBUH) they (SBUT) would take their hands, and that all eyes would be tearful on the Day of Qiyaamat except the eyes which had cried for the sufferings of Hosain (SBUH) , and that they shall be laughing and would be given the good news of blessings and bounties of Heavens. (Bihar al-Anwar, vol. 44, p. 292; ...)

It has been narrated that one day Imam Hosain went to Imam Hasan (SBUT) and seeing him he started to cry. Imam Hasan (SBUH) asked the reason for his tears. Imam Hosain (SBUH) said that he was crying for that which was going to happen to his beloved brother.

Imam Hasan (SBUH) told his beloved brother that which was going to happen to him was a poison that deceitfully was going to be given to him causing his death but Imam Hasan (SBUH) asserted that no day would ever be like the Day of his beloved brother abaaAbdellah, when over 30000 people would gather to fight him while claiming to be from the Ummah of their grandfather Mohammad (SAWA) and followers of Islam!!!

Imam Hasan then told Imam Hosain (SBUT) that those people would unite for shedding his blood, disrespecting his honor, capturing his women and children and plundering his belongings; the Imam (SBUH) asserted that the bani-Umayya would then be afflicted with the La’nat (total withholding of Mercy) of Allah, and that the sky would rain blood and ashes, and that every thing would weep for Imam Hosain (SBUH) even the beasts of wilderness and fishes of the seas ...

Then the two loving brothers embraced one another and cried ... (Bihar al-Anwar, vol. 45, p. 218; al-Amaali of Shaikh Sadooq, p. 115; al-Khasaa'es al-Hosainiya, p. 191; ...)

And as for Imam Hosain (SBUH) himself ... he (SBUH) at 'Aashoora- in addition to delivering many sermons in front of the enemy troops trying to guide them and soften their hardened hearts, and to save them from getting their hands involved in killing the son of the Prophet of Allah (SBUT), and to save them from eternal abomination, and in addition to courageous fightings ...- cried so many times in the land of Karbala in different situations ...

Imam Hosain (SBUH) wept next to the heavily damaged body of his young 'Ali Akbar (SBUH) and prayed that Allah would kill the people who killed him ... Imam Hosain (SBUH) wept next to the mutilated body of AbalFazl 'Abbaas (SBUH) and announced that his back broke ... Imam Hosain (SBUH) wept when in order to get the dead and bloody body of Qaasem son of Hasan (SBUT), he had to fight vigorously with his killers only to find the body of Qaasem crushed under hoofs of horses, and he (SBUH) said that it was very hard for his uncle to hear his cry for help and not be able to answer or to answer when it was late ... then Imam Hosain (SBUH) addressing the body of Qaasem (SBUH) swore by Allah and said that on that day the enemies of his uncle were numerous and his friends only a few ... Imam Hosain (SBUH) wept when the three-headed arrow tore the tiny neck of his 6 month old 'Ali Asghar in his arms, and he (SBUH) threw the baby's blood in his hands toward the sky and implored Allah to adjudge between them and the people who invited them to help them but killed them instead ... Imam Hosain (SBUH) wept when bidding farewell to Sokainah his beloved daughter, when she kissed the feet of her father, the Imam held her in his arms and wept ... when another daughter asked her father to take them back to the city of their forefather (SAWA), Imam Hosain (SBUH) wept ... the Imam (SBUH) wept when bidding farewell to his sister Zaynab (SBUH) ... when she kissed his throat ... they both wept wholeheartedly ..., and ...

Imam Hosain (SBUH) stood in front of the enemy and said: "woe unto you!" and asked them why they were fighting him ... he asked if he had forsaken any right, if he had changed any Divine tradition, if he had changed any Divine Law ... in response they said they were fighting him due to the

feeling of resentment and the grudge they were holding against his father ‘Ali (SBUH) who had killed their disbelieving elders in battles of Badr and Honain ... the Imam (SBUH) wept and recited a poem while looking at the martyrs who had been killed in the cause of Allah ...

Then the Imam (SBUH) called: O Moslem ibn ‘Aqil! ... O Haani ibn ‘Orwah! ... O Habib ibn Mazaaher! ... (Ma’aali al-Sebtain, vol. 2, p. 19; ...)

In the eve of ‘Aashoora Hadrat Zaynab (SBUH) went to the tent of her beloved brother Imam Hosain (SBUH) ... the Imam (SBUH) had his head on his knees and had fallen asleep for a few moments ... The Imam (SBUH) suddenly heard the voice of his sister asking about the sounds of the enemy troops getting closer ... the Imam (SBUH) said that he had just seen the Prophet (SAWA) in a dream telling him that he was going to him ... Hadrat Zaynab hit her face and started to weep loudly ... (sunni documents: al-Badaayeeh wa al-Nahaayah, vol. 8, p. 178; sunni Tarikh Tabari, vol. 5, p. 416; ...; Shi’ah documents: Bihar al-Anwar, vol. 44, p. 391; Ershaad Mofid, vol. 2, pp. 89-90; ...)

On the Day of ‘Aushura the ladies of bani-Haashem and the other ladies, when seeing Dhol-Janaah the horse of Imam Hosain (SBUH) with overturned saddle and bloody forehead and mane, coming from the battlefield, came out of their tents and while hitting their heads and faces and weeping loudly, rushed toward the place the Imam (SBUH) had fallen ... (Bihar al-Anwar, vol. 101, p. 322; ...)

Hadrat Roqayyah (SBUH), after her father (SBUH), wept day and night and inquired after and longed for her father ... until finally when she held his head in her arms, she wept so much that she passed away ...

It is vital to keep in mind that this Holy Family’s pleasedness and wrath is Allah’s Pleasedness and Wrath ... (Shi’ah documents: al-Ehtejaaj, vol. 2, p. 354; Ershaad al-Qolob, vol. 2, p. 232; Kaamel al-Ziyaaraat, p. 213; Tafsir Qommi in regard to Qur’an 33:57; ...; sunni documents: al-Mostadrak ‘ala al-Sahihain, vol. 3, p. 167, h. 4730; Kanz al-‘Ommaal, vol. 12, p. 111, h. 34238; Dhakhaayer al-‘Oqba, pp. 82, 83; ...)

Thus their weeping has never been a sign of displeasement ... rather it has been a sign of the gravity of their oppressedness ... the gravity of oppression

being imposed on them ... the gravity of sufferings endured in the cause of Allah ... the extreme cruelty of oppressors and enemies of Allah ... and ...

Imam Hosain (SBUH) in the last moments of his life on earth while his blessed body was soaking in his blood, placed his forehead on the ground and with a mouth dried from extreme thirst talked to his Lord whispering that he (SBUH) was pleased with Allah's Pleaseness and patient before Allah's Decree ...

Imam Sajjaad (SBUH) for the rest of his life after Imam Hosain (SBUH), wept for the sufferings of Karbala ... Imam Baaqer (SBUH) hosted mourning sessions on 'Aashoora and wept ... Imam Saadeq (SBUH) when seeing any of Imam Hosain's (SBUH) children wept ... when drinking water he always said Salaam to Imam Hosain (SBUH) and La'ned his killers ... from beginning of Moharram to 'Aashoora no one ever saw Imam Moosa Kaazem (SBUH) smile, and he wept so much on the days of 'Aashoora ... Imam Reza (SBUH) said that weeping for the sufferings of 'Aashoora injured their eyelids ... Imam Jawaad (SBUH) ... Imam Haadi (SBUH) ... Imam Askari (SBUH) ... (Nafas al-Mahmoom, p. 44; Bihar al-Anwar, vol. 44, p. 284; Amaali of Sadooq, p. 78; ...)

In the Ziyaarat al-Naahiya it is narrated from Hadrat Mahdi (SBUH) that he addresses his forefather Imam Hosain (SBUH) and tells him that he weeps for him every morning and evening and blood rains from his eyes in place of tears ... (Ziyaarat al-Naahiyah al-Moqaddasah, Bihar al-Anwar, vol. 101, p. 320; ...)

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Mourning ...
Part 10

Sorrow and tears of the world of creation for sufferings of Imam Hosain
(SBUH)

It has been narrated from Hadrat ‘Ali (SBUH) that he (SBUH) swore by Allah- Who splits seeds and brings them forth from the earth and creates creatures- that surely his son Hosain (SBUH) would be murdered and that heavens and the earth would cry for him. (Tafsir Jaame’, under verse 44:29; ...)

Imam Sadiq (SBUH) has asserted that indeed the killers of Hadrat Yahyaa and Imam Hosain (SBUH) were illegitimate and misbegotten, and that the sky cried over Imam Hosain (SBUH) for six months and was red; he (SBUH) continued that the redness of sky and earth signifies their crying. (Tafsir Borhaan, vol. 4, p. 161, H. 4; ...)

In regard to verse 44:29 in sunni documents, it is also stated that when Imam Hosain (SBUH) was killed the sky cried and that the cry of sky was its redness; and that during the days Hadrat Hosain (SBUH) was murdered blood rained from sky ... (Sahih Muslim; Tafsir Tha’labi; Tafsir Qortobi; Tafsir Dorr al-Manthoor; Yanaabi’ al-Mawaddah; ...)

Maytham Tamaar has narrated that Amir al-Mo’menin (SBUH) told him that every thing would cry over the oppressedness and suppressedness of Hadrat Hosain (SBUH) even the beasts in wilderness and fishes in seas and birds in sky, the sun and the moon and the stars, the heavens and the earth, the believers of humankind and jinnkind, all angels in heavens and earths, Rezwaan and Maalek and carriers of the ‘Arsh ... and that the sky would rain blood and ashes ... (Bihar al-Anwar, vol. 45, p. 202; ...)

In the sunni Tarikh Kabir of Tabari vol. 4 part 1 p. 26, and in the sunni Fazaa’el al-Sahaabah of Ahmad ibn Hanbal vol. 2 p. 776 h. 1373, and the sunni Tabaraani, vol. 3, pp. 130-131, and in the sunni Tarikh al-Kholafa of Soyooti, p. 166, and ..., it has

been stated that Um Salamah, wife of Prophet (SAWA), heard the jinns lamenting and mourning over Hosain (SBUH).

The sunni ‘Abd al-Qaader Jilaani in vol. 2 p. 62 of Ghaniyah al-Taalebin has said that 70000 angels have been mourning next to the grave of Hadrat Hosain (SBUH) and that this mourning would continue until the Day of Resurrection.

Imam Baaqer (SBUH) has asserted that at the night when Amir al-Mo’menin (SBUH) was martyred there was fresh blood under every stone which was lifted, and that it was the same at the night when Hadrat Haaron brother of Hadrat Moosa was martyred, and the night when Yoosha’ son of Nune was martyred, and the night when Hadrat ‘Eesa (SBUH) was lifted, and the night when Sham’oon ibn Hammoon Safa was martyred, and that it was the same when Hadrat Hosain (SBUH) was martyred. (Kaamel al-Ziyaaraat, p. 76; ...)

Let us not forget that Hadrats Haaron and Yoosha’ were Allah-chosen Successors of Hadrat Moosa (SBUT), and Hadrat Sham’oon was the Successor of Hadrat ‘Eesa (SBUT), and Hadrat ‘Ali and Imam Hosain (SBUT) were two of the Successors of Hadrat Mohammad (SAWA) ...

Some effects and blessings of mourning over the AhlulBayt (SBUT), specially over Imam Hosain, the Sayyed al-Shohada, (SBUH)

It has been narrated that Imam Saadeq (SBUH) has said that the breath of a person who is grieved for the oppression inflicted upon them is regarded as Tasbih and glorification of Allah, and his grief for them, as the Worship of Allah; then he asserted that this statement should be written in gold. (Behaar al-Anwaar, vol. 44, p. 288; Amaali Shaikh Mofid, p. 338, H. 3; ...)

It has been narrated that Imam Reza (SBUH) has said that any one remembering their distress and crying over what have happened to them, on the Day of Judgment will be with them and at their level; and any one remembering their distress and crying and making others cry, his eyes shall not be tearful on the Day that eyes shall be tearful; and any one being present in a gathering where their Amr (matter of their Wilayat, Rightfulness, ...) is being kept alive, his heart shall be alive on the day when hearts will die. (Bihar al-Anwar, vol. 44, p. 278; Amaali of Shaikh Sadooq, p. 73, H. 4; ...)

It is also narrated from Imam Reza (SBUH) who has said that any one avoiding his efforts for obtaining his desires on the day of ‘Aashoora, Allah shall grant him his wishes in the world and the Hereafter, and any one for whom the day of ‘Aushura is the day of crying, sorrow, and distress, Allah SWT will make the Day of Judgment a day of happiness and joy for him and his eyes shall be brightened in Heaven by them, and any one considering the day of ‘Aashoora as a day of blessing and stockpiles any thing for his home, he will not find any fruitfulness in that thing and on the Day of Resurrection he shall be in the lowest ranks of Fire in the midst of Yazid, ‘Obaydollah ibn Ziyaad and ‘Umar ibn Sa’ad, upon whom be the La’n of Allah. (Amaali of Shaikh Sadooq, p. 129, H. 4; ...)

The Holy Prophet (SAWA) informed Hadrat Fatimah (SBUH) that all eyes would shed tears on the Day of Judgment except the eyes which cried over the sufferings of Husain (SBUH), they would be smiling and pleased with the blessings of Paradise. (Ikhtiyar Ma’refat al-Rijaal of Shaikh Toosi, p. 89)

As part of a lengthy Hadith it is narrated from Imam Sadiq (SBUH) who has said that any one, from his eyes, tears fall even as little as a wing of a fly, when Imam Hosain (SBUH) is mentioned, his reward shall be upon Allah and He SWT shall not be pleased with less than Heaven for him. (Kaamel al-Ziyaaraat, p. 100, H. 3; ...)

In a part of a long conversation between Imam Saadeq (SBUH) and one of his devotees, the Imam (SBUH) asked him whether he ever remembered Imam Hosain’s (SBUH) affliction, he responded that he surely did; the Imam (SBUH) then asked him whether he became sorrowful from his (SBUH) affliction, he answered that by Allah he became so sorrowful that his household noticed it and that he was so uninterested in eating that it became apparent on his face; the Imam (SBUH) gave him the good news that Allah had blessed his tears, and that he was regarded among those who had wept restlessly for their affliction, been happy for their happiness, been sad for their sadness, been anxious for their anxiety, and felt secure at time of their security and safety; the Imam (SBUH) then told him that he soon, at time of his death, would meet his (SBUH) fathers (SBUT) who would commend him to the death angel, and would give him certain glad tidings that would brighten his eyes before death, and that the death angel at that time would be kinder to him than the kindest mother.

The Imam (SBUH) continued that no one has cried for them and for what has happened to them out of mercy unless Allah SWT, before his tears has fallen, has

blessed him mercifully, and once his tears has rolled down his cheeks, then if a drop of it would fall on the Fire of Hell, it would put out the heat of the Fire in a way that it would have no heat at all.

The Imam (SBUH) has also asserted that any one whose heart has ached for them would be happy at time of death when meeting them, and that until entering unto them at the Pool of Kawthar, that happiness would remain in his heart. (Bihar al-Anwar, vol. 44, pp. 290-291; ...)

We must pay attention that the price of such tears is the pricelessness of Imam Hosain and the AhlulBayt (SBUT) ... thus it is no wonder that even one drop can extinguish the Fire ...

The sunni Mulla ‘Ali Qari in his al-Mirqat fi Mishkat al-Masabih narrates from Ahmed ibn Hanbal who said that Hadrat Hosain (SBUH) said that any one crying over his hardships and sufferings Allah would take him to heaven. (As cited in Tarikh Ahmadi, p. 277)

The sunni Fakhr Raazi said any one dying with the love of the Prophet’s offspring would be considered a martyr. (Tafsir Kabir, vol. 7, p. 390)

Some lamenters- in order to try to explain all the narrations describing the rewards for crying over Imam Hosain, the lord and master of all martyrs, (SBUH)- present the report of the meeting of ‘Allaamah Bahr al-‘Oloom with Hadrat Mahdi (SBUH); the summary of the story is as follows:

‘Allaamah Bahr al-‘Oloom on his way to Samarra was thinking about the claim that crying over Imam Hosain (SBUH) did away with one’s sins, when he met an Arab gentleman rider; the Arab gentleman asked him what was on his mind. The ‘Allaamah told him that he was wondering how was it that Allah had promised so many blessings and rewards for going on pilgrimage of and crying over Imam Hosain (SBUH) so much that for every step of the pilgrims the reward of one Hajj and one ‘Omrah would be written, and for one drop of tear all sins, small and great, would be forgiven!

That Arab rider told him not to be astonished and he presented a parable to solve his problem ...

One day a king on a hunting trip fell behind his companions. He saw a tent, tired, hungry and thirsty, sought shelter. An old lady and his son were living in that tent; they only had one goat from its milk they used to live. Since they had nothing else to offer their guest, whom they did not know, they slaughtered the goat and offered its meat to their guest. The king spent the night in their tent.

Next day the king went back and told the story for his court. The king consulted them to decide a deserving reward for the action of the old lady and his son. One said to give them one hundred sheep, another said one hundred sheep and one hundred gold coins, yet another said a farm, and ...

The king said whatever he gave them would not be enough, and only if he gave them his sovereignty and kingdom it would be equal to what they had done, for they had given all they had.

Then the Arab gentleman rider reminded the ‘Allaamah that the Sayyed of all martyrs gave all he had, himself and his loved ones, and ... in the cause of Allah ... so if so many rewards have been promised for his pilgrims and for crying over him, one must not be astonished ... the rider said this and disappeared from his sight ... (al-Abqari al-Hesaan, vol. 2, p. 119)

Let us ponder for a moment ... that old lady and his son did not know the king thus their action was not for attaining any reward ... the action of Imam Hosain (SBUH) and his family and companions, while they knew Allah quite well, was not for attaining any reward ... AAAAAHHHHH! WHO ARE WE TO TALK ABOUT SUCH UNDESCRIBABLE GREATNESS ...

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Mourning ... part 11

Last but not least ...

Let us reflect upon the following verses of Qur'an:

Qur'an 59:21 Had We sent down this Qur'an on a mountain, you would certainly have seen it falling down, splitting asunder from the fear and reverential awe of Allah; and We set forth these parables to mankind that they may reflect.

Yet this Qur'an, the verses and their inner secrets ..., the magnificent Word and Knowledge of Allah ..., was entrusted to Hadrat Mohammad (SAWA):

Qur'an 16:44 ... And We have sent to you (the Prophet) al-Dhekr (the Reminder) that you make clear to mankind what has been sent to them, and that haply they may reflect.

And the inner secrets and knowledge of Qur'an have continuously been sent to the twelve Infallible Allah-Chosen Successors of Hadrat Mohammad (SAWA), the twelve Infallible Imams (SBUT), in every Night of Qadr:

Qur'an 97 In the name of Allah, the Compassionate, the Merciful, surely We have sent it in the "Night of Qadr", and what has made you comprehend that which the Night of Qadr is, the Night of Qadr is superior to one thousand months, in it, Angels and the Spirit descend, by the Permission of their Lord, from all "Amr" (decrees, affairs, matters, ...) a "Salaam", it is until the break of dawn.

... The Prophet Mohammad (SAWA) was asked, whether the Night of Qadr was only for the time of the Prophet; the Prophet replied that the Night of Qadr would happen until the Judgment Day ... The Prophet (SAWA) used to, while crying, recite the Surah Qadr and tell the people around him, including AbuBakr and 'Umar, that his crying was due to his love for Hadrat 'Ali (SBUH) and for all that he (SBUH) was going to observe after him, and that after him (SAWA) the angels and the Rooh would descent to 'Ali (SBUH) and would bring him (SBUH) from all Amr ... Imam Baaqer (SBUH) has told the Shi'ah to present argumentation to the opposers based on Surah of enna anzalna ... for this Surah is the Hojjat and Proof of Allah for mankind after Hadrat Mohammad (SAWA) and the ultimate of

the Knowledge of the Infallible Imams (SBUT) ... and that this descending of angels does not occur unless to the Lords of the Amr, the twelve Infallible Imams (SBUT) ... (Tafsir al-Majma' al-Bayaan; al-Kafi, vol. 1, p. 250; ...)

... It has been only the 14 Infallible Ones (SBUT) who have been the lords of all Amr ... the possessors of the absolute Allah-Bestowed Divine Wilayat ... those to whom the Majid Qur'an has been entrusted ...

The magnificence of these fourteen most sublime creations of Allah is indeed beyond the imagination of all other creations of Allah ...

This is part of what Imam Reza (SBUH), in a lengthy Hadith recorded in Kafi Baab al-Naader wa al-Jaame' in Imam's virtues and attributes, has said regarding the Infallible Imam:

“... Intellects have deviated, intelligences have wandered, understandings have wondered, eyes have been closed by misery and lowness, great ones have become humiliated, sages have become perplexed, thinkers have fallen short (of comprehension), orators have got stuck, wise men have fallen into ignorance, poets have lost the ability to compose, literary persons have become impotent and eloquent people have become unable to describe (truly) one status and dignity of his (the Infallible Imam's) dignities or one virtue of his virtues, and have confessed to their shortcomings and impotence.”

... When the 14 Infallible Ones (SBUT), with their free will, accepted this supreme responsibility which has been entrusted to them ... as an inseparable consequence, they have also accepted to bear, wisely and patiently ..., all the painful outcomes ... all the painful reactions of evil humans, who with their free will have-arrogantly, selfishly, jealously ...- been following Shaitan and his devils, and have been breaking their Covenant and thus have become so stone-hearted ...

This is briefly what happened: ... After the previous Prophets (SBUT) many of their people broke their Covenant including their allegiance to Allah-Bestowed Successorship and rejected the Successors of Prophets (SBUT); they also rejected the last Prophet and his Successors (SBUT) whom all Prophets had given Glad Tidings about and sought allegiance for (please refer to all E-books of this site including “Ghadir: Declaration of the Truth, from creation to eternity”, “Mohammad and AhlulBayt (SBUT), the Promise of Bible” and “Names and characteristics of Mohammad, ‘Ali, ... and Mahdi (SBUT) in Jewish, Christian and

Islamic documents”) ... Allah thus have La’ned them and Divine Mercy and Compassion have been withheld from them and therefore they became so hard-hearted that they killed both the bodies and, so to speak, the pure teachings of Prophets and Successors (SBUT) and, stone-heartedly, have not been accepting and submitting to the Truth of Allah ... and so has been the story of the people who after Hadrat Mohammad (SAWA) broke the Covenant of Divine Successorship:

Qur’an 5:13 But on account of their breaking their Covenant We cursed them and made their hearts hard ...

All Prophets gave the Glad Tidings regarding the last Prophet and his Successors (SBUT) and even sought allegiance for them ... but a long time passed after the promise of the coming of the Last Prophet ... and their hearts became harder and harder ... and so is the story after the last Prophet ... a long time has passed after the Promise of Appearance of Mahdi (SBUH) and hearts are becoming doubtful ... hearts are becoming harder and harder; this has been the explanation of Imam Sadiq (SBUH) regarding the following verse, as recorded in Tafsirs such as Jaame’:

Qur’an 57:16 Has not the time yet come for those who believe that their hearts should be humble for Dhekr of Allah and what has come down of the truth? And that they should not be like those who were given the Book before, but the time became prolonged to them, so their hearts hardened, and most of them are transgressors.

It is so very important to realize that the Infallible Ones (SBUT) truly have been suffering the actions of the people whose hearts have become hard due to their own deeds ... the Prophet (SAWA) truly cried every time he recited the Surah Qadr for he knew what those stone-hearted people would do ... he (SAWA) asked ‘Ali (SBUH) to adopt patience, an aimful and undefeated patience ... so that as a result the Allah-Entrusted Truth might remain clear for seekers ... Hadrat ‘Ali (SBUH) truly tolerated what they did and he adopted patience, an aimful and undefeated patience, although as if there was a thorn rankling in his eye and a bone sticking in his throat on seeing his Allah-Bestowed heritage being plundered ... so that as a result the Allah-Entrusted Truth might remain clear for seekers ... Hadrat Fatimah (SBUH) was truly crushed between that door and that wall, and her beloved Mohsen was truly sacrificed ... Imam Hasan (SBUH) truly adopted an aimful and undefeated patience ... so that as a result the Allah-Entrusted Truth might remain

clear for seekers ... Imam Hosain (SBUH) and his faithful family and companions truly suffered and were extremely thirsty and ... 'Ali son of Hosain ... Mohammad son of 'Ali ... Ja'far son of Mohammad ... Moosa son of Ja'far ... 'Ali son of Moosa ... Mohammad son of 'Ali ... 'Ali son of Mohammad ... Hasan son of 'Ali (SBUT) ... and today truly Imam Mahdi (SBUH) is living a hard and lonely life away from cities and ... upon his shoulders has been the Allah-Entrusted Truth ... he too has adopted an aimful and undefeated patience ... so that as a result the Allah-Entrusted Truth might remain clear for seekers ...

AAAAAHHHHH!!!! One must be extremely stone-hearted not to be touched by all this sacrifice ... not to be moved by all this greatness ... not to cry broken-heartedly ... not to dislike and la'n and curse those who have inflicted so much pain on the most beautiful and beloved servants of the One and Only Allah ... AAAAAHHHHH!!!!

One must have a very hard heart to, ignorantly with passage of time, forget all this and not to remember the last, but not least, stage of the Covenant of Allah; i.e. the Covenant in regard to Hadrat Mahdi (SBUH), the Last Successor of the last Prophet, as stated in the Ziyarat of Aale-Yasyn:

“Salaam be upon you, O the Covenant of Allah, which He took it and He fastened it. Salaam be upon you, O the Promise of Allah which He has guaranteed it.”

... And how can we be so hard-hearted and not cry when the one who is the last Covenant, one who has been waiting so long, one who has been forsaken by many, Hadrat Mahdi (SBUH), has cried so much ... as narrated in the Ziyarat al-Naahiya ... he- while carrying on his shoulders what has been entrusted to him, while facing all hardships- has been crying and crying ...:

“But as I (Imam Mahdi SBUH) have been hindered by the course of time, and (Allah's) decree has prevented me from helping you (Imam Hosain SBUH), and as I could not fight those who fought you, and was not able to show hostility to those who showed hostility to you, I will, therefore, lament you morning and evening, and will weep blood in place of tears, out of my anguish for you and my sorrow for all that befell you, until I meet death from the pain of the catastrophe and the choking grief.”

Therefore, let us never forget that the Infallible Ones (SBUT) themselves have been servants of Allah seeking His Pleasuredness ... and Allah's Pleasuredness has

been in preservation of His Truth, and in, justicely, leaving no argumentation for enemies of Allah and the Truth of Allah, the Truth which sets humankind free ... so they (SBUT)- while possessing Divine Knowledge and Power, yet performing as a servant of Allah would perform even if he did not know the outcome- in order to, in the midst of all shaitanic deceits, protect and preserve throughout the ages, that which has been entrusted to them,, have- broken-heartedly from people's actions, and submissively before Allah- endured all the grave consequences so that as one result, the Truth of Allah may remain clear for those servants of Allah who desire Allah's Pleasedness and their own salvation and felicity too ...

Let us also keep in mind that this world is an arena of free will ... i.e. while Allah SWT has the Power to stop any injustice but He- while being extremely displeased and wrathful with injustice and while He has Promised severe torment and punishment for injustice- has, justicely, allowed (if He Wills) His creations to use their free will so that when it comes the time for Resurrection and Judgment there shall be no argumentation left ...

... When it comes the time for Resurrection and Judgment, AbuBakr and 'Umar can not say that if there was a woman in that house ... if Fatimah (SBUH)- the only beloved daughter of the Prophet Mohammad (SAWA), about whom the Prophet (SAWA) had repeatedly said that her wrath and pleasedness was Allah's Wrath and Pleasedness, and that anyone hurting her would hurt the Prophet and Allah ...- was behind that door ... if she was pregnant ... they would have never burned and broken that door ... they would have never pressed her between that wall and door ... they would have never ...

... When it comes the time for Resurrection and Judgment Mo'awiyah can not say that if Hadrat Hasan (SBUH) was the Allah-Chosen Imam and the son of Fatimah daughter of Mohammad (SBUT), he would have never lied and made all those deceitful plans ...

... When it comes the time for Resurrection and Judgment, Harmalah and his chiefs can not say that if there was a thirsty infant in the camp of Imam Hosain (SBUH) they would have quenched the baby's thirst ... AAAAAHHHHH!!!!

... When it comes the time for Resurrection and Judgment, Shemr- who heard the cry of Fatimah (SBUH) when he was inside that cavity cutting ...- can not say that he did not know that Imam Hosain (SBUH) was the son of Fatimah daughter of Mohammad (SBUT) ...

All those humanoids did what they did with their Allah-bestowed free will and they shall have no argumentation to present when it comes the time for Judgment, and all hard hearts which have been following their footsteps and have not been accepting and submitting to the Divine Wilayat bestowed upon Hadrat Mohammad and AhlulBayt (SBUT) will have no argumentation ... so that:

Qur'an 8:42 ... that he who would perish would perish by clear proof, and he who would live would live by clear proof ...

Indeed ... when it comes the time for Judgment those who denied and opposed the Wilayat of those upon whom Allah has bestowed His Wilayat, will confess to what they had done and will perish forever in Hell which they will confess themselves that they deserve ...

Yes ... when the AhlulBayt (SBUT) accepted the heavy responsibility of the Wilayat of Allah, they also accepted to face the actions of the enemies of Allah who with their free will have been trying to conceal and distort the Truth of Allah ...

Let us reflect and ponder ... if you and we are trying to follow the Truth of Allah ... if you and we have the hope of having the Wilayat of the 14 Infallible Ones (SBUT) ... if you and we are trying to be on the Straight Path of Allah ... if you and we love Allah and His Chosen Ones (SBUT) ... if you and we ever, with the Grace of Allah, achieve eternal Salvation ... we owe it all to these fourteen Lights of Allah and all their sacrifices ...

O the most Compassionate, the most Merciful, O the most loving Allah! With Your unlimited Grace and surely not based on our deservedness ... for the sake of Your most beloved Mohammad and his Ahl (SBUT) ... hasten the Appearance of Your beloved Mahdi (SBUH) who has, patiently for centuries, been carrying and protecting Your Wilayat and the Glorious Truth which You have entrusted to them ... he who, so patiently with tearful eyes, has tolerated so much pain and loneliness ... he who, so lovingly and benevolently, has been guiding Your people ...

AAMEEN ...

THE END OF MOURNING SHALL INSHA'ALLAH BE AT TIME OF APPEARANCE ...

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Chapter 2

Martyrdom of the Prophet Muhammad (SAWA)

Martyrdom of the Prophet Muhammad (SAWA)

Part 1

Previously in this site: kindfather.com an article titled: Another Month of Safar departs while thought-provoking words regarding MARTYRDOM of the Prophet Mohammad (PBUH & HP) remain, was presented; this article is a completed version of that article which is being presented in remembrance of the heart-breaking martyrdom of Hazrat Fatima (SBUH), the crushed flower from the garden of Mohammad (SBUT) ...

Other revised articles related to the issue of Allah-serving, righteousness-realizing, heart-attaching, Truth-preserving, Appearance-seeking ... mourning, along with this writing, are also being presented in the E-book "Mourning ..." in this site: kindfather.com

Let us ponder about the following verse of Qur'an:

Qur'an 3:144 And Muhammad is but a messenger; surely before him, messengers have passed away; if then he DIES OR IS KILLED will you turn back upon your heels? And whoever turns back upon his heels, he will by no means does harm to Allah in the least, and Allah will reward the grateful.

The possibility of martyrdom of the Prophet Mohammad (SAWA) is clearly mentioned in this verse; i.e. the issue of the martyrdom of the Prophet (SAWA) is absolutely not in contrast with the Holy Qur'an. Another possibility which this verse has presented is the return of some so called muslims to non-Islamic beliefs ...

Status of Revelation of this verse was at the time of the outer defeat of Muslims during the battle of Uhud. In the battle of Uhud the pagans (polytheists, disbelievers) rumored that the Prophet (SAWA) was killed; this rumor caused fear, hesitation and retreat among both Muslims with fragile beliefs and also the hypocrites, including AbuBakr, 'Umar and Uthman*. Allah SWT Revealed this verse to rebuke them.

*According to Sunni documents AbuBakr, 'Umar and 'Uthman ran away from the battle of Uhud: Tarikh al-Islam of Dhahabi, kitab al-Maghazi, p. 191; Tabaqat of ibn Sa'd, vol. 3, p. 155; Tafsir Rooh al-Ma'ani of Aaloosi, vol. 4, p. 99; Sharh of Nahj al-Balaghah of ibn al-Hadid, vol. 13, p. 293 & vol. 15, p. 22.

It is also noteworthy to mention that in the Arabic syntax science three possible types of meanings for the conjunction “or” has been stated;

The first type includes meanings such as discretionary, permissible, doubt and ambiguity. The only meaning of this type which may be applicable in this verse is ambiguity, meaning that while the All-Knowing and the All-Wise God surely knew what was going to happen, at time of revelation of this verse He put the issue in ambiguity ...

The second type has circumstances that are not existent in this verse.

The third type is “Ezrab” which means “nay but”, “but even”, in this case the meaning of the verse becomes: “So if he dies, nay but is killed.” This possibility also seems applicable in this verse especially that “or” with the meaning “nay but” and “but even” appears on several occasions in the Qur’an, such as:

1. “and we sent him (Jonah) to a hundred thousand people or (but even) more.”(Al Saffat (37), verse 147)
2. “Then your hearts became hardened after that, so they were like rock or (nay but) harder.”(Al-Baqarah (2), verse 74)
- 3.”So when you did your ceremonies (rites-rituals) then reminisce God the way that you reminisce your fathers, or (nay but, but even) higher than that.”(Al-Baqarah (2), verse 200)

Now let us first examine Sunni documents related to the very important issue of the martyrdom of the Prophet (SAWA):

Once when Lady Zaynab, daughter of Ali and Fatimah (PBUT), was about five years old, had a horrible dream; she then ran crying to her grandfather's loving arms. The Prophet (PBUH & HP) seated her on his lap, kissed her repeatedly, and asked her to tell her dream. She said that she had seen a violent wind which had made every body and every thing look black and dark, and thus she ran towards a huge tree and held tight to it, so that the violent wind would not take her away. But the wind was so violent that it uprooted that tree. Then she caught hold of a branch but that same wind broke it off. So she held to another, but the wind broke that too. She then grabbed two twigs from that same tree, but the stormy wind also broke

them. Then she woke up terrified. As he heard the dream, the Prophet Mohammad (PBUH & HP) burst into tears and wept bitterly and told her that the tree was he, her grandfather and the first branch was her mother Fatemah, and the other was her father 'Ali (PBUT). The Prophet (PBUH & HP) continued and said that the two twigs were her brothers, Hasan and Hosain (PBUT). He (PBUH & HP) then told her that the violent storm around them would take them away and the world would be blackened when they'd leave it, and that she would suffer and put on mourning clothes. (SUNNI al-Sahih of al-Termedhi, vol. 2, p. 308)

Let us pay attention that the Lady Zaynab's (PBUH) dream, which was confirmed as truthful by the Prophet Mohammad (PBUH & HP), was depicting a dark and satanic Fitnah which was all around them and had started while the Prophet (PBUH & HP) was still alive and it was going to UPROOT THE TREE, then that same Fitnah WAS GOING TO BREAK THE BRANCHES AND THE TWIGS. I.E. THE PROPHET AS WELL AS 'ALI, FATIMAH, HASAN AND HOSAIN ... (PBUT) WERE GOING TO BE VIOLENTLY REMOVED FROM THIS WORLD ...

And as indicated above, documents highly trusted by the Sunni such as Sahih of al-Termedhi, have confirmed this painful fact, including the dark fact that the Prophet (SAWA) was physically uprooted ...

In different occasions such as, once the Prophet Mohammad (PBUH & HP), regarding 'Aayeshah's (Aisha's) house, repeated three times that the Fitnah (conspiracy, trouble, treason, wickedness, ...) was there, and that the horn of Shaitan would come out from there ... (Sunni Sahih al-Bukhari, vol. 4, pp. 46, 100)

Al-Beyhaqqi said that Abdullah Ebn Mas'ood had said that if he swore nine times that the Prophet was killed, that would be more pleasing to him than swearing once that he was not killed, because Allah had made him to be a Prophet and a martyr. (Sunni documents: al-Sirat al-Nabawi of ibn Kathir Dameshqi, vol. 4, p. 449; Musnad of Ahmad ibn Hanbal, vol. 1, p. 408; al-Mo'jam al-Kabir, Tabarani, vol. 10, p. 109; Mosnaf, Sanaani, vol. 5, p. 268)

The Sunni Haakem Neyshaaboori has confirmed in the al-Mostadrak, vol. 3, p. 60, h. 99/4395, al-maghazi wa al-saraya section, that the Rasool of Allah was killed; he said that Sho'abi swore by Allah that the Rasool of Allah was killed by poison,

... .

Ali ibn Abi Talib and Usamah entered next to the grave of the Prophet (PBUH) then a man from the Ansar who was called ibn-e-Khuli said: "You know that I used to enter unto the graves of all the martyrs, and the Messenger of Allah (PBUH) is the most virtuous martyr, so he entered unto the grave with them." (Sunni Ansab al-Ashraf, al-Beladhuri, vol. 1, p. 576)

Abdullah Ebn Mas'ood confirmed the killing of the Prophet in year 11 A.H. (Sunni al-Badaaya wa al-Nahaayah, vol. 6, p. 319 & 322)

Ibn Sa'd said: in a hadith it is stated: "And he (the Prophet) died poisoned when he was sixty-three years old. This is the word of Ibn Abdeh." (Al-MajdifiAlansab, Muhammad ibn Muhammad al-Alawi, p. 6)

What we have presented here as a sample, are few narrations from highly accepted Sunni documents indicating the common point that the Prophet (SAWA) was martyred ... killed by poison ...

But the question is: who poisoned the Prophet Mohammad (PBUH & HP)? The main answer of those of the Sunni who have not been able to deny the fact that the Rasool of Allah was killed based on their own documents, has been that the poison given to the Prophet (PBUH & HP) was at Khaybar in the year 7 AH which killed the Prophet (PBUH & HP) some four years later in the year 11 AH!

So firstly, let us look at what the Sunni themselves say regarding the poison given to the Prophet (PBUH & HP) at Khaybar, year 7 AH:

Anas reported that a Jewess came to Allah's Messenger with poisoned mutton and he took of that which had been brought to him; he then called for her and asked her about that, whereupon she said: I had determined to kill you. Thereupon he said: "ALLAH WILL NEVER GIVE YOU THE POWER TO DO IT." ... (Sunni al-Sahih al-Muslim, Book 026, Number 5430)

Let us pay attention that the Prophet Muhammad (PBUH & HP) regarding whether that Jewess' poison was going to kill him, has been narrated to have said: "ALLAH WILL NEVER GIVE YOU THE POWER TO DO IT" This is the Prophet of Allah (PBUH & HP) speaking, he whom Allah SWT in regard to his statements has said:

*Qur'an 53:3 And he (the Prophet) does not speak of (his own) desire;
Qur'an 53:4 It is naught but revelation that is revealed.*

Let us look at another Sunni narration:

Muhammad ibn Amr said that a Jewess presented him (the Prophet) at Khaybar with a roasted sheep which she had poisoned. The Apostle of Allah ate of it and the people also ate. He (the Prophet) then said: TAKE AWAY YOUR HANDS (from the food), FOR IT HAS INFORMED ME THAT IT IS POISONED. Bishr ibn al-Bara' ibn Ma'rur al-Ansari died ... (the Sunni Sunan Abu Dawud, Book 39, number 4498)

Here let us firstly pay attention to the point that miraculously the food spoke to the Prophet of Allah: "IT HAS INFORMED ME THAT IT IS POISONED"; secondly while the poison was strong enough to kill that other person right away, but even if the Prophet ate of it as this narration states, it did not kill the Prophet (PBUH & HP); as indicated in the previous narration, Allah SWT did not allow it, and history confirms that the Prophet Mohammad (PBUH & HP) was alive some four years after the Khaybar poisoning incident.

It is noteworthy to mention that there have been some Sunni researchers themselves who have not accepted that the Khaybar poison killed the Prophet Mohammad (PBUH & HP); for instance:

"Yet the biographies of Muhammad are clear that he lived for many years after consuming the poison. The Prophet displayed tremendous energy after eating the poison, showing that the poison had no effect on him. The Prophet detected the poison whereas the companions failed to detect it." (Abdullah Smith)

It is also essential to realize that there are some Sunni Hadiths which say that the Prophet (PBUH & HP) did not eat the aforementioned poison at all and let the woman go:

Abu Dawud and Beyhaqi quoted from Abu Hurayra that he said: "A Jewish woman brought a poisoned lamb for the Prophet as a gift. He said to his companions: Hold on, this lamb is poisoned. Then the Prophet asked her: Why did you do this? She said: I thought if you are the Messenger of God He will warn you that this food is poisoned, and if you are a liar, then I will rescue the people from

you! The narrator said that The Prophet did not offend her. (al-Sirah al-Nabawiah, ibn Kathir, vol. 3, p. 396; History of Baghdad, vol. 7, p. 384)

Tabari has narrated: “Then the Messenger of Allah (PBUH) laughed and left her alone.” (Tahdhib al-Athar, Tabari, vol. 6, p. 381)

And also it is said: “That woman embraced Islam, so the Prophet left her alone.” (Mosnaf, Sanaani, vol. 11, p. 28; Sirah Ibn Kathir, vol. 3, P.398; and al-Asaabah fi Tamyiz al-Sahabah, ibn Hajar Asqalani, vol. 8, p. 155)

The Sunni al-Bukhari and al-Daarimi have quoted from Abu Hurayrah that he said: “When Khaybar was conquered, the Prophet (PBUH) was brought a roasted lamb as a gift that was poisoned. The Prophet said: Gather the Jews who are here. They were gathered together. The Prophet said to them: will you be honest if I ask a question? They said: Yes, O AbulQasem! The Prophet asked them who their fathers were, and They stated some names. The Prophet informed them that they had lied, and that their fathers were such and such. They said: you are right. The Prophet asked again: if I ask you a question, will you tell the truth? They said: Yes, O AbulQasem! And if we lie, you will know, as you did about our fathers. The Prophet asked: Who will be in the Fire? They said: We will be in the Fire and you will come behind us. The Messenger of Allah (PBUH) said: You will be in the Fire; by Allah, we will not come after you in the Fire. Then he said to them: Will you be truthful if I ask a question? They said: Yes. The Prophet asked: Did you poison this food? They said: Yes. Then he asked: What was your reason for this? They said: we wanted to rescue the people from you if you were a liar, and if you were a Prophet, then it would not hurt you.” (Sahih Bukhari, vol. 4, p. 66; Sunan al-Darimi, vol. 1, p. 33)

In any case ... whether the Prophet ate any poison at Khaybar or not ... even the Sunni history has indicated that the Prophet (PBUH & HP) was quite strong in the last years of his life in this world. As an example, it has not only been reported that he (PBUH & HP) fasted all the months of Ramadan in the last years of his life, but also he observed additional fasting ...

Here let us look at a Sunni narration in which it is stated that when the Prophet (PBUH & HP) conquered Mecca- an event which was after Khaybar- he (SAWA) was fasting. AbuBakr ibn Abd al-Rahman reported on the authority of a Companion of the Prophet: I saw the Prophet commanding the people while he was

traveling on the occasion of the conquest of Mecca not to observe fast. He said: Be strong for your enemy. The Apostle of Allah (pbuh) fasted himself. (Sunni Sunan Abu-Dawud, Book 13, Number 2358)

Ultimately ... before the Prophet Mohammad's (PBUH & HP) "Farewell Hajj" (Hajjat-Ol-Wedaa'), the angel Jabra'el (Gabriel) informed him that the end of his life in this world was drawing near; thus he (PBUH & HP)- according to the Sunnah of all previous Prophets (PBUT)- was commanded by Allah SWT to officially and publicly install Hazrat 'Ali (PBUH) as his Caliph and Successor after him (Qur'an 5:3 & 67, ...) in an unforgettable and undeniable event called "Ghadir". (Ehtejaaj of Shaikh Tabresi; ...) Please for more information in this regard refer to the E-book Ghadir: Declaration of the Truth, from creation to eternity, in this site: kindfather.com

Sunni documents such as al-Maghazi of Waqedi, vol. 1, p. 126, al-Tabaqat of ibn Sa'd, vol. 6, Sirah of ibn Hesham, ansab al-Ashraf, vol. 1, 'oyun al-Athar, vol. 2, and ..., verify that about 12 to 14 days after the Prophet's (SAWA) command to muslims to attack Shaam under the leadership of Osamah, the Prophet (SAWA) passed away ...

So: Let us keep in mind that Allah SWT after the Farewell Hajj through Revelation had confirmed that the life of the Prophet (SAWA) was in danger and that He SWT was going to protect him (SAWA) for the completion of the Religion at Ghadir, where Allah in the last part of the verse Qur'an 5:67 promised His Prophet to protect him (SAWA) for delivering the command in regard to 'Ali (SBUH) ... and let us remember that the Prophet (SAWA) gave the news to the people at the Farewell Hajj and at Ghadir that he (SAWWA) was not going to be alive for much longer ... at Ghadir, as commanded by Allah, the Prophet (SAWA) sought allegiance for Hazrat 'Ali (PBUH), placing him (PBUH), by Allah's command, above all men and women including AbuBakr, 'Umar, Aisha and Hafsa ... let us also not forget that the command for joining Osamah was shortly after Ghadir ... and let us never forget that AbuBakr and 'Umar, despite the Prophet's direct orders and insistence, disobeyed the Prophet (SAWA) and did not join Osamah and did not leave Medina ... and shortly after that the Prophet (SAWA) was no longer living on this earth ...

What exactly happened in the last few days of the Prophet's life ... may Allah hasten Imam Mahdi's (PBUH) Appearance so that every one may know the whole

truth, AAMEEN. But for now, placing the above Sunni narrations next to the following Sunni narrations and similar ones, are certainly thought-provoking:

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Martyrdom of the Prophet Muhammad (SAWA)

Part 2

Before presenting more Sunni narrations in this regard, let us think about the significance of the issue of the martyrdom of the Prophet Mohammad (SAWA) ... on the one hand, if the martyrdom of the most exalted and the most beloved creation of the One and Only Creator is proven that itself is the greatest injustice in the history of humankind and the gravest direct act against the Compassionate and Benevolent Allah and His Sovereignty, for, Allah SWT created Mohammad (SAWA) to be His chosen lord of His entire creation ... and on the other hand, in addition to other undeniable reasons and proofs, it proves once again the unrightfulness of the so called Sunni self-appointed caliphs thus the unrightfulness of the Sunni creed and whatever other creeds followed thenceforth ...

When the Rightful Allah-Appointed Infallible Imams (SBUT)- i.e. the True Successors of the very Last Prophet of Allah- and their teachings- being the True teachings of the Majid Qur'an and the Prophet Muhammad (SAWA), and thus the True and perfected teachings of all previous Prophets and their Allah-Appointed Successors (SBUT)- were forsaken, the door for Shaitan-tempted impostors and deviated interpretations of the Word and Will of Allah was again- as it was after previous Prophets- opened ... one of the first results was the production of the sunni false doctrine- which was a mixture of previous pagan and ... beliefs with some truth-resembled layers- ... and among later results of the forsakenness of the pure teachings of the AhlulBayt (SBUT) have been the production of more deceiving creeds, copying and expanding the thinking designs of pagan and deviated jewish and christian philosophers, and imaginations of pagan and deviated jewish and christian mystics , and eastern and western myths, and ...

Among such abominations has been Sufism, the root of irfan ... expanded by the likes of the sunni Muhyiddin ibn Arabi and Jalaluddin Rumi (Molavi); an abomination which later entered into some of the Shi'ah too ... similarities of the jewish kabbalah, christian Gnosticism and Islamic Sufism and irfan are alarming; for instance similarities of one of the most famous Jewish kabbalistic literature, the Zohar- which is said to be a product of medieval Spanish judaism, with its strong links to christian and islamic mysticism-, and ibn Arabi's writings such as the Futuhat are painfully eye-opening ...

More and more the so called scholars of jewish kabbala, christian mysticism and Gnosticism, and islamic Sufism and irfan, have been exploring the hidden

relationships between these innovations to the teachings of Prophets, these man-made, Shaitan-inspired schools of thoughts and imaginations:

“The endurance of the “Oriental” kabbalists, commemorating the names of the Almighty in Jerusalem, and thus reflecting the positive impact of the Islamic environment on Jewish believers, presents a uniquely fecund, but contemporary example of the hidden, vital relationship between Jewish Kabbalah and Islamic Sufism ... the common essence of Jewish Kabbalah, Islamic Sufism and Christian spirituality.” (Stephen Schwartz)

Rabbi Ariel Bension in “The Zohar in Moslem and Christian Spain” (1932, reprinted 2016) declares that Ibn Arabi and the author of Zohar share many conceptions about God ...:

“For while the authors of the Zohar knew the original Hebrew sources, they may have been intrigued by the distinctive Spanish garments in which **IBN ARABI** clothed the ideas **HE TOOK FROM THEM**. In Ibn Arabi's book, Al Futuhat, and in the Zohar, we get a grandiose picture of Paradise against a warm background of peculiarly Spanish fantasy. Thus, all that had gone into the making of traditional belief, all that had come down from generation to generation was put into the mystics' crucible and moulded into a creation ...”

In an introduction to Bension, Sir Denison Ross, then-director of the School of Oriental Studies at the University of London, credits Bension as "the first writer to deal with the influence on **JEWISH** mysticism of certain characteristics which underlie so much of the literature produced in Spain both by **CHRISTIANS** and **MUSLIMS**."

"It was no **COINCIDENCE** that the earliest Kabbalistic writings and the work of (**SUFI PHILOSOPHER**) Ibn Arabi appeared around the **same** time (late 12th-early 13th-centuries). Jewish refugees from Muslim Spain were breathing new life into the doctrines and imagery developed by the Sufis in Baghdad and later in Andalusia (Spain), **CREATING** the new system of mysticism known as the Kabbalah." (Michael McGaha, Medieval Encounters III, (1997), pg. 57.)

Joseph Jacobs and Isaac Broydé in an article under ZOHAR in JewishEncyclopedia.com state that “As far as is known, the Vedanta school of the Hindu philosophers found nowhere, outside of its place of origin, so many admirers as in Persia in the eighth century. Under its influence the Mohammedans

of Persia founded many mystic sects, among them being that of the Sufis, who for many centuries were very numerous. This mystic movement did not fail to exercise an influence upon the Persian Jews, and there arose among them various sects, such as the 'Isawites, the Yudghanites, etc., the tenets of which, so far as can be ascertained from the scanty information concerning them that is available, bore more or less the stamp of the Vedanta philosophy. Thus the Yudghanites abstained from meat, led ascetic lives, set aside the literal meaning of the Torah for a supposed mystic interpretation, and believed in metempsychosis, etc. All these sects had their sacred writings, which they kept secret; and these writings probably formed the nucleus of the Zohar, which is a mystic commentary on the Pentateuch, as the upanishads are the mystic interpretation of the Vedas and other Brahmanic scriptures. In its peregrinations from Persia to Spain the Zohar probably received many additions and interpolations, among which may have been the various names of the Tannaim and Amoraim, as well as the allusions to historical events.”

“... in the “Golden Words of a Sufi Sheikh”, Sufism appears as a Gnostic **CHAMELEON** always nodding its head. Gnostic thoughts had been rejected by Christianity, found a new host and became its spiritual brain, the muscle and sinew. First by oral tradition, later in writings ... the meaning of the word [sufi] has been often connected with the word “wool” (suf), from which are made the clothing for ascetics. Sufism embodies so the essence of the Cabbala as well as those of the Christian Gnostics ... **HOW TO UNITE WITH GOD** ... Figures like **RUMI [Molavi]** have become well published. Based rather on poetry than history ... Sufism has come to mean a wide range of beliefs that center on the quest for personal enlightenment in the union with God. Sufis are sometimes described as the mystics of Islam, but Sufism fits awkwardly in the categories of religions. A **CORNERSTONE** of mysticism is that true **KNOWLEDGE OF GOD** is achieved **DIRECTLY** and not through an intermediary like a **PROPHET** ... Arguably Sufis can be seen as one strain of the Gnostic syncretic virus which, after it was stamped out within Christianity, **TOOK OVER** successfully the rising Islam as external host for mutual benefit ... whereas Sufi used the spread of Islam taking over the East and almost half of Europe as **VEHICLE AND PROTECTIVE SHELL** ... The Sufi work is foremost the quest for gnosis (ma'rifah) – the state of opening or illumination in **UNION WITH GOD** ... While Sufi teachings have been influenced by various religions, their practices also bear close similarities to those of **HINDUISM** and other mystical religions of the East. The Sufi orders are led by shaikhs, who play the same role as Hindu gurus ... As Islam prevailed, the secret Christian **HERESY** of gnosticism survived within Islam ...” (Carl G. Jung)

Western Sufism: From the Abbasids to the New Age, by Mark Sedgwick:
“Western Sufism 22 i biographer Porphyry, Plotinus achieved homoiosis four times.²⁴ Homoiosis is the objective of Plotinus's teaching (as it was the objective of Plato), and thus of the Neoplatonic system, and thus of mystics from Ibn Arabi to John G. Bennett. It is, or can be taken as, what is known as the mystical experience.”

The first person in Islam who called himself sufi was Abu Haashem Kufi in the 2ND CENTURY A.H. In Taraa’eq al-Haqaa’eq Abu Haashem is referred to as the founder of Sufism.

The first Khaaneqaah (sufi monastery) ever built in Islamic territory was by a CHRISTIAN governor in Shaam (Syria ...). (Nafahaat al-Ons, Jaami)

firstly, it is important to mention that we absolutely do not confirm the intentions and goals of above writers and likes of them; but the vital point to pay careful attention is that in general mysticism, or any other name and outer cover which have ever been used for this system of belief such as hinduism or buddhism or kabbalah or gnosticism or pluralism or universalism or charismatic isms or sufism or irfan or ..., is basically a system of belief that while it, as a protective shield, has originally been pretending to use certain selected teachings of God, Prophets and ... within and based on different cultures, but it has been misinterpreting them to fit their purpose of, implicitly and explicitly, propagating that every one- being an image of God, being a part of God reuniting with Him, and ...- should gain the knowledge and secrets himself directly and not through learning and absolutely obeying commands, teachings and interpretations of Prophets, for, one can receive revelations just like or even better than Prophets; i.e. this system of belief some times explicitly, and other times implicitly- by presenting ideas different from Prophets’ teachings- while maintaining pretended humility toward Prophets, practically rejects the UNIQUE and exalted and “chosen by God” position of Prophets as Infallible individuals, uniquely possessing God-Bestowed Knowledge who are to teach humankind, rather this system in essence teaches that all humans can gain secrets and gnosis surpassing and even contradicting any previously revealed knowledge ...

The god and prophets which such systems refer too are not the True God and Prophets, rather their god and prophets are Shaitan-inspired mental idols and figment of imaginations of these mystics which have the same names as the True

God and Prophets ... we cordially invite readers to refer to the article “The real ‘Eesa -Jesus- (PBUH), or a figment of imagination called jesus?!” in this site: kindfather.com

The result, as seen, has become that the aim of life in these mystic systems is polytheistically ROBOOBIYAT, i.e. REACHING AND UNITING WITH GOD which means TO BECOME ONE WITH GOD, THE CREATOR, in direct contrast with the aim of creation expressed by God, and that is ‘OBOODIYAT, i.e. REALIZING THAT THERE IS ABSOLUTELY NO DEITY BUT ALLAH AND THAT EVERY THING ELSE IS HIS CREATION AND EVERY THING ANY ONE HAS IS HIS AND HE BESTOWS TO CREATIONS BY HIS GRACE AND HE CAN TAKE IT AWAY IF HE SO benevolently WILLS ... realization of the fact that creations owe absolutely everything to the Munificent and Merciful Allah is the achievement of honest and sincere humbleness before the All-Loving Almighty Creator and purification from arrogance, and thus achievement of dignified ‘Oboodiyat:

Qur’an 51:56 And I (God) have not created the jinn-kind and the mankind except that (leYa’bodoon) they should serve and obey Me.

Please also refer to the article “Aim of creation” in this site: kindfather.com

Therefore God- whom no thing is like unto Him (Qur’an 42:11)- has created humankind and jinn-kind so that they may with their free will realize that there is no deity but Allah Who is unlike to any thing whatsoever, and that power and knowledge of CREATIONS are from THE CREATOR, to guide them to become ‘abds عبد and to also test them in this path ...; this is exactly where Shaitan fell, he refused to obey God while he was pretending to worship God ... Shaitan has created such systems of belief so that humankind may also fall and thus soon join him in Hell ...

In essence, in mystic systems of belief tawhid or oneness of god means there is no being but God! Thus everything whatsoever, humans and insects and excrement and ... are the same being as God ...

Therefore the gist of the meaning of tawhid in mystic beliefs, wrapped in colorful and twisted statements and justifications, is: THERE IS NO BEING BUT GOD ... I.E. UNITY OF BEING ...

Whereas the meaning of Tawhid in teachings of God and Prophets is: THERE IS NO DEITY BUT GOD ... I.E. UNITY OF GOD

UNITY OF BEING (God and every thing else are one unique and common being ...) versus UNITY OF GOD (There is only One God, unsimilar and incomparable to His creations, every thing else are His creations which have not been with or a part of God in any form whatsoever eternally with no beginning, and nothing have been issued from within the Dhaat ذات (Essence ...) of God; thus the being of creations is not the same as God ... SOBHAANALLAH ...)

Shaitan has designed a malevolent plan to confront Tawhid which is the foundation of the Religion of God, the everlasting foundation of pure life ... to achieve this plan he has been trying to erect false religions, sometimes seemingly soft and mystic, sometimes harsh and fanatic, to confront the one and only Religion of Allah ... to achieve this plan he has been trying to eliminate Infallible Prophets and their God-Chosen Successors and distort their Pure Divine teachings ... to achieve this plan he has been trying to conceal the Allah-Bestowed Wilayat and Lordship of Hazrat Mohammad and the AhlulBayt (SBUT) as the supreme and unique possessors and protectors of the Truth ...

For an analysis of the plan of the very learned Shaitan- who used to stand with angels- to oppose the Divine Plan and Tradition, thru inspiring and infusing into minds what he wishes and making them believe that they are being inspired by God, and thereby misguiding creations ... please refer to the E-book “Dajjaal ... Antichrist” in this site: kindfather.com

NEVER, in the teachings of Hazrat Mohammad (SAWA), and the teachings of his Allah-Chosen Successors, the protectors and propagators of his (SAWA) Allah-Revealed Pure teachings, the AhlulBayt (SBUT), they claimed to have reached Allah and become one with Him- SOBHAANALLAH- rather they always asserted to be ‘abds i.e. servants of Allah ...

Let us get to know the aforementioned “Spanish” Muhyiddin ibn ‘Arabi who is known as the greatest Sufi Master, a little better; he is sadly so praised by some muslims, sunni and shi’ah, as a great muslim; but he is also being praised by many mystics in the east and west of the world. Many in the west consider ibn ‘Arabi- who, they confess, was effected by hinduism, judaism, christianity, islam, greek philosophy and ..., a great western thinker:

Stephen Hirtenstein the editor of the Muhyiddin Ibn 'Arabi Society Journal, after presenting the following poem[*] from ibn 'Arabi, then states:

block quote

O Marvel! a garden amidst the flames.

My heart has become capable of every form:

it is a pasture for gazelles and a convent for Christian monks,

and a temple for idols and the pilgrim's Kaaba,

and the tables of the Torah and the book of the Quran.

I follow the religion of Love: whatever way Love's camels take,
that is my religion and my faith.

'Tarjuman al-Ashwaq'. Theosophical Publishing House, 1911. Poem XI.

block quote end

“Muhammed Ibn 'Ali Ibn 'Arabi was born in Murcia in southern Spain in 1165 AD (560AH), at the time of the flowering of the Hispano-Arab culture. Since the invasion of the Iberian peninsula by the [muslim] Moors in 711 AD, the southern half of Spain had been 'arabised' under Islamic rule, and Arabic became the common language of all educated people. Here in 'al-Andalus' the three major traditions of Judaism, Christianity and Islam flourished side by side ... a world where the great classics of Greek literature, especially Aristotle and Plato, were translated (first into Arabic and then into Latin) and studied alongside the spiritual teachings of the three Abrahamic religions. Ibn 'Arabi grew up in an atmosphere steeped in the most important ideas - scientific, religious and philosophical - of his day ... this was an essential ingredient in the formation of one of the most brilliant minds in the Western world. As the poem above demonstrates ... Although many writers have characterised him as a great Sufi teacher firmly rooted in the Islamic world, it would be wrong to limit his appeal to a muslim audience ... Naturally he expresses himself within the cultural context he knew ...”

[* It is vital to, as repeated and proven over and over in this site, always keep in mind that what is known as Judaism and christianity and ... in the world today- as the result of Shaitan's hard work and his followers' zealousness- are far from the Pure teachings of True Prophets (SBUT) ...]

And the following is a statement from ibn 'Arabi which expresses the gist of his mystic belief:

“For the verifiers it has been established that there is nothing in Being but God.”
Futuhah II. 69. Trans. W. Chittick.

I.E. EVERY THING THAT EXISTS IS GOD!!!

And here are a few statements from the Munajaat of Hazrat ‘Ali, the one and only AmirulMo’menin (SBUH) in the Masjid of Kufah which are based on Verses of Qur’an and absolutely against any kind of unity between human and God:

O Allah, I ask You for protection on the Day when property will not avail, nor sons, except he who comes with a Saleem heart (free from evil ...); And I ask You for protection on the Day when the unjust one will bite his hands saying: O would that I had taken a path with the Messenger ... And I ask You for protection on the Day when the unjust shall not benefit from their excuse and for them is curse and for them is the evil abode; And I ask You for protection on the Day when no person shall control anything for (another) self and the command on that Day shall be entirely Allah's ... And I ask You for protection on the day when the guilty will wish to redeem himself from the chastisement of that day by (sacrificing) his children, and the near of kin who gave him shelter and all those that are in the earth (wising) that this might deliver him, NAY, BY NO MEANS! Surely it is a flaming FIRE ... My Lord, O my Lord, You are the Lord and Master and I am the Slave, and who else can be merciful to the slave except the Master? My Lord, O my Lord, You are the Owner and I am the one owned by You, and who else can be merciful to the owned except the owner? My Lord, O my Lord, You are the Undefeated Mighty and I am the low and defeated, and who else can be merciful to the low except the Mighty? My Lord, O my Lord, You are the Creator and I am the created, and who else can be merciful to the created except the Creator? ... My Lord, O my Lord, You are the Powerful and I am the weak, and who else can be merciful to the weak except the Powerful? ... My Lord, O my Lord, You are the Bestower and I am the beggar, and who else can be merciful to the beggar except the Bestower? My Lord, O my Lord, You are the Living and I am the dead, and who else can be merciful to the dead except the Living? My Lord, O my Lord, You are the Eternal and I am the transient, and who else can be merciful to the transient except the Eternal? ...

The Prophet Muhammad and the AhlulBayt (SBUT) have strongly denounced the sufi; as a sample the Prophet (SAWA) in a Hadith has asserted that the Hour would not occur upon his Ummah until there would rise a group in his Ummah, their

name would be al-sufi who would not be from the Prophet and they would go astray even more so than the disbelievers and that their abode would be the Fire ... (Safinah al-Bihar, Mohaddeth al-Qommi, vol. 2, p. 58, Faraahaani Publications; sharh of Nahj al-Balaaghah, 'Allaamah Khoyee, vol. 14, p. 3 in the new edition; ...)

And as a sample saying from the AhlulBayt (SBUT), Imam Sadiq (SBUH) has regarded the sufi as the enemies of the AhlulBayt, even those who would claim to love the AhlulBayt and yet incline toward the sufi and justify their sayings; the Imam (SBUH) asserted that they would not be of them and that they (SBUT) dislike them, and that any one refuting them would be like those accompanying the Prophet in Jihad against disbelievers ... (Safinah al-Bihar, vol. 2, p. 57, Faraahaani Publications; Menhaaj al-Baraa'ah, 'Allaamah Khoyee, vol. 6, p. 304; ...)

It is also noteworthy to mention that the genuine Shi'ah scholars and Foqaha (jurisprudents) have always denounced ibn 'Arabi; as a sample, the well-known Shaikh Hurr al-'Aameli the compiler of the renowned Wasaa'el al-Shi'ah has considered the position of ibn 'Arabi as way more objectionable and offensive than that of al-Ghazali, then he has listed some of ibn Arabi's offensive claims, among which are ibn Arabi's detailed claim- in his book al-Futuhah- of being taken to heavens 9 times, and meeting and surpassing Prophets in different skies, and above all of them seeing AbuBakr on the 'Arsh (Throne ...) of God, and also claiming superiority over Hadrat Mohammad (SAWA); another offensive claim that the Shaikh has mentioned is ibn Arabi's claim of Wilayat, and his claim that Wilayat had come to an end with him; according to the commentator of Fusus al-Hekam Wilayat was given to ibn Arabi after he practiced seclusion and abstinence from food for 9 months; the Shaikh has also accused him of fabricating and faking unbelievable hadiths in Futuhah; the Shaikh has also mentioned that ibn Arabi claimed that God made the Shi'ah to appear as pigs in view of the man of insight; The Shaikh has also mentioned that in view of ibn Arabi Mo'awiyah, Yazid and ... possessed depth of caliphate; and ...

Ayatullah Sayyid Hasan Sadr in his Takmelah Amal al-Aamal pp. 183, 184 specifically states that only the sufi such as ibn 'Arabi, Hallaaj, 'Attaar and ... believe in unity of being and no true Shi'ah scholar can believe in unity of being ...

It is noteworthy to mention that Mulla Sadra has completely copied the concept of the 'Wahdat al-Wujud' and 'Wahdat al-Mawjud' or 'unity of being' of ibn 'Arabi

and many more of his concepts in his Hikmat al-muta'aliya fi-l-asfar al-'aqliyya al-arba'a known as Asfar ...

It is also important to ponder about an inevitable consequence of the belief of being one with god and thus being 'know-it-all' by all humans ... then every one does as he/she wishes ... and that is what is being experienced in the world today ... and that is what Shaitan has been after ... he does not wish the True God to be obeyed and worshipped ...

Here it is vital to remember that in authentic books such as the Usul Kafi and ... it is narrated that Imam Saadeq (SBUH) has asserted that the killing of Prophets was also the misusing and changing of their teachings; with this definition without any shadow of a doubt the Prophet Mohammad (SAWA)- the last and most perfect Prophet of Allah who corrected all previous distortions- was martyred ...

Now that the savage martyrdom of his Pure teachings has been established let us continue exploring the physical martyrdom of the Prophet Mohammad (SAWA) ...

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Martyrdom of the Prophet

Part 3

Let us now read carefully the following Sunni narrations:

‘Aayeshah (Aisha) daughter of AbuBakr said that they had inserted a certain drug in the Prophet's mouth while the Prophet was waving to them and telling them not to insert the drug; Aayeshah apparently told others in the house not to pay attention to what the Prophet was requesting. Then the Prophet said: did I not forbid you from inserting drugs in my mouth? Then the Prophet ordered everyone there, except his uncle Abbaas who was not there when the women were giving him the drug, to take the drug themselves in front of him. (Sunni al-Sahih of al-Bukhari, vol. 7, book 71, p. 17 & vol. 8, p. 40; al-Sahih of al-Moslem, vol. 7, p. 24 & 194; Taarikh Tabari, vol. 2, p. 438)

Surely the Prophet of Allah (PBUH & HP), possessing Allah-Bestowed Knowledge, knew some thing that he had ordered them not to give him the so called drug, and then he (PBUH & HP) commanded them to take the drug themselves in front of him while excluding his uncle; a Prophetic command which has not been reported that they obeyed. This was not the first time that Aayeshah and Hafсах were disobeying the Prophet of Allah; another instant of their disobedience was revealed to the Prophet of Allah as reported in Qur'an 66:3-5:

Qur'an 66:3 And when the prophet secretly communicated a piece of information to one of his wives, but when she informed (another) of it and Allah made it known to him, he made a part known and avoided (to confront her regarding) a part; and when he informed her of it, she said: Who has informed you of this? He said: The All-Knowing, the Aware (of all things), has informed me.

Qur'an 66:4 If you two repent to Allah, indeed the hearts of you two have deviated, and if you two cooperate against him, then indeed Allah is his protector, and Jibreil and ‘the righteous among the believers’ and , afterward, the angels are (his) backing.

Qur'an 66:5 If he divorced you , it is hoped that his Lord would substitute for him wives better than you, submitting Muslims, believing, devoutly obedient, repentant, worshipping, and fasting(-ones), widows and virgins.

Even Sunni documents such as Kanz al Ummal, vol. 6 p. 294 and Ibn Sa'd's Tabaqat, vol.8, p. 115 verify that the two wives mentioned in these verses were indeed Hafsa daughter of 'Umar and 'Aayeshah daughter of AbuBakr.

Also Sunni documents such as Tafsir Durr al Manthur by Jalal al Din al Suyuti confirm that 'Salihul muminin', meaning 'the righteous among the believers' refers specifically to Hadrat 'Ali (SBUH).

Then in verses 9 & 10 of the same Surah Allah SWT states:

Qur'an 66:9 O Prophet! strive hard against the unbelievers and the hypocrites, and be hard against them; and their abode is hell; and evil is the resort.

Qur'an 66:10 Allah sets forth an example to those who disbelieve the wife of Nooh (Noah) and the wife of Loot (Lot): they were both under two of Our righteous servants, but they acted treacherously towards them so they availed them naught against Allah, and it was said: Enter both the fire with those who enter.

Anyhow ... they repeatedly disobeyed the commands of he whose obedience has been ordained by Allah, and his disobedience is tantamount to disbelieving (Qur'an 3:31 & 32, 4:59, ...). We invite you to read the articles: "Wives of the Prophets" and "Noah Ark 3" in this site [kindfather.com](http://www.kindfather.com)

As previously said, AbuBakr and 'Umar, fathers of 'Aayeshah and Hafsa, were also in the habit of disobeying the commands of the Prophet of Allah; for instance, in addition to the aforementioned case where they refused to leave Medina under the command of Osamah, later 'Umar on the last Thursday of the Prophet's (SAWA) life, denied another one of the Prophet's last wishes; this event is narrated in many Sunni-considered authentic sources and is known as the Hadith of the pen and paper among the Sunni:

Narrated Ibn 'Abbas:

When Allah's Apostle was on his death-bed and in the house there were some people among whom was 'Umar bin Al-Khattab, the Prophet said, "Come, let me write for you a statement after which you will not go astray." 'Umar said, "The Prophet is seriously ill and you have the Qur'an; so the Book of Allah is enough for us." The people present in the house differed and quarreled. Some said "Go near so that the Prophet may write for you a statement after which you will not go astray," while the others said as Umar said. When they caused a hue and cry before the

Prophet, Allah's Apostle said, "Go away!" Narrated 'Ubaidullah: Ibn 'Abbas used to say, "It was very unfortunate that Allah's Apostle was prevented from writing that statement for them because of their disagreement and noise."

(Sunni Muhammad al-Bukhari, Sahih al-Bukhari 7:70:573)

In this version of the Sunni narration, Umar's statement "إن الرجل ليهجر" "Enna al-Rajul laYahjur" has been translated to English as: "The Prophet is seriously ill", which absolutely is not the translation of the Arabic statement.

Literal translation of the word "yahjur" is "talking nonsense" (Hans Wehr dictionary, meaning of h-j-r); so the correct translation of Umar's statement is: "Surely the man is talking nonsense"!!!

Undoubtedly Ibn al-Khattab spoke about the most beloved by Allah, Hadrat Muhammad (SAWA), in an irreverent manner ... "Surely the man is talking nonsense" "Surely the man is delirious" (yahjur) ...

Not only the statement "Enna al-Rajul laYahjur" itself in Arabic is definitely a form of insult and show of disrespect, but also the statement is said in regard to the number one creation of Allah, regarding whom Allah SWT has said: "*Your Saaheb (lord, companion ...) (the Prophet SAWA) does not err, nor does he go astray; and he (the Prophet) does not speak of (his own) desire; it is naught but revelation that is revealed.*" (Qur'an 53:2-4); and "*whatever the Messenger gives you, take it, and from whatever he forbids you, keep back, and be careful of (your duty to) Allah; surely Allah is severe in retribution (for evil).*" (Qur'an 59:7) ...

In another version of this sunni narration, narrated in another Sunni-respected document, the Sahih of Muslim Book of Bequests (Kitab al-Wasiyyah), the narrator Sa'id ibn Jubair reported from ibn Abbas and has said that ibn Abbas said: Thursday, and what a Thursday! Then tears began to flow until the narrator saw them on his cheeks as if they were the strings of pearls ... and the translation appears as: "Allah's Messenger is in the state of unconsciousness"; obviously, the Prophet (SAWA) was not unconscious since he was speaking!!!

This event is not only narrated more than once in Bukhari's and Muslim's books but also many more sunni documents such as Mosnad of Ahmad ibn Hanbal, Sunan Beyhaqqi, Tabaqaat of ibn Sa'd and ... have narrated this event from different narrators ...

This event which is reported to have happened on the last Thursday of the Prophet's (SAWA) life is referred by Some of the Shia as "The Calamity of Thursday" (Arabic Raziyat Yawm al-Khamis).

As observed, Sunni documents confirm that Hadrat Muhammad's (SAWA) own words were that if they followed what he wished to write down, no one would go astray, hence undoubtedly it was a matter of grave importance; also such a guiding and benevolent words can not be issued from a delirious or an unconscious person. Let us never forget that these were the words of the most exalted and Infallible Messenger of Allah, the words of the most loving and benevolent Divine leader worried for his Ummah, the words of the kindest father ...

It is also noteworthy to mention that the Sunni ibn Abi al-Hadid in his Sharh of Nahj al-Balaghah vol. 12 pp. 20, 21 reported a conversation between Umar and ibn Abbas in which 'Umar told ibn Abbas that on that Thursday the Prophet wanted to write Ali's name as his Successor but he (Umar) out of benevolence for Islam and for protecting Islam prevented it!!!

AAAAAHHHHH! Umar was benevolent for Islam and the Allah-Chosen Prophet was not benevolent; thus Allah was not benevolent!!!

Ironically, according to the sunni themselves, both their self-appointed caliphs AbuBakr and 'Umar, were able and allowed to implement their wills despite being in pain ... AbuBakr had fainted during dictating his will (Sunni Tabari, Tarikh al-Umam wa al-Muluk, vol. 3, p. 429; ...); and Umar ibn Khattab had multiple stab wounds when he appointed the so-called Shora (Sunni Soyooti, Tarikh al-Kholafa, pp. 129-137; Tarikh al-Ya'qoobi, vol. 2, p. 160; ...) ... yet both considered it necessary to give details regarding their successor ... yet no one said that they were delirious or unconscious!!!

So ... according to sunni documents, AbuBakr, 'Omar and their daughters were in the habit of disobeying the Prophet Mohammad during his (SAWA) life and afterwards ...

Let us continue with reports regarding the death of the Prophet (SAWA):

In vol. 2 p. 235 of al-Tabaqat al-Kobra of the Sunni ibn Sa'd is stated that the Prophet (SAWA) passed out and regained consciousness and the women fed him drug while he was fasting ...

In vol. 1 p. 66 of the Tib al-Nabawi of the Sunni ibn Jawzi is stated that they fed him (SAWA) the drug while he (SAWA) was unconscious, and he (SAWA) then gained consciousness and asked who had done that to him, then he (SAWA), while pointing toward Habashah, said this was the work of the women from Habashah.

This fact that the Prophet (SAWA), after being force-fed the so called drug, pointed toward Habashah and said that it was the work of the women from Habashah is also mentioned in Aqrab Al Mawarid by Al Shartuni vol. 2 p. 886.

In another narration in Tabaqat of ibn Sa'd vol. 2 p. 203 it is stated that after the Prophet (SAWA) was fed the drug he (SAWA) looked at Aisha and told her: Woe unto you.

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Martyrdom of the Prophet Mohammad (SAWA)

Part 4

So ... according to sunni documents certain women force-fed the Prophet (SAWA) some thing ... and the Prophet (SAWA) while pointing toward Habashah, said this was the work of the women from Habashah ... and after the Prophet (SAWA) was force-fed he (SAWA) looked at Aisha and told her: Woe unto you ...

Now let us explore Sunni documents to see where AbuBakr and thus his daughter ‘Aayisha (Aisha), and ‘Umar and thus his daughter Hafsa were actually from:

The Sunni historian ibn Athir Jazari in the book Usd al-Ghabah in regard to AbuBakr has written:

And his mother was Umm al-Khair Salma daughter of Sakhar son of ‘Aamir son of Ka’b son of Sa’d son of Taym ibn Murrah, and she was the daughter of the uncle of Abi Quhafa, and it has been said that her name was: Laili daughter of Sakhar son of ‘Aamir, Muhammad son of Sa’d has said this. Others have said that her name was Salma daughter of Sakhar son of ‘Aamir son of ‘Amr son of Ka’b son of Sa’d son of Taym, but this has no value for she would have been the daughter of the brother of Abi Quhafa, and among Arabs it was not customary to marry the daughter of their brothers. So the first opinion is more proper. Also there have been differences regarding AbuBakr’s name, some have said his name was ‘Abd al-Ka’ba then the Rasul of Allah (PBUH) named him Abdullah, some have said his family named him Abdullah, he has also been called ‘atiq.

(Usd al-Ghabah fi Ma’rifah al-Sahaba, vol. 3, p. 315, tahqiq: ‘Adil Ahmad al-Rifa’i, publisher: Dar Ihya al-Turath al-Arabi Beirut Lebanon, al-Tab’a al-Oula (first edition) 1417 AH, 1996 CE)

The point to pay attention is that ibn Athir has said that some scholars have reported that AbuBakr’s mother was his own cousin, i.e. AbuBakr’s mother was the daughter of the brother of AbuBakr’s father. Ibn Athir’s reason to reject this report of their own scholars is that such an act was not accustomed among ‘Arabs.

Truly such an act and many other acts have never been customary among honorable families and individuals, ‘Arabs or non-‘Arabs ... honor, decency and dignity are not based on race, color and ... as the magnificent Qur’an states Allah has created different peoples that they may know one another, and the most

honorable peoples in the sight of Allah are those who guard the most, against evil (49:13).

Here, let us present a thought-provoking question ... were the horrible things done to Hazrat Muhammad, to Hazrat 'Ali, to Hazrat Zahra, to Imam Hasan, to Imam Hosain and ..., (SBUT) by Arabs, customary among Arabs?!!!

Any how ... let us look at a few more sunni scholar reports regarding AbuBakr's mother and father:

AbuBakr's mother was Umm al-Khair, Salma daughter of Sakhar son of 'Aamir son of 'Amr son of Ka'b son of Sa'd son of Taym ibn Murrah ...

Abdullah (AbuBakr) was son of Uthman son of 'Aamir son of 'Amr son of Ka'b son of Sa'd son of Taym ...

(Majma' al-Zawa'id al-Heysami, vol. 9, p. 40, Dar al-Kutub al-'Ilmiya, 'Umdah al-Qari fi Sharh Sahih al-Bukhari, al-'Ayni, vol. 15, p. 280, Dar Ihya al-Turath al-Arabi, al-Mu'jam al-Kabir al-Tabarani, vol. 1, pp. 51, 52, Dar Ihya al-Turath al-Arabi, al-Mu'jam al-Kabir al-Tabarani, vol. 9, p. 40, Dar Ihya al-Turath al-Arabi, Tafsir al-Qurtubi, vol. 16, pp. 194, 195, Dar Ihya al-Turath al-Arabi, al-Tabaqat al-Kubra, Muhammad son of Sa'd, vol. 3, p. 169, Dar Sadir, Tarikh Madinah Damishq, ibn 'Asakir, vol. 30, p. 14, Dar al-Fikr, Usd al-Ghabah, ibn al-Athir, vol. 3, p. 205, Dar al-Kitab al-Arabi)

In vol. 10, p. 11 of Majma' al-Zawa'id al-Heysami, and al-Mu'jam al-Kabir al-Tabarani, vol. 9, p. 40, and ... the narrator of this Hadith is said to be 'Aayisha daughter of AbuBakr.

The sunni al-Tabarani reports in another narration that the name of AbuBakr was Abdullah son of Uthman son of 'Aamir son of 'Amr, and that he was present in the battle of Badr with the Rasool of Allah, and that his mother was Salma daughter of Sakhar son of 'Aamir son of 'Amr.

In the end of the narration it is stated:

رواه الطبرانی و إسناده حسن

Meaning: this is narrated by Tabarani and its chain of narrators is considered by sunni scholars to be from the category of “Hasan” (Good), a sunni Hadith category which is highly trusted by the sunni scholars.

(al-Mu’jam al-Kabir, vol. 1, p. 51, tahqiq: Hamdi ibn AbdulMajid al-Salafi, publisher: Maktaba al-Zahra, al-Musil, al-tab’a al-thaniya (2nd edition) 1404 AH, 1983 CE, Majma’ al-Zawa’id wa manba’ al-fawa’id, vol. 9, p. 40, publisher: Dar al-Kitab al-‘Arabi, Cairo, 1407 AH)

So all these sunni scholars and more ..., who are highly respected by the sunni, report that AbuBakr’s mother was the daughter of the brother of AbuBakr’s father ...

Allah knows best ...

Now let us look at a few more sunni hadiths:

Abu Quhafa, AbuBakr’s father, and his sons were of the slaves of Abdullah bin Jada’an and their origin was from Habashah, and when AbuBakr was freed from slavery, he was named ‘Atiq.

(al-Tabaqat, vol. 3, p. 17)

Abdullah bin Jada’an was the owner of the largest center for producing children. He owned tens of female slaves whom he used to present to men to become pregnant from, then he used to sell the children to the fathers or to others.

(mukhtasar Tarikh Damishq, ibn Manzoor, vol. 5, p. 254, al-Ma’arif, ibn Qutaybah, p. 576, Muruj al-dhahab, ibn Mas’udi al-Shafi’i, vol. 2, p. 282)

Ibn Mas’udi al-Shafi’i, a Muslim historian in Muruj al-Dhahab vol. 2, p. 249 has reported that AbuBakr was a tall man with black complexion.

Of course as mentioned before, honor, decency and dignity are not based on race, color and ... Bilal one of the most beloved and honored companions of the Prophet Mohammad (SAWA) was Habashi ... here we are only trying to establish the origin of AbuBakr and thus his daughter ‘Aayisha (Aisha) ...

It is also noteworthy to mention that according to the Webster's unabridged dictionary the name "Aisha" is from a Swahili word. And based on the same source, Swahili is referred to Bantu people of Zanzibar and the neighboring coast of Africa. The Bantu people, according to Webster, are the Negroid peoples in central and southern Africa. And the Negroids are the peoples traditionally classified as the Negro race. And the Negro race, the dictionary clarifies, is one of the traditional racial divisions of humankind, generally marked by brown to black skin pigmentation, dark eyes, and woolly or crisp hair and including esp. the indigenous peoples of Africa south of the Sahara.

Also ... Habashah was an ancient region in Africa, situated in modern-day Eritrea and Ethiopia (Abyssinia).

In addition ... as we, in **The article: the Najran Pact**, Mobaahelah (Mubahilah), Part 3 (also in the E-book with the same name) in this site: kindfather.com, have established the origin of Umayya, similarly here it is noteworthy to mention that according to the customs among the preIslam Arabs, many times slaves were adopted by their owners and consequently their owners were called as their fathers. I.e. in the same manner which Umayya the Roman slave of 'Abd Shams whom he freed and adopted, and was thus being called Umayya son of 'Abd Shams, the aforementioned sunni hadiths present the strong possibility that AbuBakr was also a freed Habashi slave who was later attributed to his owner and was thus considered as descendants of Taym, i.e. of the Banu Taym clan of Quraysh ...

It is also noteworthy to mention that this custom was later abrogated by Islam; when the verses 4 & 5 of Surah Ahzab (33) were revealed, from then on calling adopted children by the names of those who adopted them was prohibited:

Qur'an 33:4 ... Nor has He made those whom you assert to be your sons your real sons; these are the words of your mouths; and Allah speaks the truth and He guides to the Path. Qur'an 33:5 Call them by (the names of) their fathers ...

So ... based on these sunni documents, it seems that AbuBakr and thus Aisha were originally from Habashah ... if this is so, this would mean that Aisha was indeed one of the women from Habashah who force-fed the Prophet (SAWA), and thus the Prophet (SAWA) told her: Woe unto you ...

If this is so, this would also mean that the claim that AbuBakr was from the clan of **Banu Taym from the ‘Arab tribe of Quraysh can seriously go under question ...**

If this is so, this would mean that the non-Quraishi AbuBakr could not become a successor of the Prophet (SAWA), for, according to sunni documents there were to be twelve Caliphs after the Prophet (SAWA), and all of them were to be from Quraish ...

Here is a sample sunni Hadith:

Narrated Jabir bin Samura: I heard Muhammad saying, "The (Islamic) religion will continue until the Hour (day of resurrection), having twelve caliphs for you, all of them will be from Quraysh."

(Sahih Muslim: Book 020: Number 4477, 4478, 4480, 4481, 4482, 4483)

For many more sunni Hadiths in this regard, including Hadiths specifying the clan of Banu Hashim of the Quraish tribe, please refer to chapter 6 of the E-book “Names and characteristics of Mohammad, ‘Ali, ... and Mahdi (SBUT) in Jewish, Christian and Islamic documents” in this site: kindfather.com

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Martyrdom of the Prophet Mohammad (SAWA)

Part 5

In order to continue establishing the issue of the martyrdom of Hadrat Muhammad (SAWA), let us now explore where 'Umar and thus his daughter Hafsa were actually from ...

It is generally said that 'Umar was the son of Khattaab son of Nufayl from the Quraysh tribe. But again, as the previously mentioned cases of Umayya's and AbuBakr's families, Umar's family was not a genuine Qurayshi family too.

It is also vital to keep in mind that not even all who were said to be a Qurayshi were monotheists or even necessarily decent people, let alone those who were attributed to Quraysh through for instance adoption of freed slaves. Rather it was only certain children of the Prophet Ismael down to Hashim, reaching the Prophet Muhammad and Amir al-Mo'menin and then to the other eleven Imams (SBUT) who hold Allah Bestowed special status.

The sunni have reported that the Prophet (SAWA)- while dividing the portion of Dhawil Qurba, i.e. his close relatives- excluded the children of 'Abd Shams, bani Umayya and children of Nawfal. (sunni documents: Sahih Bukhari, vol. 5, p. 79; Sunan Nassa'I, vol. 7, p. 130; Kitab al-Mosnad imam Shafe'I, pp. 324, 325; ...)

And the Prophet exclusively only included the children of Hashim and the children of Muttalib. This caused 'Uthman ibn 'Affan and Jubayr ibn Mut'am to object, respectively from the bani Umayya and children of Nawfal.

The Prophet (SAWA) in response said: Indeed only the bani Hashim and bani al-Muttalib are one and the same. (sunni documents: Sahih Bukhari, vol. 4, p. 155; Musnad Ahmad Hanbal, vol. 4, p. 81; Sunan Abi Dawud, vol. 2, p. 26; Sunan Nassa'I, vol. 7, p. 130; ...)

Let us keep in mind that Hashim, al-Muttalib, 'Abd Shams and Nawfal all are reported by many, specially the sunni, to be the sons of 'Abd Manaf. But obviously, based on even sunni documents, only Hashim and al-Muttalib were genuine ...

In addition even some sunni hadiths specifically state that the special status of the Successorship and Caliphate of the Prophet belongs **ONLY to the Banu Hashim** of Quraish, as one sample let us look at a sunni hadith:

Sheikh al-Hafiz Sulayman ibn Ibrahim al Qunduzi Hanafi narrates in Yanaabi al Mawaddah, vol. 3, p. 504, that Jabir (Jaaber) ibn Samura said that once that he and his father had joined the Prophet, he heard the Prophet (SBUH&HA) say that after him there would be twelve Caliphs; Jaaber said that he (SBUH&HA) then lowered his voice and said some thing he could not hear and understand. Thus Jaaber asked his father what the Prophet had said in low voice, his father said that the Prophet (SBUH&HA) had said that, **all of them would be from Banu Hashim**. Jaaber after narrating this event wrote that the fact that the Prophet lowered his voice, that itself is the point of preference of this Hadith, because the Banu Umayya did not like the Banu Hashim to be installed in the seat of the Caliphate.

Imams Baaqer and Saadeq (SBUT) in regard to Qur'anic verses revealing Prophet Ibrahim's (SBUH) prayers about his son Isma'el (SBUH) and his descendants, such as verses 14:35, 14:36 and 2:128 -in which Hadrat Ibrahim (SBUH) prayed for his sons through the Prophet Isma'el (SBUH) to be saved **from worshipping idols**, and emphasized that **whoever would follow him would surely be of him**, and prayed that from his offspring **through Isma'el (SBUT) a group to be raised to be true Muslims and truly submissive to Allah-** have said that **Banu Hashim of Quraysh have been those saved from worshipping idols, and that the Prophet Mohammad and his AhlulBayt (SBUT) from Banu Hashim have truly been the followers of the One and Only Allah as was the Prophet Ibrahim, and thus the Prophet Mohammad and the AhlulBayt (SBUT) have been indeed of Hadrat Ibrahim (SBUH), and that they (SBUT) have been specifically the group who certainly have been true Muslims and truly Submissive to Allah.** (Tafsir Borhaan; ...)

Now let us continue with exploring Umar's family tree:

'Arab 2nd Hijri century Historians Muhammad bin Sa'ib al-Kalabi (known as Abu Nasr in sunni history books) and Abu Mikhnaf (Lut ibn Yahya ibn Sa'id ibn Mikhnaf Al-Kufi) have narrated, as reported in al-Salaba fi Ma'rifa al-Sahaba, al-juz' 3, p. 212, and in al-Tanqih fi Nasab al-Sarih, that Nufail was a slave of Kalb Bin Luayy Bin Ghalib AlQurayshi ... after Kalb died Nufayl became a slave of AbdulMuttalib. AbdulMuttalib had a female slave from Habashah named Sahaak ... one day Nufayl committed adult ery with the willing Sahak and as the result al-

Khattab was born ... fearing AbdulMuttalib, Sahak threw the child in the dumps and a jewish woman picked him up and raised him ... he used to cut wood thus he was called al-Hattab **حطاب** then erroneously he was eventually called al-Khattab ... **خطاب** Sahak used to visit the place in secret ... one day al-Khattab saw her and he did not know who she was ... then al-Khattab committed adult ery with his mother Sahak, as the result Hantamah was born ... Sahak threw Hantamah too in the dumps ... Hisham Bin Mughira Bin Walid picked her up and raised her and thus she was attributed to him ... when she grew up, Al Khattab who used to frequently visit Hisham, saw Hantamah and liked her. He asked Hisham if he could marry her and Hisham allowed her to marry him ... she then gave birth to 'Umar ...

So ... al-Khattab was Umar's father, also his grandfather, also his uncle!!!
And ... Hantamah was Umar's mother, also his sister, also his aunt!!!

Ibn Kathir in al-Sirah al-Nabawiya **السيرة النبوية** vol. 1 p. 153 says: Khattab is the father of 'Umar ibn Khattab and his uncle (his mother's brother) ...

'AbdulRahman Ahmad al-Bakri, a contemporary sunni writer, in Men Hayat al-Khalifah 'Umar ibn al-Khattab **من حياة الخليفة عمر بن الخطاب** 7th edition, al-Irshad Beirut, pp. 379-380 presents other sunni documents about illegitimacy of 'Umar and in the chapter regarding 'Umar has written that Sohaak [or Sahaak] was a Habashi female slave of Hashim son of 'Abd Manaf, and 'Abdul-'Uzza ibn Riyah forefather of 'Umar committed adult ery with her and Nufayl was born ... Then Nufayl committed adult ery with her and Khattab was born ... then Khattab committed adult ery with her, who was still capable of bearing, and a girl was born whom Sohak threw away ... the girl was picked up and raise by Hisham Bin Mughira and he called her Hantamah ... then Khattab married her and 'Umar was born ... so lineage of 'Umar became an enigma among experts of ancestry ...

Here are a few more sunni documents which have reported the unclean ancestry of 'Umar, such as, Tarikh Tabari, vol. 5, p. 17, Sunan Nasa'i, vol. 4, p. 326, Musnad Ahmad al-Hanbil, vol. 1, p. 237, al-Tabaqat al-Kubra ibn Sa'd, vol. 3, p. 318, Tarikh al-Khulafa, Suyuti, pp. 137, 325, al-Mustadrak al-Sahihain, vol. 3, p. 37, Kanz al-'ummal, vol. 15, p. 448, n. 1777, al-Nahaya fi Gharib al-Hadith, ibn Athir, vol. 1, p. 15, ...

In the Shi'ah documents also, such as Kitab-e-Sulaym Ibn Qays Al Hilali, Bihar al-Anwar and ..., the unclean lineage of Umar is mentioned; for instance in Bihar al-Anwar vol. 31, pp. 97, 106 a similar account of the lineage of 'Umar is stated and

then it is said that this lineage of ‘Umar was so known among people that whenever any one wanted to address ‘Umar with contempt, they used to call him as the son of the Habashi Sahaak «يابن الصهاك الحبشيه»...

‘Allaamah Majlesi has also narrated a Hadith from the book ‘Aqd al-durar from Imam Sadiq (SBUH) confirming such a lineage for ‘Umar ...

Here is a poem from the renowned ‘Arab poet, ibn Hajjaaj:

من جده خاله و والده ... و امه اخته و عمته

اجدر ان يبغض الوصى و ان... ينكر يوم الغدير بيعته

Translation:

He whose grandfather is his uncle and his father too ... and his mother is his aunt and his sister too,

befits to *antagonize* the Wasi (the Successor of the Prophet of Allah) ... and to disavow his allegiance on the Day of Ghadir too.

Here it is appropriate to look at a few sunni Hadiths:

The Prophet Muhammad (SAWA) has said that no one loves ‘Ali (SBUH) but a believer, and no one has his enmity in his heart but a hypocrite.
(al-Mustadrak Hakim Neyshaburi 3/127, Sahih al-Nisa’I 2/271, Sahih al-Muslim, 2/271, Sahih al-Tirmadhi 2/301, Musnad Ahmad Hanbil 1/84, ...)

The Prophet (SAWA) told Hazrat ‘Ali (SBUH) that no one loved ‘Ali (SBUH) but those with pure birth and no one considered him an enemy but those with impure birth.
(Yanabi al-Mawaddah, baab 44, vol. 1, p. 397, ...)

The Prophet (SAWA) said that Shaitaan commits adult ery with the mothers of enemies of ‘Ali (SBUH).
(Tarikh Damishq, vol. 17, p. 372, ...)

Qur’an 17:63 He said: Be gone! for whoever of them will follow you, then surely Hell is your recompense, a full recompense.

Qur'an 17:64 ... and be a partner in their wealth and children, and promise them. And the Shaitan makes not promises to them but to deceive.

And ... Imam Sadiq (SBUH) has asserted that if the coolness of the AhlulBayt's (SBUT) love is felt in a person's heart, he/she should thank Allah for the most deserving blessing *اولى النعم* and that is pure birth, for those with pure birth love them (SBUT).
(al-Mahasin, p. 138, ...)

It is vital to keep in mind that the enemies of Allah and the AhlulBayt (SBUT) have always been aware of the facts ... the renowned 'Allaamah Sayyed Hashim Bahraani in Madinah al-Ma'aajez vol. 2 p. 95 has narrated from ibn 'Abbas that 'Abdullah son of 'Umar said that in the last moments of Umar's life his father told him that he had heard from the Rasool of Allah (SAWA) that in the Fire of Hell there was a casket and in it would be twelve of the companions of the Rasool, then the Rasool (SAWA) had turned toward AbuBakr warning him not to be the first person entering it, then toward Ma'aaz ibn Jabal warning him not to be the second, then toward 'Umar warning him not to be the third ...; 'Umar then told his son that he had just seen a casket in a dream and in it there were AbuBakr, Ma'aaz and himself ... requested by his father, 'Abdullah went after 'Ali ibn AbiTalib (SBUT) ... 'Abdullah said that his father asked 'Ali (SBUH) to forgive him and also forgive him on the behalf of Fatimah (SBUH), so that 'Umar would give the caliphate to 'Ali (SBUH) ... 'Abdullah said that 'Ali (SBUH) said that he would do that if 'Umar would gather the entire Ansaar and Mohaaajerin and in front of them return the Right he had usurped from 'Ali (SBUH), and to reveal that which was between him and AbuBakr regarding their (AhlulBayt's) Covenant and to confess to their (SBUT) Rightfulness ... 'Abdullah continued that his father hearing that turned his face toward the wall and said that he preferred the Fire to ignominy! ... then 'Ali (SBUH) left ... later 'Abdullah, when being asked by 'Ali (SBUH), said that his father had confessed that any one who would follow 'Ali (SBUH) he (SBUH) would surely guide them to follow the Book of Allah and the Sunnah of the Rasool of Allah ... 'Abdullah then said that he asked his father what had kept him from submitting caliphate to 'Ali (SBUH), but 'Abdullah did not reveal his father's response to 'Ali ibn AbiTalib ... 'Ali (SBUH) then informed him that the Rasool of Allah had already told him about Umar's answer to his son, and that 'Umar had said that it was because of the Sahifah and pact that they had written and signed in regard to killing the Prophet and had placed next to Ka'bah during the Hajj al-Wida' ... 'Abdullah then asked 'Ali (SBUH) to leave him alone

...

It is also noteworthy to mention that if a person, who becomes a believer, has any problem with his/her lineage, indeed the proper thing for other believers, who are aware of the problem, is to conceal such facts in order to provide a fair opportunity for such a person to choose to live an honorable life with the acceptance of the Wilayat of Allah and those Chosen by Allah ... but when the person becomes one of the number one enemies of Allah and those chosen by Allah ... when the person denies and rises against the Allah-bestowed Wilayat (Lordship) of those chosen by Allah ... when the person distorts the Religion of Allah ... when the person plans to kill the Prophet of Allah (SAWA) ... when the person usurps the Allah Bestowed Rights of those Chosen by Allah ... when the person kills the one and only daughter of the Prophet of Allah (SAWA ... and ... then indeed as a direct result of his/her actions, that person becomes disgraced by Allah and his lineage problem becomes known to all too ...

AAAAAHHHHH!!!

So ... based on many sunni documents, it is established that 'Umar and thus Hafsa were originally from Habashah ... this would mean that Hafsa was indeed one of the two women from Habashah who force-fed the Prophet (SAWA) ...

This also means that the claim that 'Umar was from the clan of **Banu 'Adi from the 'Arab tribe of Quraysh is false ..., rather he was of Habashi slaves who were attributed to Quraysh ... as mentioned before, a custom which was later abrogated by the Holy Qur'an when the verses 4 & 5 of Surah Ahzab (33) were revealed**

This means that the non-Quraishi 'Umar could never become a successor of the Prophet (SAWA), for as repeated before, according to sunni documents there were to be twelve Caliphs after the Prophet (SAWA), and all of them were to be from Quraish ...

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Martyrdom of the Prophet Muhammad (SAWA)

Last part (6)

Now let us look at a few Shi'ah Hadiths:

The Prophet Mohammad (PBUH & HP) has said that there has been no Prophet or his Wasi (Successor) but they have been martyred. (Basaa'er-O-Ddarajaat, p. 148; Behaar-Ol-Anwaar, vol. 17, p. 405 & vol. 40, p. 139; ...)

Solaym ibn Qays al-Helali quoted from Abdullah ibn Ja'far that the Messenger of Allah (PBUH & HP) during a sermon addressed people and asserted that when he (SAWA) would be martyred, 'Ali (SBUH) would be Ula (predominant, prior, superior, ...) to them from themselves, and when Ali would be martyred, his (SAWA) son Hassan (SBUH) would be Ulaa to them from themselves, and when his son Hassan would be martyred, his (SAWA) son Hussain (SBUT) would be Ulaa to Believers from themselves, and ... Then 'Ali ibn abiTalib (SBUT) stood while crying, and asked from the Prophet (SAWA) whether he was going to be killed; the Prophet (SAWA) answered that he would, and that he would be martyred by poison, and that 'Ali (SBUH) would be martyred by sword and that his beard would be colored by his head's blood, and that his (SAWA) son Hasan would be martyred by poison, And that his son Hussein (SBUT) would be martyred by sword, and that he would be killed by a tyrant, the son of a tyrant! An adulterer, the son of an adulterer! A hypocrite, the son of a hypocrite! ... (Asraar Aal-e-Muhammad, Solaym ibn Qays Helali, p. 362; Bihar al-Anwar, 'Allaamah Majlesi, vol. 33, p. 266; ...)

The Prophet (SAWA) said that there would be none of them AhlulBayt unless killed or poisoned. (Kefaayat-Ol-Athar of Kharraazi Qomi, p. 162; Wasaa'el-Shshi'ah, vol. 14, p. 2; Behaar-Ol-Anwaar, vol. 45, p. 1; Man Laa YahzoroholFaqih of Shaikh Sadooq, vol. 4, p. 17; ...)

Hadrat Ali (PBUH) said that he had asked Hadrat Muhammad (PBUH & HP) whether he (PBUH & HP) would be killed, and that Hadrat (PBUH & HP) stated that he would be poisoned and martyred. (Book of Solaym ibn Qays; ...)

Imam Hasan (PBUH) said that indeed his beloved grandfather, the Prophet Mohammad (PBUH & HP), had stated that there would be none of them unless would either be killed or poisoned (al-Ensaaf; ...)

Ayyashi has quoted from Hussein ibn Manzar that said: "I asked Imam Sadiq (AS) about the ayah in Qur'an (that says: So if he dies or is killed you return to your past), was it a murder or a natural death? He (AS) answered: his Ashaab (Companions) did what they did. (Meaning that they martyred him)" (Tafsir-e-Ayyashi, Muhammad ibn Ayyash, vol. 1, p. 200)

Imam Sadeq (AS) has quoted from his fathers (AS) who had said that Imam Hassan (AS) said to his family: "I will be killed by poison, as the Prophet (PBUH & HP) was killed by poison." (Tafsir 'Ayyaashi; ...)

Imam Saadeq (PBUH) has said: Do you know whether the Prophet (PBUH & HP) died or was he killed? Surely Allah has said: "if then he dies or is killed will you turn back upon your heels?" And he (PBUH & HP) was poisoned before death, surely those two women fed him poison before death. And the narrators, at the presence of the Imam (PBUH), then said that, certainly those two ('Aayeshah and Hafsa) and their fathers (AbuBakr and 'Omar) were the worst of all creations of Allah. And in another Hadith the Imam (PBUH) directly said that 'Aayeshah and Hafsa fed him (SAWA) poison. (Tafsir Borhaan of Sayyed Haashem Bahraani, vol. 1, p. 320, h. 10; Tafsir Ayyaashi, vol. 1, p. 200, h. 152; Behaar-Ol-Anwaar, vol. 28, p. 21, h. 28; Bihar al-Anwar, vol. 22, p. 516, ...)

Imam Saadeq (PBUH) said that surely those two fed him poison before death. Compiler: Meaning those two women; la'n be upon those two and their fathers. (Tafsir Saafi, vol. 1, p. 390; Behaar-Ol-Anwaar, vol. 22, p. 516; ...)

Imam Reda (PBUH) said that there has been none of them unless killed. (Oyoon Akhbaar Reda of Shaikh Sadooq; ...)

And here are the opinions of a few renowned Shi'ah scholars:

Allaamah Helli has confirmed that the Prophet Mohammad (PBUH & HP) was martyred. (Montahal-Matlab, vol. 2, p. 887; ...)

Shaikh Toosy in the renowned Tahdhib-Ol-Ahkaam, vol. 6, p. 1, has stated that the Prophet Mohammad (PBUH & HP) died of poisoning two nights before the end of the month of Safar, ten years after Hijra. (Also in Behaar-Ol-Anwaar, vol. 22, p. 514; ...)

Shaikh Mufid has said that the Prophet (SAWA) was martyred by poison in Safar,28th in year 10 AH at the age of 63 years old in Medina.” (al-Maghna’eh, Shaikh Mufid, p. 456)

In the book Jaame' Rowaat, vol. 2, p. 463, by M. A. Ardebili, is stated that the Prophet (PBUH & HP) died in Medina poisoned.

‘Allaamah Majlesi has said that the martyrdom of the Prophet (SAWA) happened in year 11 AH. (Behar al-Anwar, ‘Allaamah Majlesi, vol. 22, p. 514)

Ah!!! O' our beloved Imam Mahdi (Salaam be upon you)! How can we even begin to talk about how you feel, let alone comprehend how you feel in your celestial loving heart; all we can do is to cry and implore Allah from the bottom of our sinful hearts to hasten your Ever-Promised glorious Emergence ...

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Chapter 3

Heavenly crushed blossoms.

Ever-releasing perfume of a CRUSHED FLOWER

Once upon a time the most beautiful flower of the tree of Existence was born, she was the beloved by Allah, she was the daughter of the Ever-Most beloved creation of Allah. Her sweet heavenly fragrance encompassed the entire Existence

But the stone-hearted and blind-minded parasites of Existence crushed this Ever-Beautiful flower against the wall, thinking that crushing may stop the spreading of her heavenly fragrance, not realizing that- as beautifully said by Shifa Mustapha a convert- the most beautiful of 'crushed flowers' releases its perfume more strongly than ever!

In these days that the earth embraced her celestial crushed body, while the breeze of love and faith, has been carrying her heavenly perfume on its shoulders, and traveling from one moment to next until Eternity, perform ablution, set your earthly bodies towards Ka'bah, the heart of this tired old earth, and your celestial spirits and hearts towards the last beloved infallible blossom of the 'CRUSHED FLOWER', Mahdi the heart of Existence, and let her profound and Ever-living words flow in your veins, the words which has been a powerful sword through the stone hearts of the crushers and their followers, and pray for the Emergence of her Mahdi (PBUT) from the very bottom of your loving hearts, to heal her broken heart and

Please refer to the E-book “Fatima . . . Fadak” in this site: kindfather.com for Hazrat Fatimah (PBUH)’s Fadak and ‘Ayaadat everlasting sermons . . .

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Dried blossom ...

The Prophet Muhammad (PBUH & HP) has said:

Fatimah is a part of me; any one who bothers her, has bothered me, and whosoever bothers me, has bothered Allah.

(Sunni document: Sahih Bukhari)

Qur'an 33:57 Surely those who bother Allah and His Messenger, Allah has La'ned them (Cursed them to be totally away from His Mercy) in this World and in the Hereafter, and has prepared for them a humiliating and disgraceful Punishment.

Muhammad ibn Ahmad Hammaad Kufi, one of the Sunni scholars known as 'Haafez'- which is a title given by the sunni scholars to those highly respected scholars among themselves who have memorized hundreds of sunni Hadiths- said:

Undoubtedly 'Umar kicked Fatimah in such a way that she miscarried Mohsen.

(Sunni document: 'Lesaanul Mizaan' of Dhahabi, a renowned Sunni historian, 1st vol., p. 268, No. 824)

[The aforementioned historical document is only one of many such reports. It is noteworthy to mention that the newer editions of many Sunni books containing such historical documents have been conveniently changing to conceal such reports!!!]

We only have one question from the sunni, was the Lady not bothered and harmed?

That day, water caught fire, and moments, faster than ever, were on the run; that gloomy day, a blossom dried, inside a heavenly flower, daughter of the sun.

O' ALLAH! WE IMPLORE YOU IN THE CELESTIAL NAMES OF MUHAMMAD AND FATIMAH (PBUT), TO HASTEN THE EMERGENCE OF THE LAST FLOWER OF THAT HEAVENLY AND EVERGREEN TREE ...
AAMEEN

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Secret burial Part 1

Why Hadrat Fatemah Zahra (PBUH) was buried at night and why the location of her grave is unknown?!

If the founder or the director of an international company dies, how will his funeral be held?

Let us guess who will be present at his funeral!

We think his assistants, employees and all the significant people of that company, even the lowest-in-rank employees, will be certainly present.

And we also think that his memorial services and anniversaries will be held at his graveside

Every year on the Day of Ashura, Imam Hosain (PBUH)'s holy shrine is full of millions of pilgrims. At the anniversary of Imam Reza (PBUH)'s martyrdom his holy shrine is overcrowded, because everyone wants to show his/her respect and love to his/her Imam.

Now, at the time of the martyrdom anniversary of the only daughter of the Prophet of Islam, where should we go to hold the mourning rituals?

Why the people of Medina of about 1420 years ago were not present at the funeral of the only daughter of their Prophet? For, surely if they were present, they would have known the location of the grave!

Why were those who had introduced themselves as the successors of the Prophet, not present at this funeral?

Truly, WHY did they not participate at this funeral?!

This is a question which must be asked of history.

Some people nowadays claim that in the early years of the history of Islam, no one had any disagreements with others, and all the people of that time lived in peace and harmony with one another. They claim that conflicts between the Sunni and

the Shi'a began later. But if this is so, then why no one, except the AhlulBayt and a few friends of Hadrat Ali (PBUT), was present at the funeral of the only daughter of the Prophet?

The Shi'a have no doubts whatsoever regarding the martyrdom of Hadrat Fatemah Zahra (PBUH); regarding the events leading to, and the men causing her martyrdom.

I.e. in the authoritative Shi'a books and the belief of the authoritative Shi'a scholars, it is certain that hypocrites (monaafeqeen) attacked the house of Hadrat Ali and Hadrat Zahra (PBUT) and actually killed Hadrat Zahra (PBUH) and their unborn son, Hadrat Mohsen (PBUH).

But do the Sunni- those who are constantly facing their scholars' denial of this fact that Hadrat Zahra (PBUH) was killed by Hypocrites- can also accept this reality?

This was the question which prompted us to search and find the answer in Sunni books; those books which are considered authoritative by them. In fact, we tried to find whether or not an impartial researcher, in other than Imamiyah (Shi'a) documents, can find some clues directing to the martyrdom of Hadrat Fatemah Zahra (PBUH).

The first step was to find some clues about the way Hadrat Zahra (PBUH) was buried and the manner her funeral was held.

Sahih Bokhaari (Bukhari) is a book which is considered as the most authoritative hadith book by the Sunni. Bukhari in his book in hadith 3913 and also in vol. 4, hadith 3998 narrates:

... When she [Hadrat Zahra (PBUH)] died, her husband Ali, buried her at night and did not inform Abubakr ...

But, why the Prophet's daughter was buried secretly and at night, and why Abubakr and 'Omar (Umar) did not perform prayer at her remains?

To find the answer, we referred to the book of the Sunni ibn Abi Al-Hadid. In his Explanation of Nahj-al-Balaaghah vol. 6, p. 50, he says:

What is true by me [in my opinion] is that she [Hadrat Fatemah Zahra (PBUH)] died while she was angry with Abubakr and ‘Omar, and she requested that they would not perform Prayer at her remains ...

The Sunni ibn Qotaybah Dinewari in the book Ta'wil Mokhtalef Al Hadith, has written:

She [Fatemah (PBUH)] swore to never speak with him [Abubakr] and made her will to be buried at night so he [Abubakr] would not be present at her funeral. (vol. 1, p. 300)

So this secret and night burial was Hadrat zahra's (PBUH) will herself. But why?

Bukhari in hadith 2862 of his Sahih provides the answer:

Fatemah the daughter of the Rasool of Allah was angry and cast him [Abubakr] off and did not discontinue the casting off until she died. (1)

So, according to Bukhari Hadrat Zahra (PBUH) died while she was extremely angry with Abubakr and had cast him off; this means that she never forgave him.

It is interesting to know that Bukhari in the next pages of this book in hadiths 3437 and 3483 narrates that the Prophet Mohammad (PBUH & HP) has said:

Fatemah is a part of me, whoever makes her angry, has made me angry.

And when we searched further in Sunni documents, we found traditions that emphasized on this principle:

Verily Allah, Honored and Glorified, becomes angry with Fatemah's anger and becomes pleased with her pleasedness. (2)

This means that any anger presented by Hadrat Zahra (PBUH) was actually an act approved by Allah and far from individual and worldly drives.

This basic principle is many times repeated in meaning (Motawaater Ma'nawi); i.e. in authoritative books several traditions including from the Prophet Muhammad (PBUH & HP) exist that all have this very same meaning and content.

The people who annoyed the daughter of the Prophet of Allah so much so that she never forgave them and never discontinued her anger until she died, certainly have annoyed the Rasool of Allah; and what is the fate of those who annoy the Rasool of Allah?

Allah (SWT) in Qur'an has said:

Verily those who annoy Allah and His Rasool, Allah La'ns them (keeps them away from His Mercy) in the world and the Hereafter, and has prepared for them a disgraceful torment.

(Qur'an, Surah Ahzaab (33), verse 57)

Therefore, even the non-Shi'a actually believe that Hadrat Zahra's (PBUH) anger is Allah's anger, and whoever has annoyed her, has annoyed the Prophet (PBUH & HP); and Allah in Qur'an has said that whoever annoys Allah and the Prophet is La'ned by Allah in this world and the other world, and a disgraceful torment is prepared for him.

Thus according to Sunni documents, the fate of the first caliph of the Sunnis is extremely terrible!!!

Then we thought that the Sunnis may think that Hadrat Zahra (PBUH) had not shown her anger to Abubakr and thus he was not aware of her anger, to make amends.

We got the answer from ibn Qotaybah, one of the greats of Sunnis.

In his book, Al-Imamat wa Al-Siyaasat (vol. 1, p. 12-13), he narrates that Abubakr and 'Omar went to visit Hadrat Zahra (PBUH):

When they [Abubakr and Omar] went to her, she [Hadrat Fatemah (PBUH)] turned her face to the wall;

They [Abubakr and 'Omar] said Salaam to her but she did not reply their Salaam;

She [Fatemah (PBUH)] said: I call Allah and the angels as witnesses that you two made me angry and did not cause my pleasedness;

... And she said [to Abubakr]: By Allah, I will La'n you in every Salaat I pray.

Why Hadrat Zahra (PBUH) was so angry with them? What had they done?

In Faraa'ed-al-semtayn (vol. 2, p. 34 and 35) compiled by Joweyni, one of the great scholars of Sunnis, there is a tradition by the Prophet Mohammad (PBUH & HP) in which the Prophet (PBUH & HP) had prophesied regarding the future of Hadrat Fatemah Zahra(PBUH):

... Whenever I see her, I remember what is going to happen to her after me, as if I am with her seeing her while disrespect has entered her house, and her honor violated, and her right usurped, and she has been deprived of her inheritance, and her side has been broken, and her fetus has been aborted while she cries: Yaa Mohammadah! But no one answers her ... So she will be the first one of the Ahl-al-Bayt who will join me; she will come to me while she is sad, suffered, sorrowful, usurped and KILLED. And at that moment I shall say: O Allah! La'n (Keep your Mercy away from) whoever oppressed her, and torment whoever usurped her right, and debase whoever insulted her, and keep in the Fire forevermore whosoever stroke her side till it caused her son to be aborted. Then the angels will say: Aameen.

As we know, it is a Qur'anic fact that the Prophet (PBUH & HP) does not say any thing out of worldly human desire, rather all he has ever said have been Divine Revelation (Qur'an, Surah Najm (53), verses 3 and 4). So whatever he (PBUH & HP) had prophesied was certainly going to happen; i.e. the offenses and crimes he predicted, surely did happen to Hadrat Zahra (PBUH). Undoubtedly some one did murder her, i.e. She was martyred; for, the exact word "MAQTOOL, KILLED" has been used even in the Sunni hadiths.

Notes:

(1) Sahih Al-Bukhari, hadith 2862; similar narration in Mosnad of Ahmad ibn Hanbal, hadith 25

Other Sunni documents narrating: "Hadrat Zahra (PBUH)'s anger at Abubakr":

Sahih Bukhari (Bukhari died at 256 A.H) hadith 6230; similar narration in The History of Medina (written by ibn Shobbeh), vol. 1 p. 197; Mosnad of Ahmad ibn Hanbal who died in 241 A.H.) hadith 52; Jaame' al-Osool (written by ibn Athir), vol. 10, p. 386; Taarikh-al-Islam (written by Dhahabi who died in 748 A.H.), p. 21; Taarikh-al-Khamis (written by Bakri), vol. 2, p. 173; Moshkel-al-Aathar (written by Tahaawi who died in 321 AH.), vol. 1, p. 47-48; Sonan Beyhaqi (written by Beyhaqi who died in 458), vol. 6, p. 300; similar narration in Sahih ibn Habban, vol. 11, p. 152-153; Sonan Beyhaqi, vol. 6, P300; similar narrations in Al-Mosannaf (written by San'aani), vol. 5, p. 472; Mosnad-Abi-Awane, vol. 4, p. 251; Sirat-al-Nabawiyat (written by ibn Kathir who died in 774), V4 P567; Fi Maktabate-al-shamela, vol. 4, p. 567; al- Bedayat-wa-al-Nehayat (written by ibn Kathir who died in 774), printed by Dar Ihya al Torath al Arabi Beirut, vol. 5, p. 306; Fath-al- Bari (written by ibn Hajar Asqalaani who died in 852), printed by Dar al Ma'roof lel Taba' al Nashr Beirut, vol. 6 p. 139 and Fi Al-maktabat –al-shamelat, vol. 9, p. 345 ...

Some Shi'a documents narrating "Hadrat Zahra (PBUH)'s anger at Abubakr":

Al-Omda (written by ibn al Batriq Heli who died in 600 A.H.), printed by society of instructors, p. 391; Al-Tara'ef (written by Sayyed ibn Taawoos who died in 664), printed by al-Khayyaam, p. 258; Nahj-al-Haq wa Kashf-al-Sedq (written by Allaameh Helli who died in 726), p. 360; Wosool-al-Akhyaar-ela-Osool-al-Akhbaar (written by Abd al Samad al Amali, the father of Shaikh Bahaa'I, died in 982), p. 69; Ihqaaq-al-Haq (written by al Tostari, died 1019), p. 299; Explanation of Osool Kafi (written by Mawla Mohammad Saaleh Maazandaraani, 1081), 12 volumes, vol. 7, p. 218; Behaar-al-Anwaar (written by Allaameh Majlesi, died 1110), vol. 29, p. 112; Majma'- al-Noorayn (written by AbolHasan-al-Marandi, 1349), p. 238; A'yaan-al-Shi'a (written by Sayyed Mohsen Amin, died 1371), vol. 1, p. 314; Al-Nas-wa- al-Ijtehaad (written by Sayyed Sharaf al Din Aamoli, 1377), p. 51 and 59; Al-Ghadir (written by Allaameh Amini), vol. 7, p. 227; Ketab-al-Arba'in-fi-Imamat-al-A'emat-al- Taaherin (written by Mohammad Taher Qomi Shirazi), p. 522; Al Imam Ali (written by Rahmani Hamedani), p. 740; Abu-Horayreh (written by Sayyed Abd al Hosain Sharaf al Din); The Summary of Abaqaat-al-Anwaar (written by Sayyed Ali Milani), vol. 1, p. 86 ,138; ...

(2) Some renowned Sunni scholars narrating such traditions:

Ibn Mothana Basari (died 252), Zakhaa'er-al-'Oqba, p. 82, 83; Abubakr ibn Abi Asem (Died 287), Al-Esabat, vol. 8, p. 57, Sharh-al-Mavaheb, vol. 4, p. 330; Abu

Ya'li Museli (died 307), Kanz-al-Ommaal, vol. 12, p. 111, hadith 34238, Mosnad Abi Ya'li, vol. 1, p. 190; Abu al Qasem Tabarani (died 360), Mo'jam-al-Kabir, vol. 1, p. 108 hadith 182, vol. 22, p. 401 hadith 1001; Hakem Neyshaburi (died 405), Al-Mostadrak-alaa- al- Sahihayn, vol. 3, p. 167, hadith 4730 (since Hakem Neyshaboori in his book has gathered so called Sahih (true) traditions according to the conditions specified by Bukhari and Moslem, then it is valid to say that according to the principles of Bukhari and Moslem this tradition is Sahih); Abu Sa'd Khargooshi(died 406), Dhakhaa'er-al-'Oqba p. 82, 83; Abu Na'im Esfahani (died 430), kanz-al-Ommaal, vol. 12, p. 111, hadith 34238; Ibn Athir (died 630), Osd-al-Ghaba, vol. 6, p. 224; Ibn Najjaar Baghdadi (died 643), Kanz-al-Ommaal, vol. 13, p. 674, hadith 37725; Sebtibn Jozi (died 654), Tadhkerat- Khavas-al-omat, p. 279; Moheb al Din Tabari (died 694), Dhakha'er-al-Oqba, p. 82, 83; Abu Hajjaj Mazzi (died 742), Tahdhib-al-Kamal, vol. 22, p. 379; Ibn Hajar Asqalani (died 852), Al-Esabat, vol. 8, p. 56, Tahdhib-al-Tahdhib, vol. 12, p. 442; Ibn Hajar Makki [Heytami], (died 954), Al-Sawa'eq- al-Mohraqah, p. 105; Mottaqi Hendi (died 975), Kanz-al-Ommaal, vol. 12, p. 11, Hadith 34238, vol. 13, p. 674, hadith 37725; Qondoozi al Hanafi (died 1294), Yanabi-al-Mawadat, vol. 2, p. 56; ...

Some renowned Shi'a scholars narrating such traditions:

Zeyd Ibn Ali (died 122), Mosnad Zeyd Ibn Ali (Printed by Daar al Hayaat Beirut), p. 459; Shaikh Sadooq (died 381), Amaali Sadooq, (printed Mo'aseseh Al Be'thah),p. 467; Shaikh Sadooq (died 381), 'Oyoon Akhbar Al Reza (printed by Mo'asesat al A'lami Beirut), vol. 1, p. 51; Alkarajaki (died 449), Al-Ta'ajob (Tahqiq fars Hosoon), p. 134 and (printed by Maktab al Mostafa), p. 55; Shaikh Tabresi (560), Al Ehtejaaj (Behaar-al-Anwaar has narrated from this book); Abu al fath al Erbeli (died 693), Kashf-al-Ghommah-fi-Ma'refat-al-a'emah (printed Dar al Azva Beirut), vol. 2, p. 95; Allameh Majlessi (died 1110), Behaar-al-Anwaar, vol. 43, p. 19, 22; Allaameh Amini, Al-Ghadir, vol. 7, p. 235; ...

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Secret burial Part 2

With this primary look as curious researchers, we then examined non-Imamiyah documents to find clues to what the Prophet (PBUH & HP) had said; because one guess was that perhaps the rulers with whom Hadrat Zahra (PBUH) was angry, had played a role in these crimes against the Lady.

So as the first step, we searched to see whether anyone had entered her house and had violated her honor; whether anyone had usurped her right and her inheritance, and whether anyone had broken her side and killed her son.

The next step was to find out whether AbuBakr and ‘Omar had participated in these crimes or not.

The third step was to see whether we could find any non-Imamiyah (non-Shi’ah) documents stating that Hadrat Zahra (PBUH) had expressed the cause of her anger with AbuBakr and ‘Omar.

After many searches and with so much surprise, we found documents that not only explained these crimes but clearly spoke of the key roles played by the first and the second so called caliphs in these crimes! (3)

Balaadhori, considered as a great scholar among the Sunni, in his book, Ansaab-al-Ashraaf had said:

The first caliph, after seeking allegiance for his caliphate, when seeing that [Hadrat] Ali [PBUH] had not pledged allegiance, sent ‘Omar ibn Khattaab to attack his house -the House of Revelation- and said:

Bring him [Hadrat Ali (PBUH)] to me in the most severe way.

(Ansaab-al-Ashraaf, compiled by Balaadhori, died 289, vol. 1, p. 587, and vol. 2, p. 269)

Ibn Abd Rabbeh (died 328) in Aqd-al-Farid, under the title: the story of Saqifah, vol. 3, p. 64, printed in Egypt, has narrated that AbuBakr said:

If they refuse to come, engage in battle with them.

Abu al Fada', died 732, in al-Mokhtasar-fi-Akhbaar-al-Bashar, vol. 1, p. 156 has reported:

The second caliph with a blaze of fire went at the door of the House of Revelation.

Ibn Qotaybah Dinewari, died 276, in Imamah wa al-Siyaasat said:

The leader of the attackers ordered others to bring wood and shouted:

Swear by the God Whom my life is in His hands, do come out or surely I will burn this [House] with whoever is in it.

So they said to him:

O Aba Hafzah ['Omar]! Fatemah is in this house!

He ['Omar] shouted:

Even if she is in there ...

[Hadrat] Fatemah [PBUH] stranded behind the door said:

To me, no one's visit is as unpleasant and as disgusting as your visit;

You left the body of the Rasool of Allah in our hands while you divided caliphate among yourselves and did not ask us about it and did not return [our] Right [of Successorship] to us.

Balaadhori in Ansaab-al-Ashraaf, vol. 1, p. 586 under the title: Amr Saqifah , hadith 1184, printed in Egypt, has said:

Fatemah behind the door addressed the second caliph and said:

O ibn Khattaab! Am I seeing you while you are burning my house?!

'Omar said:

Yes! This is more indisputable (Mohkam) than your father's Religion!!!

This is so shocking that those so called rulers claimed that they wanted to uphold the Religion of the Prophet of Allah (PBUH & HP) by usurping the Allah Commanded Successorship of Hadrat Ali (PBUH) and by burning the only daughter of the Prophet and her small children, the Prophet's grand children, (PBUT)!!!

What was the danger of a bereaved lady with four small children for the rulers and their rulership that they wanted to burn them?!!!

They attacked a House where only a few days before, the Death Angel -seeking the Rasool of Allah (PBUH & HP)- had asked permission for entrance; the House where the Prophet (PBUH & HP) not so long ago had quite a few times stood at its Door and said Salaam to its people and had recited the verse of Tathir (4) addressing them!!!

Nazzaam who is the fourth significant character of Sunni Mo'tazeli believes that:

In the day of allegiance, 'Omar struck Fatemah's abdomen causing the abortion of her son. 'Omar shouted: Burn this house with whoever is in it; while no one was there except Ali and Fatemah and Hasan and Hosain [PBUT].

(As cited by Shahrestaani, al-Melal-wa-al-Nehal, p. 83)

Bukhari in his Sahih, hadith 3913, has said:

Verily, Fatemah, the daughter of the Prophet, sent a person to AbuBakr and claimed her inheritance of the Rasool of Allah;

This claim included: Fay', Fadak, and the rest of the Khoms of Kheybar ...;

But AbuBakr refused to give her anything of these properties.

Although each of the matters mentioned, from attacking the House of Revelation, violating the honor of the Ahl-al-Bayt of the Rasool of Allah (PBUT), to striking Hadrat Zahra(PBUH), causing the pre-birth martyrdom of Hadrat Mohsen (PBUH)and usurping the properties of Hadrat Fatemah Zahra (PBUH), was enough on its own for Hadrat Zahra's everlasting Anger -which is Allah's Anger-, it is better to ask the daughter of the Mercy for the Worlds -i.e. the Prophet

Mohammad(PBUH & HP)- herself what caused her extreme Anger, an everlasting Anger that she never gave it up even in the last moment of her life!

The Sunni ibn-Abi-al-Hadid in his Explanation of Nahj-al-Balaaghah, vol. 16, p. 233 has said that when the women of Mohaajerin and Ansaar went to visit Hadrat Zahra(PBUH) while she was in her sickbed and asked her how she was, Hadrat Fatemah Zahra [PBUH] answered:

I swear by Allah that I have begun the day, while resenting your world and detesting your men;

I have cast them away after trying them, I have detested them after testing them; ...

Evil indeed are (the works) which their souls have sent ahead before them, (with the result) that Allah's wrath is upon them, and in torment will they abide; ...

Woe unto them! They snatched it (Successorship of the Prophet) away from the foundations of the Messenger-ship, fundamentals of the Prophethood and Guidance, away from the place of descent of “Rooh-Ol-Amin” and away from he who is aware of every thing in this world and the Hereafter! (I.e. away from the AhlulBayt);

Surely, that (their actions) is a clear loss; Why do they have animosity towards Abul-Hassan (Ali) ?I swear by Allah they took vengeance because of his (Ali's) unbiased sword, his little regard for dying (his unprecedented courage), his deadly assaults (against transgressors), his severe encounters and his anger for the sole sake of Allah.

Swear by Allah! If they had left off the Rein (of Allah Bestowed Leadership), he [‘Ali (SBUH)] would have ridden it gently and easily, and would have taken this Camel safely to the destination, and its movement would not have been a painful one; ...

To which shelter they have depended upon, and to which rope they have held on?

Do they not know)Upon whose progeny (Mohammad's progeny) have they encroached upon and spoken against?

Certainly, Evil is the guardian and evil is the associate (they have chosen); evil is the exchange, for the oppressors!

Woe onto them! Is then he who gives guidance to the Truth more worthy to be followed or he who finds not guidance (himself) unless he is guided?! What then is the matter with you? What kind of a judgment is it that you make?!

Swear by my own life, it (destiny ...) has conceived ; so wait, until its fruit comes about ; then milk full buckets of fresh blood and fatal poison; on that time, the dealers of untruth shall lose; and the ones who come to follow shall know the evil which their forefathers have established; ... But prepare your hearts for calamities, beware of sharp swords (against you), and assaults of tyrant enemies, and overwhelming confusions, and atrocity of oppressors who shall plunder your belongings and harvest you all!

ALAS! How can I make you understand, while you have gone astray? Shall we then compel you to accept it, when you are averse to it?!

As we see, Hadrat Zahra (PBUH)- one of the Allah Chosen criteria for recognizing Allah's Pleasedness, Anger and Wrath- was displeased and angry with the rulers for usurping the Allah Bestowed Right of Caliphate of the Amir-al-Mo'menin, Hadrat Ali (PBUH), and consequently for deviating Allah's Religion from the Path Allah had determined, and thus as a result, spreading corruption and abomination.

To illuminate the Right Path for humankind until the end of time, Hadrat Zahra(PBUH) as her will requested Hadrat Ali(PBUH) to bury her in secret and at night; and in this way she presented humankind her stance in regard to the first and the second so called caliphs.

We should never forget that even according to non-Imamiyah documents:

(1)Hadrat Zahra's anger and wrath was never from human desires and drives but only for the cause of Allah;

(2) Whoever has annoyed and made her angry, has actually annoyed and made the Prophet angry and whoever has annoyed and made the Prophet angry Allah has La'ned him in this world and in the other world and has prepared a disgracing torment for him!!!

And let us always remember that Allah has told us:

O, you who believe! Do not adhere to those on whom is the Wrath of Allah, since they are The ones who have no hope in coming Of the Hereafter, just as the pagans Who are in despair about those buried In the graves.

(Qur'an, Surah Momtahanah (60), verse 13)

Notes:

(3) Some Sunni documents in which the events of the attack to the House of Revelation has been narrated:

Ibn Abi Shibe (239), al-Mosannef, vol. 8, p. 572; Balaadhori (270), Ansaab-al-Ashraaf, vol. 1, p. 586; ibn Qotaybah Dinewari (212-276), Imamat-wa-Siyaasat; ibn qotaybah Dinewari, Tahqiq-al-Shiri, vol. 1, p. 30; Mohammad ibn Jarir Tabari (310), Taarikh Tabari, vol. 2, p. 443; ibn Abd Rabbeh (463), al-Aqd-al-Farid vol. 3, p. 63; ibn Abd-al-Berr Qortobi (368-463), al-Esti'aab, vol. 3, p. 975; Joweyni (730), Faraa'ed-al-Semtayn, vol. 2, p. 34, 35; Abi al Feda (732), Taarikh-Abu-al-Feda, vol. 1, p. 156, printed in Egypt; ibn Hajar Athqalaani (852); Shams al Din Dhahabi (748), Lesaan-al-Mizaan, vol. 1, p. 268; Safdi (764), al-Waafi-be-al-Wafiyat, vol. 5, p. 347; Abu Walid Mohammad ibn Shahne Hanafi (817), Rodat-al-Manaazer-fi-Akhbaar-al-Awaa'el wa al-Awaakher, vol. 11, p. 113; Mohammad Hafez Ibrahim (1287-1351), Diwaan Mohammad Hafez Ibrahim, vol. 1, p. 82; 'Omar Reza Kahaale (contemporary), A'laam-al-Nesa, vol. 4, p. 114; Abd al fataah abd al Maqsood (contemporary), Imam Ali ibn Abi Taaleb, vol. 4, p. 274-277 and vol. 1, p. 192-193 ...

Some Shi'a documents in which the events of the attack to the House of Revelation has been narrated:

Ketab Salim, p. 82 and p. 249; al Tab'at al Mohaqeqa, vol. 2, p. 577-599, Hadith 4 and p. 862-876, H48; al-Ehtejaaj p. 82-89 (written by Shaikh Tabresi, died 6th century); Rahat-al-Arwaah, p. 59-60 (written by Abu Sa'id Sabzevari, died 8th century); Kaamel Bahaa'I, vol. 1, p. 304-308 (Written by Emaad al Din Tabari, died 9th century); al-Hedaayat-al-Kobra, p. 163-164 and p. 178-179 and p. 401-418 (written by Hosain ibn Hamdan, died 334); al-Shaafi-fi-al-Imamat vol. 3, p.

241, Talkhis-al-Shaafi, vol. 3, p. 76; Masaaleb-al-Nawaaseb (written by ibn Shahr Ashoob Mazandaraani, died 588); Tajrid-al-aqaa'ed (written by Khaajeh Nasir al Din Toosi, died 672); Qawaa'ed Aqaa'ed Aal Mohammad (PBUT), p. 270 (written by 'Ez al Din Deylami, died 711); Explanation of Tajrid-al-Aqaa'ed p. 376-377 (written by Allaammeh Helli, died 726); Ershaad-al-Qoloob p. 285-286 (written by Hasan ibn Mohammad Deylami, died 711); al-Mohtadar, p. 44, 45 (written by Hasan ibn Solaymaan Helli, died 8th century) ; al-Naafe' Yawm al-Hashr, under the title: chapter 11th with its explanation, p. 49 (written by Faazel Meqdaad, died 826); Zawaa'ed-al-Fawaa'ed and in Behaar-al-Anwaar, vol. 98, p. 353 (written by Sayyed Radi al Din Ali the son of Sayyed ibn Tawoos, died 9th century); Meftah-al-Baab (printed with chapter 11th), (written by ibn Makhdoom Arabshaahi Jorjaani, died 976); al-Mojalli p. 417 (written by ibn Abi Jomhoor Ahsaa'I, died 10th century); al-Haashiyeh-'alaa-Sharh-al-Tajrid, p. 258-259 (written by Moqaddas Ardebili, died 993); Mohreq-al-Qoloob, p. 31-33 (written by Molla Mahdi Naraaqi, died 1209); Helyat-al-Abrar, vol. 2, p. 601-603 and p. 652-676 (printed by al-Elmiyaat), (written by Sayyed Haashem Bahraani, died 1107); Madinat-al-Ma'aajez, vol. 2, p. 244-247 (written by Sayyed Haashem Bahraani); Ketab al-Roj'at, p. 100-134 (written by Mohammad Mo'men Estar Aabadi, died 1088); Behaar-al-Anwaar, vol. 53, p. 13-24 (written by Allaameh Majlesi); Nawaa'eb Al-Dohoor, vol. 3, p. 295-96 (written by Mir Jahaani, died 1413); Ansaab-al-Nawaaseb, p. 45 and p. 95 (written by Khaadem Estar Aabaadi, died 11th century); 'Elm-al-Yaqin, vol. 2, p. 700 (written by Feyz Kaashaani, died 1091); al-Rasaa'el-al-E'teqaadiyaat, vol. 1, p. 444 and p. 301, 446, 465 (written by Khajooye Mazandarani, died 1173); Meftah-al-Baab p. 199 (printed with chapter 11) ...

(4) Verily, Allah's Will is to remove away all impurity from You, Ahl-al-Bayt, and to Purify you with a Thorough Purification. (Qur'an, Surah Ahzaab (33), Verse 33)

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The wage of the Prophetic Mission of the Last Divine Prophet (PBUH & HP)

“... Say [O Prophet Muhammad (PBUH & HP)!]: No wage I ask you [the people] for it [my Mission], except the ‘Mawaddah’ [loving and following] in ‘Al-Qorba’ [The Near Kin].” (Qur’an, Surah 42: Verse 23)

“Say [O Prophet!]: No wage I ask you [the people] for it [my Mission] except he who has willed to take a Path towards his Lord.” (Qur’an, Surah 25: Verse 57)

“Say: That Wage which I have asked you, that therefore is for yourself [for your own good]; my Reward is not but upon Allah. And He is the Witness over all things.” (Qur’an, Surah 34: Verse 47)

When I heard the uproar at the DOOR, I said to myself, “Finally these people have remembered their Prophet’s progeny and their grief!” For, after the Prophet’s demise, those usurpers had left father -the Prophet’s Successor by Allah’s Command - in the Prophet’s shrouding and burial, and instead, contrary to Allah’s and the Prophet’s Command, had gathered in the “Saqifah” to choose a successor among themselves! I said to myself, “Perhaps my mother’s, the Prophet’s daughter’s, Sermon in the Mosque [the Fadak Sermon] has awakened the people and they have got together to support her against the usurpers.”

I thought, “At last they remembered that the Prophet’s progeny are in mourning. Surely they have come to console us; certainly they have remembered their Prophet’s commands and wills about Fatemah and Ali; that he had said: “Fatemah is a part of me, whoever makes her happy has made me happy and whoever makes her angry has made me angry.” (1); and that he had said: “Ali is your Mawla (lord and master).” (2); “Ali is my Successor.” (3) and “he is the Amir-ol-mo’menin (the Commander of all Believers).”(4) ...

I thought perhaps they had come to comfort mother and to again swear allegiance to father who was now their Allah-Chosen lord and master; to express their obedience to this Word of Allah about having “Mawaddah” (affection and obedience) toward the Prophet’s AhlolBayt.

But the harsh sounds of the hard knockings at the DOOR made my heart beat faster and faster. Those spiteful knockings, yells and cries had no fragrance of kindness, affection and the “Mawaddah” which was the Command of Qur’an.

Behind the DOOR ‘Omar shouted: “O ibn AbiTaaleb! Open the door! Swear by God, I’ll burn the house! O Ali! Come out and accept what Muslims have agreed on, otherwise we’ll kill you.” (5)

I couldn’t believe. How could these people attack the house of their Prophet’s daughter and so rudely threat his AhlolBayt to death! They had agreed on what?! Were they not the same people who, in Ghadir Khom, had salaamed and addressed Ali Mortaza with the Allah-Bestowed title of AmirolMo’menin and sworn allegiance to him?! Was it not this very same ‘Omar who had said to father: “felicitations to you Abalhassan, now you have become my Mawla (lord and master) and the Mawla of all believers.”?! Now, how could they threat their Allah-Chosen Mawla and address him so shamelessly and impolitely!

My breath was shortened. I was worried and fearful of what was going to happen.

You- the Prophet’s beloved- went behind the DOOR and said: “You! The astray ones! The deniers of Allah and the Prophet! What do you want from us?”

‘Omar madly shouted: “Tell Ali to come out. If he doesn’t come out I’ll burn this house upon your heads.” (6)

You said: “O ibn Khattaab! You! want to burn my house?!”

He wildly shouted: “Yes.” (7)

You- the joy of the Prophet’s holy heart- wept and said: “O Lord! We express our pain and sorrow to You, regarding the absence of the Chosen Prophet, his Omat’s revolt and animosity against us and their preventing us from the Right which You have determined for us in Qur’an.”

Omar yelled out such insults to the Prophet and his AhlolBayt ... that Ears and Eyes didn’t believe what they heard and saw!

At last, they burnt the DOOR. And through the veil of tears I saw you holding the half-burnt DOOR, preventing them from entering. Suddenly the sound of a whip which wound around your arm shook my whole existence. You wailed. I didn’t know what to do. ‘Omar kicked the DOOR and opened it harshly. I was crying and running to you when ‘Omar entered the house and with the cruelest stroke full of

rage and hatred pressed you- the fruit of the Prophet's heart- between the DOOR and the wall ... (8)

You- the prophet's flower- heaved a heart-rending sigh, and me, too.

You- the light of the Prophet's eyes- wept, and me, too.

The DOOR nail went into your chest, you- the fruit of the Prophet's heart-, and I felt the pain in my broken heart.

You- the pillar of the Religion of Allah- fell down on the ground, and I sat down, too.

You called Fezzah and said: "Come and help, swear by Allah they killed my son" (9)

And the tears were rolling down my face as I was thinking, "How long have we been waiting for this child's birth ... How many moments have I been counting to finally see and hug him

For seconds the world stopped for me as I shut my eyes. The sounds of weeping and cries, and the clamor of the flames had mixed together. Suddenly the sound of a harsh slap opened my eyes; and I couldn't believe my eyes which saw your earring that kissed the earth before your feet.

Each second was longer than a life time, then in the midst of those dark moments the sounds of father's firm foot steps cooled my burning heart. He marched to the DOOR angrily and with red eyes; he overawed them by a Heydaric rage. He seized 'Omar by his collar and struck him to the ground.

We all took a breath of relief. All the people knew that no enemy ever had any hope of escape from those Kheybar-opener hands. But, but He just shouted: "O you ibn Sahhaak! If it was not for what Allah had written for me and the promise that the Prophet had taken of me, you know that you would have never dared to enter my house." And he released that coward dastard.

Alas! Alas! The Amir-al-mo'menin was ordered to patience and tolerance, and he was a man who made patience and tolerance weary!

It was so difficult for every one to accept that those hyenas could throw a rope around the neck of the Lion of the Badr battlefield. It was so difficult to accept that those low so-called men could hurt, with whip and sword sheath, the beloved flower of the man for whom “La Fata” was revealed; but the Divine Command of Allah and His Prophet, the survival of the Truth- the True Religion of Allah-, humankind’s Everlasting Salvation, and Allah’s Pleasedness were at stake

You- Zahra Marziyah- were his only support after the Prophet. And, when the spiteful lashes wounded and injured you, they pulled father out of the house of the Prophet. We didn’t know whether to hurry and help you or run after him; “O Our Lord! What are we to do?”. (10)

But, in spite all your pains and sufferings, you rose and went after him. Heads turned and eyes gazed at you. You placed the Prophet’s cloak on your head and took his grandsons’ hands. You touched every heart and soul with a heart breaking cry and said: “Swear by Allah, if you don’t let go of Ali, I will go by my father’s grave ,scatter my hair, rend my collar and wail before Allah. And, know that the Prophet Saaleh was not dearer to Allah than my cousin Ali, and neither was the she-camel than me, and nor was her baby-camel than my sons.”

But father advised you to be patient lest you cursed. And, you by the Command of the Infallible Imam of your time, turned back home and said: “I shall remain patient.”

My beloved mother, now that I am seeing off your dead body, I don’t know for which grief should I shed tears; for your black-and-blue arm? Your broken side? Your bruised cheek? Or for your aborted six-month baby?

I don’t know whether to cry for your pains, or for father’s toils in burying you?

O mother- the lonely oppressed flower of the Prophet’s celestial garden-! What made father impatient in your ablution, cut the string of our lives. Curse be upon him who didn’t respect and honor the Prophet’s only pearl.

Ah! Alas! These ignorant people did not wish to realize that if they had not crawled into dark cellars of self-indulgence and comfort-seeking, people of the world would not had to suffer a dark night for a long time. Curse be upon them who breached their promise and turned their backs to their Allah-Chosen lord and

master. I wish they knew which shelter they had sought, to which rope they had clung, and from which Household they had preceded.

I wish these people knew that the oppression imposed today upon the AhlulBayt of the Last Divine Prophet is the base of a malevolent mill that will crush the humans' bones under the rotation of its apparatus. I wish they knew that the Wage Allah Commanded for the Prophet's Mission was for their own benefit. I wish they knew that the Commanded Mawaddat was for guiding and helping people not to lose the Strait Path. Curse be upon those blind-hearted people who ungratefully rejected Allah's most valuable Bounty and thus condemned humankind to a longtime captivity in the dark prison of ignorance, corruption and oppression.

When 'Omar and Abu-Bakr came to visit you when you were on your sickbed, and pretended to ask forgiveness, you- whose anger and pleasedness, as clarified by the Prophet, caused Allah's Wrath and Pleasedness(11)- turned your head to the wall and said: "I call Allah and His angels to witness that you made me angry and didn't please me; when I'll visit the Prophet I will complain about you".

You then turned to AbuBakr and said: "Swear by Allah, in every Salaah that I'll perform, I shall curse and la'n you." (12)

You also expressed your will to father, asked him to bury you at night and hide your grave lest they attend and pretend to pray on your grave. (13)

Now, my dear mother- the Prophet's only pearl and Ali's beloved flower- we are burying you at night and will hide your grave. But we seek refuge with Allah from the days after you! From the hardships these people will impose on the Amir-al-mo'menin (the Commander of all Believers), the Sayyed-al-Wasiyeen (the master of all Successors of Prophets), Imam-al-Mottaqin (the Leader of all the pious), Ali Mortaza! From the loneliness of Hasan and of the sufferings of Hosain! ... From the sad Occultation of Mahdi! And ...

I wish the sky would fly away tonight, and the earth would pack up and leave, and Zaynab would never take another breath in the air that you do not breathe in

References:

1) This Hadith, with this content in different words, exists in both Shia and Sunni books:

2)

Some of the Shia documents: Al-Imamiyeh Wa Tashrih-al-e'teqad VI, p 105; Amali Sadooq p 104 and 113; Amali Mofid p 260; Behar-al-anwar V23 p 234 and V43 p 39; Ershad-al-qoloob ela thawab V2 p 232 and ...

Some Sunni documents: Sahih Moslem, Tradition No.4483; Sonan Termadhi VII P319; Mosnad Hanbal V IV p 5; Mostadrak Neyshaboori VIII p 159 ; Sharh Ibn Abil Hadid 16/281 and ...

2) The Ghadir Sermon; “whoever I was his Mawla then this Ali is his Mawla” is a definite and Motewaater Hadith for both Shia and Sunni.

3) The Ghadir Sermon. Some of the Sunni documents of this statement of the Ghadir Sermon: Tarikh Tabari VII p 320 (1172/1); Kanz-al-ommal V13 p 114 H36371 and p 133 H 36419; Fara'ed-al-semtain VI p54 ch5 H19 and VII p 243 ch47 H517 and ...

4) The Ghadir Sermon

5) al-hedaya al-kobra p 406; Behar-al-anwar V53 p 18

6) Behar-al-anwar V30 p293; Book of Solaym 83-84, 250

7) Sunni Ansab al-ashraf VI p586

8) Noting to this point that those Hadithes that contain excellences and virtues of lady Zahra (Peace Be Upon Her) have been stated widely in Shia's books; here we just present one sample of these traditions stated by the Prophet Mohammad(Peace Be Upon Him & His Progeny) about the virtues of Lady Zahra (Peace Be Upon Her) that also exists in the books authentic for the Sunnis:

Joweyni- one of the highly trusted Sunni religious figures- has stated a hadith by Prophet Mohammad(Peace Be Upon Him & His Progeny)about Lady Zahra (Peace Be Upon Her) in his book “Fara'ed-al-semtayn” :

And about my daughter Fatemah; she is surely the master of all ladies of the all worlds from past and future; and she is a part of me and she is the light of my eyes and she is the fruit of my heart. And she is my soul and spirit between my two sides. And she is a (heavenly) Huriyah who is like Human. Whenever she stands before her Lord in her adytum of praying, her light shines for the angels of the sky as the light of stars of the sky shines for people on earth. At this time Allah, Honored and Glorified, says to His angels: O My angels! Look at Fatemah, master of my servants, who stands before me while her sides and shoulders tremble from my awe and has come to worship Me with her heart. I call to witness you, the angels, that I have surely saved her Shias from the Fire

9) Some of the Shia documents: Al-hedaya al-kobra p 178-179 and 407; Behar-al-anwar V53 p19 and V30 p294; Book of Solaym p 85; Ehtejaj p 83; Amali Sadooq p114; Behar-al-anwar 101/44 and ...

Some of the Sunni documents: Fara'ed al-semtayn Joweyni VII p 35 and ...

10) Some of the Shia documents which have stated the events of the attack to lady Fatemah Zahra (Peace Be Upon Her)'s house:

The book of Solaym p82,128,134,249,257; Behar-al-anwar V22 p333,351,479; V28 p227,231,250-252,266,267,297-300,306; V29 p468,469; V30 p302,303; V43 p93; V48p197,243; Kafi VI p281,458,460; V8 p124,237,245,...; Ehtejaj VI p73-75,80-89,150,178,212,271,278; Al-Ghaibat No'mani p47,48; Tafsir Ayyashi VI p 199;VII p66,68,307,308; Amali Mofid p49,50; Kamel Bahayi VI p312; Awalem al-oloom V11 p570,592; Bayt al-ahzan Mohaddeth Qomi p94,160; and ...

Some of the Sunni documents which have stated the events of the attack to lady Fatemah Zahra (Peace Be Upon Her)'s house:

Sharh Nahj-al-balaghah VII p56; V14 p192; Al-mokhtasar fi Akhbar Al-bashar VI, p156, published in Egypt; Tarikh Ya'qoobi VII p123; Al-imamah wa al-siyasah Ibn Qotaybah VI p12, published in Egypt; Ansab al-ashraf VI p586, H1184, published in Egypt; Tarikh al-omam wa al-molook Tabari VII p443, published in Beirut; Ethbat al-wasiyah Mas'oodi p142; Aqd al-farid V3 p64, published in Egypt; Tafsir Aloosi 3/124; Al-melel wa al-nehel VI p57; Al-wafi be-al-wafiyat V6 p17; Al-manageb Ibn shahr Ashoob VIII p132; Al-mizan Al-e'tedal Dhahabi VI p139 H552; Al-farq bayn al-feraq p107; Al-Fara'ed al-semtayn joweyni VII p35

11) Some Sunni documents: Dhakha'er-ol-oqba, p8283; al-Mostadrak ala-Ssahihain, Hakem Neyshaboori, V3, p167, h4730; and ...

Some Shia documents: Ehtejaj, Ja'fari translation, V2, p258; and ...

12) Al-shafi 4/214; Sharh Ibn Abi al-Hadid 16/281; Al-Imamah wa al-siyasah Ibn Qotaybah VI p12,13

13) Some Shia documents expressing Lady Fatemah (Peace Be Upon Her)'s will to a hidden and night burial: Kafi VI p458; Amali Mofid p281; and...

Some Sunni documents expressing Lady Fatemah (Peace Be Upon Her)'s will to a hidden and night burial: Sharh Hadid V6 p50; Al-mosannef San'ani VIII p521; Ta'wil Mokhtalef al-hadith Ibn Qotaybah p300; Ansab al-ashraf VII p34; Al-esti'ab V IV p1898; and ...

[From the book: Al-Hojoom, written by: AbdoZzahra Mahdi]

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Zaynab, graceful emblem of Obedience and patience

Part I

We never wish to be free, from the commands of Ali and infallible sons of Ali;
we have learned this, from a broken flower named Zaynab, loving daughter of Ali.

... And Allah created Adam (PBUH) and commanded the prostration to Adam:

Qur'an, 2:34 And when We said to the angels: to prostrate to Adam, then they prostrated; but Iblis (did it not). He refused and was arrogant, and he was one of the Unbelievers.

When Allah commanded the Angels to give obeisance to Adam, they all did so, but Iblis -who based on the Surah Kahf [18] of Qur'an, is a Jinn, and according to Imam Saadeq (PBUH), had been worshipping in the lines of angels, since his capture- manifested his inner arrogance and refused to prostrate to Adam; Iblis, considering himself superior to Adam, arrogantly said:

... O' my Lord! Let me be excused from prostration to Adam, if so, I shall worship You, a worship which no Close Angel, nor a Sent Prophet, has ever worshipped You. --And Allah replied: I need not, your worship, I have Willed to be worshipped the way I Wish, not the way you wish.-- So Iblis refused to prostrate
... .

(Behaar-Ol-Anwaar, vol. 11, p. 141; ...)

The Angels' prostration was not, the worship of Adam, rather because it was obedience of Allah's command, therefore it was, the worship of Allah; the key is, obedience of Allah.

Worship and adoration of Allah means, obeying His commands; and becoming an Unbeliever means, disobeying His commands.

... And when Noah (PBUH) gave up the hope of his nation's submission, he implored Allah to help him; and the waters of the sky and the earth joined forces and the great Flood occurred. Noah's son told his father:

Qur'an, 11:43 He said: I shall betake me to some mountain that will save me from the water. (Noah) said: This day there is none that saveth from the commandment of Allah save him on whom He hath had mercy. And the wave came in between them, so he was among the drowned.

Noah's son thought that by choosing a seemingly logical solution other than the command of Allah's Chosen One, such as seeking refuge on a mountain top, he would be safe from the Flood, but Noah by Allah's command, reminded him that no one would be safe that day, unless those who would obey Allah and enter the Ark Those who entered the Ark, obeyed the Chosen One, therefore they actually obeyed Allah and thus, were considered Believers and achieved safety; the key is, obedience of Allah.

Salvation means, obeying the commands of Allah and His Chosen Ones, and Perdition means, disobeying the commands of Allah and His Chosen Ones.

... The nation of Jesus (PBUH), after his ascension, distorted the concept of recognition of Allah and His Chosen Ones based on their desires:

Qur'an, 5:72 They surely disbelieve who say: Lo! Allah is the Maseeh, son of Maryam. The Maseeh (himself) said: O Children of Israel, worship Allah, my Lord and your Lord. Lo! whoso ascribeth partners unto Allah, for him Allah hath forbidden paradise. His abode is the Fire. For evil-doers there will be no helpers.

Certainly those who have said that Maseeh (Messiah) is God, have become unbelievers, while Jesus (PBUH) never taught such a polytheistic concept. The position and status of Allah and His Chosen Ones are only defined by Allah Himself, and no one has the right to create definitions and interpretations of his own; the key is, obedience of Allah.

Worship and obedience of Allah means, accepting the true positions of Allah and His Chosen Ones as specified by Allah Himself, and obeying the commands and teachings of Allah and His Chosen Ones; and becoming an Unbeliever means, disregarding the Allah-Defined positions, and disobeying and changing the pure teachings of Allah and His Chosen Ones.

You and we -who are called Monotheist Muslims- by Allah's command, circumambulate around Ka'bah, that House which is made of stone:

Qur'an, 3:97 In it are clear signs, the standing place of Ibrahim, and whoever enters it shall be secure, and pilgrimage to the House is incumbent upon people for the sake of Allah, (upon) every one who is able to undertake the journey to it; and whoever disbelieves, then surely Allah is Self-sufficient, above any need of the worlds.

Allah -through His most exalted Chosen One, the Prophet Mohammad (PBUH & HP)- has commanded humankind to honor Ka'bah; honoring that stone House, is not the honoring of stones and other than Allah, on the contrary, honoring that stone House is the honoring of Allah's command, and therefore, honoring that stone House is, exactly the worship and obedience of Allah and it is absolutely not polytheism and stone-worshipping. The key is, obedience of Allah.

Worship and adoration of Allah means, obeying the commands of Allah and His Chosen Ones, and becoming an unbeliever and polytheist means, disobeying the commands of Allah and His Chosen Ones.

Imam Reza (PBUH) has said:

The parable of the Believers in their acceptance of the Wilayat of the Amirul-Mo'mineen at the Day of Ghadir-E-Khom, is the parable of angels in their prostration to Adam; and the parable of those who refused the Wilayat of the Amirul-Mo'mineen, at the Day of Ghadir, is the parable of Iblis.

('awaalem of Sheikh Toosy, vol. 3-15, p. 224; ...)

Yes the parable of those who have arrogantly refused the superiority of the AhlulBayt (PBUT) -as commanded by Allah and the Prophet Muhammad (PBUH & HP), the most Exalted Chosen One of Allah- is the parable of Iblis, because both the giving of obeisance to Adam, and the acceptance of the Wilayat of the AhlulBayt, are commands of Allah; the key is, obedience of Allah.

Worship of Allah and being considered a Believer mean, accepting the superiority and Wilayat of the Ahl-Ol-Bayt (PBUT); and being considered an Unbeliever means, refusing the superiority and Wilayat of the Ahl-Ol-Bayt.

The Prophet Mohammad (PBUH & HP) has said:

Behold! Surely the parable of my Ahl-Ol-Bayt among you, is the parable of the Noah Ark; any one who entered the Noah Ark, was saved and those who disobeyed, were drowned.

(Shi'ah documents: Behaar-Ol-Anwaar, Abaqaat-Ol-Anwaar, ...)

(Sunni documents! Mostadrak-Sahihain, Al-Manaaqeb, Kanzul-Aamaal, ...)

In the same manner that the Noah Ark was the only means for salvation at time of the Flood -because it was the command of Allah-, the obedience of the AhlulBayt is the **ONLY MEANS FOR EVERLASTING SALVATION** because, it is the command of Allah; the key is, obedience of Allah.

Worship and Adoration of Allah means, obeying the AhlulBayt; and becoming an Unbeliever means, disobeying the AhlulBayt (PBUT).

We never wish to be free, from the commands of Ali and infallible sons of Ali;

we have learned this, from a broken flower named Zaynab, loving daughter of Ali.

And, How have we learned this from Lady Zaynab (PBUH)?

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Zaynab, graceful emblem of obedience and patience

Part II

In the arena of human history, a Lady has shined; a Lady whose grandfather, the Prophet Muhammad (PBUH & HP), at her birth, by Allah's command, named her the 'adornment of father' (the meaning of the Arabic name, Zaynab); Zaynab, the adornment of Ali (PBUT), how perfectly and beautifully chosen

When she was born, the Angel Jebra'il (Gabriel), with tearful eyes from all the hardships the Lady was going to endure, delivered the celestial name Zaynab, from heavens down to earth. Zaynab (PBUH) was a Lady whose moments of life, were, so patiently, enveloped by obedience of Allah.

Her exalted determination, her unending patience, her dignified character and traits, her heart-penetrating words, ..., can never be portrayed in words of such as us; intelligence of existence is astonished by her greatness.

Only a few tender years of her life had passed, when she witnessed the Light of her Grandfather being put out, then her mother Fatimah (PBUT), pressed so brutally behind the door, and her unborn brother -the brother whom her Grandfather had named, Mohsen-, aborted, and her most courageous father, Ali (PBUH), roped and pulled out of the house, all by humanoids who called themselves Muslims!!!

... And moments were passing so slowly as she was watching her loving mother, Fatimah the beloved daughter of the Prophet (PBUT), fading away, as the direct result of the wounds which those so-called followers of her Grandfather -the usurping caliphs!-, had inflicted upon her !!!

But Zaynab, as commanded by her father, adopted patience -AN UNDEFEATABLE AND AIM-FULL PATIENCE-, and not just based upon the command of her father, rather based upon the command of the IMAM OF HER TIME; obedience of the IMAM OF TIME is obedience of Allah because it is commanded by Allah; every moment of Zaynab's life, was adoration and worship of Allah.

... A few heartbeats later, she -with tearful eyes and broken heart- witnessed her kind father -the Allah-Appointed Amir and Commander of all Mo'menin and Believers- slowly departing away, wounded by the poisoned sword of inhumanity

... .

This time, Zaynab, as commanded by her older brother -Imam Hassan (PBUH)-, adopted patience -AN UNDEFEATABLE AND AIM-FULL PATIENCE-, and not just based upon the command of her brother, rather based upon the command of the IMAM OF HER TIME; obedience of the IMAM OF TIME is obedience of Allah because it is commanded by Allah; every moment of Zaynab's life, was adoration and worship of Allah.

... Then Zaynab -that graceful emblem of obedience and patience- lost that same beloved brother, Hassan (PBUH), poisoned by the manifestation of unclean human desires

Again, Zaynab, as commanded by her younger brother -Imam Hossain (PBUH)-, adopted patience -AN UNDEFEATABLE AND AIM-FULL PATIENCE-, and not just based upon the command of her brother, rather based upon the command of the IMAM OF HER TIME; obedience of the IMAM OF TIME is obedience of Allah because it is commanded by Allah; every moment of Zaynab's life, was adoration and worship of Allah.

... A short while later, she accompanied her brother Hossain (PBUT), from Medina to Mecca, and then toward Karbala. And in that lonely night, the night before 'Aashoora, her brother Imam Hossain (PBUT), encompassed her heart to be patient. It is as if Patience has been the heritage of this progeny, and just like blood, it has been flowing in their veins. For, they have been the Revelation Progeny; they have desired none but Allah; their goal has never been but to save humankind from servitude of other lords except Allah, the servitude of money, power, ego, selfishness and ..., i.e. the servitude of Shaitaan; their aim has always been to please Allah and therefore to guide humankind to Everlasting Salvation; in the process of achieving such exalted and celestial goal, they have been enduring hardships and adopting patience, AN UNDEFEATABLE AND AIM-FULL PATIENCE.

... And on the Day of Aashoora, Hossain trusted the next infallible Imam -Ali son of Hossain (PBUT) who was ill at those moments- and the mourning women and children, to the capable hands of Zaynab (PBUT), and bade farewell

And, Zaynab, as commanded by her brother, adopted patience -AN UNDEFEATABLE AND AIM-FULL PATIENCE-, and not just based upon the command of her brother, rather based upon the command of the IMAM OF HER

TIME; obedience of the IMAM OF TIME is obedience of Allah because it is commanded by Allah; every moment of Zaynab's life, was adoration and worship of Allah.

... And in those dark moments which were darker than darkness itself, when all existence had wished to exist no more, and the earth -if it was not for Ali son of Hossain, the next Proof of Allah on earth- would have swallowed its inhabitants, and when the sky wanted to fall upon all terrestrials, and ..., Zaynab (PBUH) was standing on top of the hill and observing the savage amputation -a pre-Islamic tradition of Arabs of Jaaheliyah which survived as a direct result of the usurpation of Ali's (PBUH) Right- of her brother, she was not just watching the tearing of her brother, rather the tearing of her Imam; she was witnessing Qur'an being torn up, for, the Prophet Mohammad and the infallible Imams (PBUT) have always been the embodied Qur'an; Hossain -the IMAM OF TIME- was the living Qur'an of that time

You and we, do not ever touch Qur'an without Wozoo (Wodu), but Zaynab watched those hypocrites tear up the living Qur'an, in the name of Islam!!! AH! IF IT WAS NOT FOR HOSSAIN'S ENCOMPASSMENT OF ZAYNAB'S HEART, IF IT WAS NOT FOR THE WILAYAT OF HOSSAIN

Perhaps the celestial heart of Zaynab in those moments saw the restless angels, to whom Allah promised that the blood of Hossain would be avenged by Mahdi, the ninth descendant of Hossain, the Qaa'em (Riser) of Muhammad's progeny (PBUT)

... In those heart-breaking moments when Zaynab was personally helping the mourning women and the bereaved children to ride the camels of captivity, so that those manlike creatures would not get even in the vicinity of the Prophet's and his true followers' households, was obedient to her nephew, and not just her nephew, rather the IMAM OF HER TIME, obedience of the IMAM OF TIME is obedience of Allah because it is commanded by Allah; every moment of Zaynab's life, was adoration and worship of Allah.

... And when the caravan of captivity entered Kufah, a group of the people of Kufah were celebrating, but a group were crying; Zaynab turned to the crying crowd and told them: ... Are you crying and ...?! Ah, by Allah, so cry plenty, and smile scantily! ... You have earned the Wrath of Allah ... Woe unto you, do you

not know, what a part of the heart of the Rasool of Allah, you have rent, and what a veiled and dignified, of him, you have manifested?

For Zaynab, that pure and virtuous daughter of Fatimah (PBUT), it was not easy to speak in front of those so-called men, but the daughter of Ali -the Amirul Mo'menin- had a Divine responsibility, she was the eye witness of 'Aashoora, she was the awakener of asleep conscience, she was the deliverer of the everlasting message of 'Aashoora, ... so her voice was the voice of 'Ali

And Zaynab adopted patience in the midst of all the injustice, AN UNDEFEATABLE AND AIM-FULL PATIENCE

... And when the caravan arrived in Shaam ... , and when she entered the court of Yazid (May the La'n of Allah be upon him), and that so-called human thought that he was victorious and the Ahl-Ol-Bayt defeated, the Lady (PBUH) -with an awe just like her father's- said:

... Beauty I saw, and nothing else ... !!!

Hearts and minds of humankind have been unable to comprehend the true and profound meanings of this statement of Zaynab (PBUH); and perhaps only the Anticipated Avenger of 'Aashoora, Imam Mahdi (May Allah hasten his Emergence), with his Divinely bestowed wisdom and insight, at time of Appearance, will find the opportunity to do justice to his aunt's everlasting statement ; but, we just say that the Lady observed pure devotion, strength, submission, humbleness, obedience, sincerity, purity, dignity, magnificence, and

And, that the Lady said that she saw nothing but beauty, that does not mean that the weight of that calamity was light; the dark cloud of that darkest storm, the calamity of the forsakenness of Qur'an, the calamity of stepping over Qur'anic values, ... , had cast its shadow on Zaynab, so much so that after her return to Medina, even her husband did not recognize her! And, finally only over one year after 'Aashoora, that tired body rested, and that exalted spirit, the spirit of the obedient and patient servant of Allah, ascended to her Grandfather -the last and most exalted Messenger of Allah-, to her father -the Amirul Mo'mineen-, to her mother -Fatimah, the beloved daughter of Mohammad (PBUT), and the Lady of all ladies-, to her brother -Imam Hassan (PBUH) the older son of the prophet-, and to

her brother -Husain (PBUH), the lord of 'Aashoora-; yes she ascended to where she deserved and belonged

O' Allah! Your Zaynab, with her limpid and clear depiction, interpreted Your Adoration and worship in the obedience of the infallible Imams (PBUT); O' Merciful Allah! Shower Zaynab, with celestial joy by hastening the ever-Anticipated Appearance of the last Patient member of this Ever-blessed progeny, he who has adopted patience for centuries, AN UNDEFEATABLE AND AIM-FULL PATIENCE; O' Compassionate Allah! Provide the means of the Emergence of the beloved IMAM OF OUR TIME, and bless us through serving him , before, during and after his Appearance ... AAMEEN

We never wish to be free, from the commands of Ali and infallible sons of Ali;

we have learned this, from a broken flower named Zaynab, loving daughter of Ali.

Again, as beautifully said by a lady named Shifa who embraced Islam ... Have you ever noticed how the most beautiful 'crushed flowers' release their perfume more strongly than ever?!

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Chapter 4

From Hell to Eternity of 'Aashoora.

From Hell to Eternity of Aashoora

Part 1

The sun was shining above me and the heat was burning my shoulders From the beginning, I have been- patiently and firmly- keeping the secrets of humankind in my heart; Ah! How hard has it been to wait and Anticipate; every time that I have wished to swallow human race for things they have done, the gentle foot steps of the chosen-ones on my shoulders, reminded me that I had to wait and Anticipate

I am the dusty old earth, the blessed one who have had the celestial opportunity to be the ground which all the chosen-ones have walked upon; my heart is where I have stored the fountain of their tears and I am the host of their immaculate bodies; O' yes! I am so blessed and yet so heart-broken from the dark secrets of the evil-ones

A long time ago, when the Prophet Adam (PBUH) walked on my land of Karbala, I remember that he took a handful of me and kissed it and cried; he talked about that which was going to happen in my Karbala Throughout the ages, again and again, I heard from the chosen-ones the same sad melody regarding the land of Karbala; and when I heard the Prophet Mohammad (PBUH & HP)- the most beloved creation of Allah whom the heavens and I were created for- holding his little grandson, Hossain, in his kind arms and whispering that he was the Hossain of Karbala, I wanted to shake so hard that nothing would remain ... but I had Mohammad, Ali, Fatima, Hassan and Hossain (PBUT) ... on my shoulders; O' Allah! It has been so hard to wait and anticipate

That day I knew not how was I to feel; that day, I was the ground which the caravan of Imam Hossain (PBUH) and his companions, were traveling upon; I wished that I could rearrange my map and relocate my Karbala and place it on the other side of oceans, so far away where that caravan could never get to ... but

In one of the resting places, not so far away from Mecca, Imam Hossain (PBUH) asked his companions to take additional water from me, much more than what they needed until their next stop; I wondered why?!

The caravan was continuing the journey under the sun above; looking into Hossain's eyes, it was as if I could see the entire history of humankind which I had stored in my heart, those eyes were as vast as existence itself; I could not believe

my dusty eyes! Was that the Prophet?! No, that was Ali-Akbar, the son of Imam Hossain (PBUT); O' my Lord! He looked so much like the Prophet (PBUH & HP)!

Suddenly I felt a trembling on my shoulders, which was caused by hundreds of horses coming towards the caravan; who were they?

The Imam asked his companions to stop until those men on horses, would reach them. They were coming from Kufah; Horr- a top officer of Ubaidullah son of Ziyad, the ruler of Kufah- and 1000 men; the mouths of those men and of their horses too, were as dry as I was, they were so thirsty; that kind Imam- he who was the manifestation of the Prophet's kindness, benevolence, fairness,...- gently asked his companions to give water to those men and their horses too, and he himself gave water to one of them who was thirstier than others and had fallen behind; I knew then that Hossain- who with his Divine Knowledge, knew- had taken those additional waters for his enemies! I felt smaller than my smallest sand, in the presence of all that greatness

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From Hell to Eternity of Aashoora

Part 2

Every time Hossain's heavenly face touched me in prostration, I wanted to stop turning so that celestial moment would remain forever and ever. That day, they all stood behind Hossain to pray, Hossain's companions, Horr and his men, too. After the prayers, Hossain looked at the men from Kufah and reminded them that he was the progeny of their Prophet ...; Hossain reminded them of the thousands of letters written by the people of Kufah, inviting him to their city, to be their Amir and to end the oppressions. But Horr said that he knew nothing of those letters! By Hossain's request, his companions brought the letters and showed them to Horr. Horr just said that he never wrote a letter and that he had the order to take Hossain to his superior- the son of Ziyad- in Kufah; but Hossain refused to submit. In response, Horr did not know what to do because he had the order to take Hossain with him and not the order to fight him; so, he sent an envoy to Kufah for new orders. Meanwhile, Horr asked Hossain (PBUH) to move slowly, neither towards Kufah and nor to Medina, until the return of the envoy. Imam accepted and Hossain and his companions along with Horr and his men, continued on. On the way, again Horr asked Hossain (PBUH) to submit and he told the Imam that his life might be in danger; Hossain responded that he was not afraid of dying

All those years, on the one hand, I- the dusty earth- had been witnessing the purity, sincerity and beauty of the Prophet Mohammad and his God-chosen Successors; it was not too long ago when I opened my arms and took the Prophet in my heart, and a short while after that, his beloved daughter- Fatima, the ever green broken flower of his garden-; a few years later, I felt the warm and sacred blood of Ali on my shoulders, I knew then that Ali's spirit was eager to fly to where he belonged and I embraced his celestial body; then I had to take Hassan (PBUH), another heavenly flower from Allah's garden, inside me! On the other hand, all those years, I was also witnessing the evil doings which those people- who called themselves the Caliphs and successors of the Prophet- were doing, mostly secretly, but Yazid son of Mo'awiyah- the bani Umayyah ruler of Hossain's time- seemed the most shameless of them all, he did so many indecent and unjust acts, not only secretly but also openly. I wondered, were all those regular people blind or had they chosen to be blind-hearted?!

The messenger returned from Kufah; He carried a letter from the son of Ziyaad. In it, Horr was ordered to ask Hossain to pledge his allegiance to Yazid son of Mo'aawiyah as the leader of the Muslims and successor of the Prophet; Horr was

told that if Hossain refused to do so, Horr had to be very hard on Hossain and prohibit him from entering Kufah and he was to keep Hossain and his companions in the hot and dry desert away from water

Imam and his companions- guarded by Horr and his men- entered my hot and dry Karbala on Moharram the 2nd, year 61 A.H.; entering Karbala, Hossain (PBUH) said that the land was where his Grandfather- the chosen Prophet of Allah- had prophesied that their blood would be poured upon

There was a waterway to the Euphrates river, in the proximity; I wondered, why did Horr let the Imam stay there, while his orders were to be hard on the Imam?!

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From Hell to Eternity of Aashoora

Part 3

From Kufah, a top officer of Ubaidullah son of Ziyaad named ‘Omar son of Sa’d, along with over 4000 soldiers, arrived in Karbala, and Horr and his men went under his command; as days passed, the number of soldiers grew to tens of thousands. O’ my Lord! You only know, how I wished that I could swallow them and place my dirt over them and prevent them from what they were planning to do

... .

On the 7th of Moharram, ‘Umar son of Sa’d ordered his men to close the waterway to the Euphrates river -which Hossain and his companions had access to- and therefore, the supply of water was cut off from Imam Hossain (PBUH) and his companions!

How could the people of Kufah do that?! Had they truly forgotten, just a few years back when Hossain was a child and my back was broken from dryness, there was a drought in Kufah, I remember that at that time, the people of Kufah -many of them, the same people who were now standing against Hossain- went to Ali (PBUH) and asked him to implore the Lord for rain and Ali told them to ask Hossain and they did so; it was Hossain who implored Allah for rain, and Allah- loving Hossain so much- answered his prayer and the drought was over; had they truly forgotten or was it just convenient to forget?!

O’ my lord! I can not believe how ignorant some humans are! Do they not know that their sustenance is from you? So, why do they do so many wrong things, in order to just gain more?! Do they truly not know that everything is from you or do they just freely choose to be ignorant?!

I- with my dusty eyes- saw a different look on Horr’s face. May be- now that they had cut off the water supply to Hossain and his companions- Horr was thinking about the time when Hossain - so kindly- gave him and his thirsty men and horses water in the middle of the desert! I saw the same look on Horr’s face, every time- during these few days- Hossain send messages to Omar son of Sa’d and tried to enlighten and guide his heart and mind and save him from Hell. I was so sure that something was happening inside Horr, something wonderful.

When Omar son of Sa’d was getting ready to start the war, Horr- who could not believe that the son of Sa’d was actually going to fight the son of the Prophet- went

to the son of Sa'd and asked him if he was really going to fight Hossain? He responded that yes he was going to throw their heads on the ground, on me! Then Horr asked him why he did not accept Hossain's messages and recommendations, to prevent all this; the son of Sa'd just said that he had permission not! I remember when Hossain talked to the son of Sa'd and asked him to obey Allah and choose salvation and Heaven, Omar said that he was promised the rulership of the city of Ray by the son of Ziyaad and right then, Hossain told him that he would never reach Ray, but Omar son of Sa'd laughed and chose Hell over Heaven. That is when, I noticed that familiar look on Horr's face, again.

That morning, the 10th of Moharram, year 61 A.H. Horr was on his horse, standing next to one of his cousins; Horr asked him, whether or not he had watered his horse? He responded that he had not and then left Horr to water his horse. Every one was getting ready to attack Hossain (PBUH) and his companions. Another one of Horr's cousins- named Mohaajer who was standing close- came to Horr and asked him, what was he planning in his mind? But Horr responded him not.

Suddenly Horr started to tremble, Mohaajer was so surprised, because he knew Horr very well, Horr was one of the most courageous and strongest men he knew. Mohaajer asked Horr about his trembling; Horr said that he was seeing himself between Heaven and Hell and then Horr continued: I swear to Allah, I hold dear nothing more than Heaven and I am not going to give up Heaven even if they cut me into pieces and burn me!

Then Horr rode his horse towards Hossain, towards Heaven and away from Hell; and I was proud to be the ground that he rode his horse upon

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From Hell to Eternity of Aashoora

Part 4

As Horr got closer to Imam Hossain's (PBUH) camp, he turned his shield upside down; the Imam's companions realized that Horr had chosen the freedom of being his Compassionate Creator's slave, rather than the slavery of Shaitan (Satan ...), i.e. the slavery of being 'seemingly free' to sin and going to Hell; they realized that he was guided to the Eternal bliss and saved from the everlasting Fire. Yes, Horr had become a servant of his Benevolent Lord, rather than a servant of selfish lords; such a magnificent moment, it was

Horr- while on his horse- humbly and politely stopped in front of Hossain (PBUH); he said Salam and addressed Hossain as the son of the Prophet and told him that he hoped that Allah would grant him the honour of offering his life in the cause of Hossain. Then Horr continued: I am the sinner who caused this; I swear to Allah, I did not think that they would really do this to you, I thought that it was just an argument and it would soon be over; if I knew that these people were as they are, I would have never done what I have done; now, I am so sorry, I am here to repent and I wish to offer my soul, will you accept my repentance? Hossain (PBUH) responded kindly: yes, Allah accepts your repentance and forgives your sins, come down and worry no more. But Horr asked permission to remain on his horse and to perform his duty. Imam told him to do as he wished ...

Riding on his horse, Horr- who was well known and highly respected by the people of Kufah- went in front of those people from his city, from Kufah; he tried his best to reason with them and told them that Hossain was the son of their Prophet, the one whom the Prophet had said so many times that Hossain was from him and he from Hossain; but they did not listen, so he told them that he wished them death, he reminded them that they had invited the son of the Prophet and he had accepted their invitation and he came to them for their salvation, he reminded them that they had promised to support and defend him but now they wanted to kill him; he asked them why they cut off the water from him and his progeny, from the women and the children, the water which the non-Muslims were using and so were the animals! Then he said: Woe unto you! Surely, you have done so badly with Mohammad's progeny; if you do not repent, if you do not return, may Allah quench your thirst not, on the Judgment Day ...

Those dark-hearted humanoids started to attack Horr; so Horr- who had not yet asked permission to fight- returned to Hossain, asked permission and then started

to fight. Horr fought whole-heartedly, because he was fighting in the cause of Allah and against the enemies of Allah.

O' my Lord! I am only Your humble earth, but I have seen so much; I have observed that some humans- as soon as gaining some transient power and wealth- act as if, I and everything in and on me, belong to them; then they forget You and oppress Your people to gain more transient power and wealth; I am astonished, some people are so self-centered and blind-hearted, do they not know that this whole life is transient?! Have they not placed their fathers inside me and learned from it?! Have they not realized that some day they must come inside me, too?!

Horr sometimes fought on his horse and other times on his feet; his shield blocked their arrows and his sword, their swords; Zohair- another well known companion of Hossain- came to help Horr; the two fought like two brothers for the same holy cause. It was as if Horr was washing his sins off with his blood; finally, Horr fell on me and I felt his warm blood and I took that blood and I shall keep it until Eternity; a group of the enemies, surrounded Horr and ...

Yes, Horr fought honorably, until he was martyred in the cause of Allah, in the cause of the immaculate representative of Allah, in the cause of true humanity and Eternity, in the cause of real beauty and purity ...

Hossain (PBUH) came next to the body of Horr and said: You were a free man, just like your mother named you Horr and now you shall have a blissful life, Hereafter. [In Arabic, Horr means Free]

On that day, the 'Aashoora, I- the dusty old earth- had to take in the blood of the purest free men ever lived; I knew that they were celestial and did not belong to me; I knew not, how to feel ...

And when I witnessed Hossain- the manifestation of Qur'an, the living Qur'an- being attacked as inhumanely as he was, I could not believe that those people considered themselves the followers of Qur'an, who were they fooling?!!!

And when Hossain fell on me, wounded all over, and when his heavenly blood touched me, and when so many of them unfairly attacked him, and when his holy head ...

AAAAAHHHHH! Only if Allah would have granted me the permission, only if Ali son of Hossain and Zaynab daughter of Amir-Ol-Mo'menin and Fatima (PBUT) and ... were not standing on my shoulders, I knew what to do, but ...

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From Hell to Eternity of Aashoora

Part 5

Qur'an in Surah Roome, verse 30, indicates that all human beings have been created based on a Divine creation and nature (Fetrah) and this verse emphasizes that, this Divine creation and Fetrah is absolutely unchangeable. This is a significant and profound statement; as narrations from Mohammad and his progeny (PBUT) also confirm, all humans are born Believers. It is the parents, in general the society, that paints a color of doubt and disbelief over the pure hearts of children. This verse of Qur'an offers tremendous hope to every one; this verse is saying that all of us are true believers in the bottom of our hearts, no matter how dark our hearts may have become, no matter how far from Allah our souls may have gotten, there is still hope; because our tears of repentance and our sincere acts can wash away the colors of doubt and disbelief and let the Divinely bestowed diamond of belief, shine again.

Divine Fetrah is why, whenever human meets with accidents and tragedies or calamities befall upon him, then he turns towards God; this shows that by some shocks, human Fetrah is awakened from sleep. In such conditions, turning towards Allah, is not particular only with believers, but often disbelievers and atheists too, have admitted the existence of some super natural power and have felt it at times of trouble, able to help and save them ... When a plane is about to crash, even the disbelievers- unconsciously- feel that there is a power which can help them and they seek his help; this is because of the Divine Fetrah which we all have been created, based upon.

All of us go through many experiences in life; if we carefully observe our lives, we will surely find out that through lots of things that happen to us, Allah is actually guiding us to the right path. We also must pay attention, many occurrences of our lives may be tests of our faith; Qur'an in Surah Ankaboot, verse 1, reminds us that by simply confessing that we believe, we shall not be left alone, rather we will be tested, just like the people before us have been, so that the honest and the dishonest may be separated from one another. We are free to choose, but we have to remember that we ourselves, are also the ones who will either enjoy or suffer the consequences of our choices, here and thereafter.

Whenever we realize that we have made a mistake, all we have to do is, to correct that mistake, and to be truly sorry, and sincerely repent; that is when Allah's

Mercy shall cover us and we will enjoy the true peace of mind and freedom. Allah is the most Merciful and Mohammad and his progeny (PBUT) are the God-chosen means through whom, Allah forgives and blesses ...

Horr was slipping into the abyss of perdition, but Horr made a choice. He observed the manifestation of Divine love, justice, honour, courage, honesty, purity, beauty,... in Hossain (PBUH). Horr chose to return to his soul. One moment, Horr was ready to fight the Allah-chosen Imam of his time, but the next moment, he was standing with the Allah-chosen Imam of his time; some thing inside Horr was telling him that it was not too late. So he went to Hossain and through serving and obeying Hossain, Horr sought Allah's forgiveness. One moment Horr was standing on the earth, but the next moment, he was flying; flying towards Eternal Bliss

Yes, it is not too late; today, we also experience many events in our lives which we have to make the same decision; the decision of being with the Imam of our time or not being with the Imam of our time. No matter where we are, it is not too late; we may start at this very moment and through obeying and serving Mahdi (PBUH)- the chosen infallible Imam of our time- we can seek Allah's forgiveness and closeness; do you know a more exalted and celestial goal to achieve?!

Yes, the distance between Hell and Heaven is as short as one true decision

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Chapter 5

Zebh 'Azim (Grand Slaughter)

Zebh 'Azim (Grand Slaughter)

Part 1

When God SWT commanded the Prophet Ibrahim- Abraham- (SBUH) to slaughter that sheep in place of his first son Ismael- Ishmael- (SBUH), Ibrahim in his heart wished that Ismael was sacrificed so that his heart would have perceived the grief of a father sacrificing his beloved son, thus deserving the most sublime reward of those suffering grief ...

Here Allah SWT asked Ibrahim (SBUH) whom, from His creations, he loved the most; Ibrahim (SBUH) responded that Allah had not created any one more beloved to him than Allah's Habib, Allah's most beloved, Mohammad (SAWA). Then Allah asked him whom he loved more, Mohammad (SAWA) or himself; Ibrahim (SBUH) responded that he surely loved Mohammad (SAWA) more than himself. Allah SWT then asked whom Ibrahim (SBUH) loved more, his own son or Mohammad's son (SBUT); Ibrahim said that certainly Mohammad's son (SBUT) was more beloved to him.

Allah then asked whether the slaughtering of Mohammad's son (SBUT) at the hand of his enemies was more painful to Ibrahim's heart or the slaughtering of his own son at his hand in the cause of Allah's obedience; Ibrahim (SBUH) responded to his Lord that the slaughtering of Mohammad's son (SBUT) at the hand of his enemies was excruciatingly more painful to his heart.

Then Allah told Ibrahim that a group of people considering themselves of the ummah (nation) of Mohammad (SAWA) would kill, unjustly out of animosity, Mohammad's son Hosain (SBUT), after Mohammad (SAWA), in the same manner of slaughtering and beheading a sheep; then Allah SWT said that they would become deserving of Allah's Wrath for that crime.

Ibrahim (SBUH) hearing this became extremely unrestful and his heart started to ache and he began to weep restlessly ...

So Allah Revealed to Ibrahim that He put the Jaza' (restless weeping ...) of Ibrahim for Hosain (SBUT) in place of the Jaza' he would have done for his son Ismael if he had slaughtered him; and Allah informed him that He bestowed the most exalted levels of grieving ones upon Ibrahim.

In this Hadith, Imam Reza (SBUH) has then clarified that this is the meaning of Allah's SWT saying:

Qur'an 37:107 And We ransomed this with a Grand Slaughter.

(Behaar al-Anwaar, vol. 44, p. 225; ...)

In this precious Hadith Imam Reda (Reza, SBUH) *has divulged a deep meaning of the Verse 37:107, clarifying that Allah SWT ransomed Ibrahim's sorrow and weeping for his son Ismael (SBUT), if he was sacrificed, with the extreme and restless weeping of Hadrat Ibrahim (SBUH) for what Imam Hosain, the descendant of Ibrahim thru Ismael (SBUT), was going to suffer in the future ...*

Hadrat Ibrahim (SBUH) with his sincere submission before the command of the One and Only Allah, successfully fulfilled this grand trial and thus he (SBUH) achieved the great status of Allah-Bestowed Imamat:

Qur'an 2:124 And when his Lord tried Ibrahim with certain Words, he fulfilled them. He (Allah) said: Surely I will make you an Imam of mankind. Ibrahim said: And of my offspring? My Covenant does not include the unjust, said He.

Imam Reza (SBUH) in another Hadith has clarified that, it was because of Mohammad and his Pure AhlulBayt (SBUT)- who were going to be from the descendants of Ismael (SBUH)- that the tradition of slaughtering one's children in the cause of Allah was thus never established among true believers, and that therefore all the animals that people have thenceforth offered in the cause of Allah until Qiyaamat, would actually be ransoms for Ismael (SBUH). ('Oyun al-Akhbaar al-Reza, vol. 1; Tafsir Kanz al-Daqa'eq, vol. 11, p. 172; ...)

Sadly- even in what is called as the book of exodus of the so called old testament of the "holy bible", which is claimed by both jews and christians to have been written by Moses- the following command is seen ... yet another undeniable proof that the bible is distorted:

Exodus ٢٢:٢٩ Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors: the firstborn of thy sons shalt thou give unto me.

It is noteworthy to mention that throughout history disbelievers and polytheists have offered many human beings as sacrifices in the cause of their false gods, and still in the heart of countries such as America and ..., within so called spiritual cults and ... the practice of human sacrifice exist ...

Any how ... in this manner Hadrat Ismael (SBUH) remained so that Hadrat Mohammad and his Pure AhlulBayt (SBUT)- those whom all Prophets (SBUT) have given the glad tidings of their coming as the lords of all Anbiya (Prophets) and Awsiya (Successors) (SBUT)- would come to this world; Mohammad and the AhlulBayt (SBUT) whom all Prophets, from their ummahs, had sought allegiance for. We cordially invite readers to study the E-book “Mohammad and the AhlulBayt (SBUT), the Promise of Bible” in this site: kindfather.com

This introducing of Hadrat Mohammad and the AhlulBayt (SBUT) by the Prophets (SBUT) to their followers was so clear that they used to perform their miracles in the Names of Mohammad and his Aal (SBUT) in the presence of the people; in this regard we refer readers to “Wilayat of Mohammad and AhlulBayt (SBUT), from creation to eternity” in this site, also as part of the Ebook “Ghadir: Declaration of the Truth, from creation ... to eternity”.

In addition to Hadrat Ibrahim (SBUH)- whom, as mentioned above, was foretold of the sufferings of Imam Hosain (SBUH) at the hand of those considering themselves as the ummah (nation) of the Prophet Mohammad (SAWA)- all other Prophets (SBUT) were also told of this brutal and unforgivable act causing the extreme Wrath of Allah; and all Prophets (SBUT) wept from this news and some (perhaps all ...) were even taken through Karbala where they suffered an injury and were told by Allah that He SWT had Wished their blood to be in accordance and harmony with the blood of Imam Hosain (SBUH) ... (please refer to the article “Mourning ...” in this site: kindfather.com)

It is also quite logical to conclude that Prophets (SBUT) had at least told some in their Ummahs in regard to this brutal and Grand Slaughter in the future. Supporting this, for instance there are still traces of such news hidden in the midst of distortions of the bible; whether such statements were originally prophecies directly and clearly referring to Imam Hosain (SBUH) or whether their Ta’wil, or secondary application (a term used by some biblical scholars) were indicative of Imam Hosain (SBUH), Allah Knows best ... any how, in Jeremiah 46:10 a news of “a sacrifice [*slaughter] ... by the river Euphrates” is mentioned.

[*In some versions of English translation of bible such as, New American Standard Bible, Jubilee Bible 2000 and ... the word “slaughter” is used in place of “sacrifice”.]

King James Bible

For this is the day of the Lord GOD of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord GOD of hosts hath a sacrifice in the north country by the river Euphrates.

New American Standard Bible

For that day belongs to the Lord God of hosts, a day of vengeance, so as to avenge him on his foes; and the sword will devour and be satiated and drink its fill of their blood; for there will be a slaughter for the Lord God of hosts, in the land of the north by the river Euphrates.

Also in Isaiah 53:7 an “oppressed” person is mentioned who “is brought as a “lamb” to the slaughter”:

Isaiah 53:7 King James Version (KJV)

He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter ...

Let us now see how the distortions came about and why Christians chose the title “lamb” for Jesus (SBUH):

When the jews (yahood) and christians (nasaara) at time of the Prophet Mohammad (SAWA) saw him, they recognized him clearly, as clear as they knew their own children, and they knew he (SAWA) was the one the Prophets Moses and Jesus (SBUT) had talked about and had commanded his obedience; and still many of their scholars are aware of this very vital and critical fact ... but many of them knowingly have been rejecting the Prophet Mohammad (SAWA); as the Majid Qur’an reveals:

Qur’an 2:146 Those whom We have given the Book recognize him as they recognize their sons, and a party of them most surely conceal the truth while they know (it).

Please also refer to “Names of Mohammad and ‘Ali (SBUT) in the bible” in this site: kindfather.com, also as a part of the Ebook “Names and characteristics of Mohammad, ‘Ali, ... and Mahdi (SBUT) in Jewish, Christian and Islamic documents”.

The jewish and christian scholars were, according to their scriptures, anticipating a “Promised Last Prophet” from the children of ISMAEL (SBUT), some thing many of them- out of jealousy and arrogance- did not like at all, for they, prejudicedly, wanted the Promise to be fulfilled in Isaac and Jacob (SBUT) whom they have been claiming to be physical or spiritual descendants of ... thus from the beginning under the temptations of Shaitan they had been concealing and distorting facts regarding this ever-Promised Progeny ... and when the jewish and christian scholars saw and undoubtedly recognized the Prophet Mohammad (SAWA) and ‘Ali and Fatimah (SBUT) and therefore were worried for their worldly positions and ... even more concealments and distortions occurred ...

In addition to the above mentioned E-books please also refer to the E-book “The Najran Pact, Mobaahelah (Mubahilah)”, and “Story of Fakhr-UI-Islam” also as a chapter of this Ebook, in this site: kindfather.com

In order to further achieve the goal of concealing the truth in regard to Mohammad (SAWA) they had to go back to his ancestor and firstly destroy the character of Hadrat Ismael (SBUH), the first son of Hadrat Ibrahim (SBUH), the forefather of the Prophet Mohammad (SAWA); So Ismael became a “donkey of a wild man” (NIV bible genesis 16:12) (may Allah forgive us for repeating this); in this regard, refer to “AhlulBayt (Salaam Be Upon Them, SBUT), the Promise of Enjil (Gospel), part 2” and “The Najran Pact, Mobaahelah (Mubahilah), Part 5”- also included in the above mentioned E-books- in this site: kindfather.com

Then ... in the event of Allah’s command to Hadrat Ibrahim (SBUH) for sacrificing his son, they put Ishaq (Isaac) in place of Ismael (SBUT) in order to conceal the identity of the Promised Prophet and his AhlulBayt who were going to be from Ismael (SBUT), and therefore making it appear that the covenant was only with Isaac (Ishaq) and thus implying that the Promised Last and Foremost Prophet was also going to be from Is-haaq (SBUT) ...

Let us now see if the bible itself agrees with what the jewish and christian scholars have been trying to make adherents to bible believe in this regard:

According to the bible, a general covenant was made with “Ibrahim himself” BEFORE EITHER OF IBRAHIM’S SONS, ISHMAEL AND ISAAC, WERE BORN. (Genesis 12: 2,3, and 7) ... then Allah SWT chose Hadrat Haajar (Hagar, SBUH) to bear the FIRST BORN of Ibrahim, and ALLAH HIMSELF NAMED HIM ISMAEL (SBUT). (Genesis 16: 9 to 11) ... then when Ismael was a child and Isaac was not yet born Allah SWT commanded Ibrahim (SBUH) to be a perfect servant so that a covenant may be made: " ... LIVE (in other versions: WALK) ALWAYS IN MY PRESENCE AND BE PERFECT, so that I may set my covenant between myself and you and multiply your descendants". Abraham threw himself down on his face, and God spoke with him and said, "I make this covenant, and I make it with you: You shall be the father of a host of nations". "I will fulfill my covenant between myself and you and your descendants after you, generation after generation, an EVERLASTING COVENANT, to be your God, yours and your descendants' after you." (Genesis 17: 1, 2, 3, 4 and 7) ...

It is noteworthy to mention that some bible translations such as the New Living Translation of 17:1 in place of LIVE or WALK BEFORE GOD states, SERVE God FAITHFULLY (be an obedient servant of God), and in place of BE PERFECT states, LIVE A “BLAMELESS” (which according to Webster Unabridged Dictionary means guiltless, innocent) LIFE, I.E. INFALLIBLE, IN TOTAL SUBMISSION, A TRUE AND PERFECT MUSLIM (considering that the word Muslim means he who submits) ...

Verse 2:131 of the Majestic Qur’an beautifully expresses Allah’s statement:

Qur’an 2:131 When his Lord said to him (Ibrahim), Be a Muslim, he said: I submit myself to the Lord of the worlds.

... Then according to the Bible, after the prophecy of the birth of Is-haq, Ibrahim expressed a very special interest regarding Ismael (SBUT) and said, 17:18 “O THAT ISHMAEL MIGHT LIVE BEFORE THEE.” I.e. requesting for Ismael the same thing God had asked from Ibrahim himself, that is, LIVING (WALKING) IN PRESENCE OF GOD, I.E. IN QURANIC TERMS: BEING A TRUE AND PERFECT MUSLIM.

The Majestic Qur’an asserts that Ibrahim and Ismael (SBUT) prayed:

Qur’an 2:128 Our Lord! and make us two Muslims for Thee ...

THIS also confirms THE INFALLIBILITY OF ISMAEL (SBUH); IN DIRECT CONTRAST WITH the obviously malevolently distorted GENESIS 16:12 ACCUSING ISMAEL TO BE A DONKEY OF A WILD MAN!!!

Hadi ‘Ali Taghavi, a biblical researcher and scholar, in a Persian article titled: Twelve Imams in the Torah; a New Perspective on Abraham’s Glad Tidings in the Book of Genesis, published in 1392 Persian calendar, 2013 CE, emphasizes that LIVING or WALKING before God that Ibrahim specially requested for Ismael is a statement which in addition to Ibrahim and Ismael (SBUT) has also been used for Enoch, Noah, Isaac and David (SBUT) in the old testament of the bible. He also mentions that in some old Aramaic translations of the bible such as the NFT (NeoFitiTargum) WALKING BEFORE GOD is translated as being a true servant of God.

The Majestic Qur’an, indicates that Ibrahim enjoined his sons (SBUT) to be Muslims:

Qur’an 2:132 And the same did Ibrahim enjoin on his sons ... die not unless you are Muslims.

Hadi ‘Ali Taghavi draws attentions to a very important fact that according to the bible God made and promised the covenant of Divine Successorship with the chosen generation of those who WALK or LIVE BEFORE GOD ... As seen in genesis 17:1 in which firstly God told Ibrahim to WALK BEFORE HIM then as the result God promised to make His covenant with Ibrahim and his children (SBUT). We at kindfather.com draw attentions to the very important point that Allah SWT specifically also emphasized upon perfectness and blamelessness (be PERFECT, live a BLAMELESS life); i.e. Allah has emphasized on the INFALLIBILITY of these Chosen Ones; and also to the fact that these Chosen Infallible descendants of Ibrahim (SBUT) who were to be Imams were True Servants of God, in total Submission, True and Perfect Muslims ...

Mr. Taghavi states that this, in bible, is quite evident in case of David charging Solomon (SBUT) his son as his Successor:

1 Kings 4:1 Now the days of David drew nigh that he should die; and he charged Solomon his son, saying ... 2:3 And keep the charge of the LORD thy God, to WALK IN HIS WAYS, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou

mayest prosper in all that thou doest ,and whithersoever thou turnest thyself: 2:4
That the LORD may continue his word which he spake concerning me, saying, If
thy children take heed to their way, to WALK BEFORE ME in truth with all their
heart and with all their soul, there shall not fail thee (said he) a man on the
THRONE of Israel.

Let us pay attention that it was promised if they were to WALK BEFORE GOD,
they would be on the THRONE of Divine Leadership ... in other words those
special children who have been true and obedient servants of God, blameless and
faultless, i.e. INFALLIBLE, TRUE AND PERFECT Muslims, have been promised
to be the SUCCESSORS, the IMAMS ...

According to the Majestic Qur'an and the Hadiths of the Infallible Ones, this being
True Servants of God, being True and Perfect Muslims, has always meant the
absolute obedience of Allah being perfected through the acceptance of the Allah-
Bestowed Wilayat, Lordship and Authority, of Hazrat Muhammad and the
AhlulBayt (SBUT); for instance in Verse 3 of Surah Maa'edah (5), in the event of
Ghadir, it is clarified that with the acceptance of the Wilayat of Hazrat 'Ali and his
Infallible descendants (SBUT) "al-Islam" was declared to be the perfected
Religion of Allah. According to Verse 2:124 Ibrahim (SBUH) was successful in all
Trials and fulfilled and finished the Words , which according to Imam Sadiq
(SBUH) Ibrahim (SBUH) completed and fulfilled the Words by the Qaem, twelve
Imams whom nine of them are from Hosain (SBUT) ... (Behar, v. 7) ...

Thus the requisite for being Chosen by Allah and having Authority and Wilayat
from Allah, has always, from creation to eternity, been the acceptance of the Allah-
Bestowed superiority and Lordship, the Wilayat, of Mohammad and the AhlulBayt
(SBUT), the most exalted creations of Allah ... please refer to the E-book :Ghadir,
declaration of the Truth, from creation to eternity ...

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Zebh 'Azim (Grand Slaughter)

Part 2

This Covenant of Imamatus, Divinely Bestowed Leadership, is mentioned in Qur'an 2:124; when Allah made the Covenant of Imamatus with Hadrat Ibrahim (SBUH), Ibrahim (SBUH) asked God if the Covenant of Imamatus would also be made with any of his offspring and the grand position of Imamatus would also be bestowed upon any of them, and God responded that the Covenant of Imamatus would never be made with any of the evil doers among his offspring, rather it would only be made with those who would NEVER EVER have committed any unjust acts, i.e. the innocent and INFALLIBLE ones among them.

Here, we wish to present the following profound Hadith in regard to this Verse, which, without any shadow of a doubt, clarifies that any one who was ever, even for a moment, a disbeliever, idolist, polytheist and ... (such as AbuBakr, 'Umar, bani-Umayya and ... who, according to sunni documents, were indeed idol-worshippers before their so called acceptance of Islam) could have never been bestowed with the celestial Position of Imamatus:

Hadrat Mohammad (SAWA) has asserted that Allah told Hadrat Ibrahim (SBUH) that the evildoers and unjust in this verse are any who has ever worshipped and fallen in prostration before other than Allah; then Hadrat (SAWA) said that Ibrahim's request was ultimately fulfilled in him and 'Ali (SBUT) who had NEVER worshipped other than Allah and therefore Allah SWT appointed him as Prophet and 'Ali (SBUT) as Imam and his Successor ... (Shi'ah documents: Tafsir Borhaan; Tafsir Jaame'; ...; Sunni documents: Mana'iq of ibn Maghaazeli;...)

Therefore ... the bible clearly indicates that Ibrahim (SBUH) requested Allah that Ismael (SBUH) may walk before God meaning he and his INFALLIBLE children may be Allah-Chosen Leaders; then the bible states that this request of Ibrahim (SBUH) was indeed granted and the glad tidings of such Divine Leaders among the INFALLIBLE offspring of Ismael (SBUH) was given:

Genesis 17:20 appears as follows in KJV:

And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.

This statement in Hebrew (transliterated using English alphabet) is:

17:20 VLYShM'y'aL ShM'yThYK HNH BUrKThY 'aThV VHPHUrYThY 'aThV
VHUrBYThY 'aThV BM'aD M'aD ShNYM-'yShUr NShY'aM YVLYD
VNThThYV LGVY GDVL.

And in Massoretic Hebrew (transliterated using English alphabet) is:

17:20 l'yish'mäel sh'ma'Tiykhä hiNëh Bërahk'Tiy otô w'hif'rëytiy otô w'hir'Bëytiy
otô **Bim'od m'od** sh'nëym-äsär **n'siyim** yôliyd ûn'taTiyw l'gôy Gädôl

Let us pay attention that Bim'od m'od is a combination of the prefix or inseparable preposition B and the word m'od m'od {meh-ode' meh-ode'}; in the English Wikipedia “Prefixes in Hebrew – Wikipedia” in regard to the meaning of the Hebrew prefix B is said that it means in, with and by, and examples are also given:

“(Bet) in, with, by
list of 5 items

1. בְּמֶלֶךְ b'melech (in a king)
2. בְּמַלְכִים bim'lochim (in kings)
3. בְּיהוּדָה bihudah (in Judah)
4. בְּאַרְיֵי ba'ari (in a lion)
5. בְּאֱלֹהִים belohim (in God)

list end”

Hadi ‘Ali Taghavi states that the word **m'od with the preposition b** has never been used any where else in the bible; he continues that when m'od is used as adverb it means exceedingly, very ...; but in the case of adverb there is no need for the preposition b. he then concludes that therefore translating **Bim'od m'od** as “exceedingly” is incorrect (for it totally ignores the preposition ...). He suggests taking m'od m'od as a proper name. In this case the meaning of Genesis 17:20 clearly is that God has blessed and multiplied and made Ismael fruitful by (in, with) m'od m'od ...

He then presents many reasons which prove that m'od m'od is indeed the most famous descendant of Ismael, i.e. Mohammad (SAWA).

Among his presented reasons is his proposing that the word **m'od is present tense first person masculine singular from the Hebrew yadah (see Strong's Hebrew H3034: pattern Hiph`il, give thanks, praise); which is exactly equivalent to Ahmad احمد, which is the same as the Arabic Mohammad ... and of course both Ahmad and Mohammad are the names of the Last Prophet of Allah ...**

Mr. Taghavi has also mentioned that the word **مؤدّم** appears in Islamic Hadiths as **مودمود**. He also states that for instance in Syriac versions of the bible m'od m'od is translated as Taab Taab; and that the meaning of Taab is pleasing, praiseworthy and admirable which matches praised, i.e. the same meaning which Mr. Taghavi has suggested for m'od. In addition he states that in Islamic Hadith collections, there are Hadiths which support his view; for instance in al-Thaaqeb fi al-Manaaqeb, ibn Hamzah, Mohammad ibn 'Ali, it is narrated from Hadrat 'Ali (SBUH) who- in response to a jewish person asking about the names of the Prophet and the AhlulBayt (SBUT) in the Torah- revealed that one of the Prophet Mohammad's (SAWA) names in Torah is TaabTaab ...

Mr. Taghavi has also listed names of even sunni scholars, such as ibn Qotaybah Deenewari, who have attributed genesis 17:20 to the Prophet Mohammad and his AhlulBayt (SBUT), and he mentions that the well known sunni ibn Kathir Dameshqi, in his Tafsir al-Qur'an al-'Azim, regards this biblical statement about twelve successors, including the Mahdi, after the Prophet of Islam ...

In addition to introducing jewish and christian scholars mentioned in Islamic documents who had regarded this biblical statement to be about the Prophet of Islam and his Successors, Mr. Taghavi also mentions christian books such as: Apocalypse of Bahira, and Krisztina Szilagyi, Muhammad and the monk: the making of the christian Bahira legend, and Barbara Roggema, The Legend of Sergius Bahira, in which, from old Syriac documents of the 9th century CE, stories regarding a monk called Bahira are mentioned. It is said that Bahira had gone to the Mount Sina where certain things were revealed to him; he later met Mohammad (SAWA), recognizing him from the signs, Bahira told Mohammad (SAWA) regarding the revelation related to Ishmael, and that twelve kings would be caused of him (SAWA) ...

Mr. Taghavi himself- who is related to descendants of MohammadReza JadidulIslam, a former jewish scholar embracing Islam in the 19th century CE- has also presented other former jewish and christian scholars who have mentioned this biblical statement as one of their reasons for embracing Islam ...

It is noteworthy to mention that here we have only presented a summary of Mr. Taghavi's 2013 article; it is promised that soon a detailed and complementary article, a scientific analysis, specifically in regard to this very valuable finding of Mr. Hadi 'Ali Taghavi about the word m'od will be published from the author.

We, at kindfather.com, wish to suggest a few additional points related to the subject:

First point: let us consider the most common Hebrew prefix which is the "Mem" prefix מ which changes a Piel, Pual, Hiphil, Hophal, Hitpael to a participle (noun); in this case the word m'od can be taken to be noun with the prefix Mem added to the same root which Mr. Taghavi has suggested, therefore the word m'od becomes the participle of the verb to praise, i.e. praised which is exactly the meaning of the Arabic Ahmad and Mohammad.

Second point: Let us pay attention that The Ancient Hebrew language was written with 22 letters, each written with a picture, These pictographic letters are more than just sound identifiers, but also have a meaning. The best way to demonstrate the benefit of understanding the meanings of each pictograph is by looking at some Hebrew prefixes. The Hebrew language commonly uses five Hebrew letters for prefixes to provide additional information. The name of one of these letters is Beyt and has a "b" sound. This letter is a picture of a nomadic tent such as would have been used by the ancient Hebrews and represents what is inside the tent, the family. The meaning of this letter can be tent or within. (from: Ancient Hebrew Research Center: Ancient-Hebrew.Org)

Let us pay attention that the name of the letter, which provides additional information, is Beyt; the same word exists in Arabic: بيت. And, as mentioned, Beyt in Hebrew represents the family; similarly in Arabic the Ahl of Bayt are the people of the house, or the family.

Now we wish to suggest that there may be a reason for repetition of the word M'od in the aforementioned biblical statement; it may mean that Allah SWT promised Ibrahim that He would bless **and multiply and make Ismael (SBUT) fruitful through BiM'od (BeytMohammad) and M'od (Mohammad); i.e. through Mohammad and the AhlulBayt of Mohammad, the 12 princes from Mohammad (SBUT) ...**

Indeed Allah knows best ...

It is also noteworthy to mention that previously in this site: kindfather.com, In part 4 of the article "Names of Mohammad and 'Ali (SBUT) in the Bible (also as a part of the E-book "Names and characteristics of Mohammad, 'Ali, ... and Mahdi (SBUT) in Jewish, Christian and Islamic documents"), we presented the opinion of a former christian scholar of two centuries ago named Musheh son of Yohanna (Moses son of Johana), who was given the title "Fakhr-ul-Islam" after embracing Islam, in regard to the Hebrew "BM'aD M'aD, which we refer readers to.

It is important to keep in mind that English vowels are equivalent to phonetic signs in Hebrew; therefore "a" in M'aD stands for a Hebrew phonetic sign; phonetic signs which did not exist in ancient Hebrew. Thus M'aD and M'oD are only different in their phonetic signs.

... Then Mr. Taghavi looks at the Hebrew word **n'siyim** (NShY'aM) in 17:20 which has been translated as princes, chiefs, leaders, lords and ...; he also analyzes its Syriac and Aramaic equivalents which are basically from the same root as the word "Rabbi" (my master, my lord, ...); he states that the root Rab in Arabic, Syriac and Aramaic has the same meaning and it means lord, master and authority. He points out that this word in the new testament, without being added to the next word, is only used for Jesus (SBUH), i.e. a Divinely chosen authority ...

So, according to Mr. Taghavi, the meaning of Genesis 17:20 is that **God has blessed and multiplied and made Ismael fruitful** by m'od m'od and the twelve Divine princes (lords, chiefs, authorities, masters,...) who shall be caused of him, and will make him a great Nation.

Hadi 'Ali Taghavi also presents Qur'anic verses (5:44,...) and Islamic Hadiths (Majlesi, Bihar al-Anwar, 37/331; ibn SharAashoob, al-Manaaqeb, 2/45; ibn Hayyoon, Da'aa'em al-Islam, 1/37; ...) in which Hadrat 'Ali and the Imams (SBUT) are introduced as Rabbaani (from the same root Rab) of this Ummah (Nation).

He also mentions this point that among the bible-introduced sons of Ishmael, whom the adherents to the bible- while acknowledging that they were not all immediate sons of Ishmael- say that the 12 lords of 17:20 refer to, none ever achieved Divine Leadership. Therefore, he, after a detailed analysis, concludes,

without any shadow of a doubt, that indeed the 12 Divine Leaders of Genesis 17:20 are none but the twelve Infallible Imams (SBUT) ...

Let us move on ... again according to the bible itself, Hadrat Moosa (SBUH) had also said that the Promised Prophet (which was to be obeyed by all) was going to be NOT OF THE CHILDREN OF ISRAEL RATHER OF THE BRETHREN OF THE CHILDREN OF ISRAEL, I.E. OF THE CHILDREN OF ISMAEL. (Deut. 18:18-19, ...):

ﷻ:ﷻ I will raise them up a Prophet from among THEIR BRETHREN, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

ﷻ:ﷻ And it shall come to pass, that whosoever WILL NOT HEARKEN unto my words which he shall speak in my name, I will REQUIRE IT OF HIM.

And ... according to the bible, God had asked Ibrahim to offer his “only son” (Genesis 22); and as confirmed by their own bible, Isaac (SBUH) was never the “only” son of Ibrahim, for Ishaaq was younger than Ismael (SBUT) ...

And ... according to the bible, after Ibrahim submitted and offered his “only son”, then, AS A REWARD ..., God Promised to make Ibrahim’s (SBUH) descendants AS NUMEROUS AS THE STARS IN THE SKY AND AS THE SAND ON THE SEASHORE (Genesis 22:16-17)

The Prophet Ibrahim’s descendants through the Prophet Ishaaq (Isaac) (SBUT) on the one hand STOPPED with Jesus (SBUH), for JESUS HAD NO CHILD, and on the other hand the descendants through the Prophet Ya’qoob (Jacob) (SBUH) i.e. the true children of Israel have been quite limited; even those who are claiming to be the bani (the children of) Israel, are very limited in number, FOR THE JEWS USUALLY DO NOT MARRY WITH OTHER THAN THEMSELVES ..., and ...

BUT ... the descendants of Prophet Ibrahim through Prophet Ismael (SBUT), i.e. THROUGH Ibrahim’s FIRST BORN AND HIS ONLY SON AT TIME OF THE COMMANDED OFFERING, HAVE BEEN QUITE NUMEROUS AS GOD PROMISED ..., and ...

It is also noteworthy to mention that the descendants of the Prophet Mohammad (SAWA), through Hadrat ‘Ali and his beloved Fatimah (SBUT), i.e. the Saadaat, have been quite numerous ...

Please in addition to the previously mentioned E-books, also refer to articles such as “What the Bible says about Muhammad” with Shi’ah commentaries, in this site:
kindfather.com

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Zebh 'Azim (Grand Slaughter)

Part 3

... Then, the christian so called scholars- IN ORDER TO FULLY CONCEAL THE IDENTITY OF THE PROMISED PROPHET- decided to also produce a fake Grand Slaughter, so that they could conceal the identity of the slaughtered person of the family of the Promised Last Prophet from the children of Ismael and replace it with a sacrificed person from the children of Is-haaq (SBUT) ...

And in their twisted and mystic fiction they have been claiming that believing in this supposed sacrifice to be god himself and also the son of god killed for the forgiveness of the sins of humankind, is “THE ONLY WAY TO SALVATION”, as opposed to ACCEPTANCE OF THE WILAYAT OF THE MOST PERFECT AND OBEDIENT SERVANTS OF AALLAH, I.E. MOHAMMAD AND THE AHLULBAYT (SBUT), AS THE ONLY WAY TO SALVATION ...

It is noteworthy to mention that this innovated issue that Jesus died for the sins of others is in direct contrast to even many bible statements, such as: *‘The son shall not suffer for the iniquity of the father, nor the father suffer for the iniquity of the son, the righteousness of the righteous shall be upon himself and the wickedness of the wicked shall be upon himself.’* (Ezek. 18:20)

Any how ... Shaitan, in order to complete this satanic plot, created an exclusive false path to supposed salvation in order to oppose the true Path to Salvation ... thus to deviate more and more of the children of Adam (SBUH) from the One and Only Straight Path of Allah to Salvation and therefore to take them to Hell with him ...

Thus one of the reasons Shaitan inspired christian forefathers to innovate the issue of crucifixion of Jesus has been this very reason; i.e. they have been claiming that the prophesied slaughtered person in the old testament, such as in Isaiah 53:7, was Jesus Christ ... and this claim became one of the main reasons for a title attributed to Jesus in christianity, and that is, the slaughtered lamb of God ...

IT IS NOTEWORTHY TO MENTION THAT THE ENTIRE DOCTRINE OF WHAT IS CALLED AS CHRISTIANITY RELIES UPON THE ISSUE OF CRUCIFIXION; I.E. ONE OF THE MOST SIGNIFICANT FOUNDATIONS OF DISTORTION HAS BEEN THE INNOVATION OF THE STORY OF

CRUCIFIXION, THUS IF THE CRUCIFIXION IS PROVED TO BE A FICTION THEN THE ENTIRE DOCTRINE OF WHAT IS KNOWN AS CHRISTIANITY FALLS APART ...

It is also noteworthy to mention that in order to justify crucifixion the christian so called scholars introduced another deviation from the truth and declared that the so called original sin of Adam and Eve is being transmitted to any new born, causing infants to be sinners thus in need of purification ... and therefore the ultimate innovated purification became the crucifixion of god who is also the son of god!!! I.e. the innovated issue of the inherited original sin, in their view, necessitates crucifixion, while in reality the whole issue of the so called original sin is a philosophical innovation ... For more information in this regard please refer to "Truth behind 'Lady of Fatima', parts 4 and 5", also as a part of the E-book "Truth Behind Christian Commemorations", in this site: kindfather.com

The jewish Paul, the usurper, was he who emphasized upon crucifixion; here is a sample statement from two scholars, one still a christian and the other converted:

"... when the early Church - especially the heroic missionary, St. Paul - began to proclaim the gospel, it was the crucifixion that was a crucial detail of Jesus' story." ("CHRISTIANITY WITHOUT THE CRUCIFIXION IS NOT CHRISTIANITY" by David Stavarz)

Shifa Mustapha, a former christian scholar, in her renowned book *In Quest of Truth, FROM DECEPTION TO DELIVERANCE*" in regard to the crucifixion says:

"The truth of the matter is that the source of such dogma, the New Testament of the Christian Bible, in its present form, is, for the most part, the result of the teachings of one who had been a self-confessed Jewish plotter [Paul], later immortalised by Rome. Thus the Message which Jesus son of Mary was sent by the Creator God, to give to the Jewish nation alone, was twisted beyond recognition, and passed on to a credulous gentile world."

NOW LET US PAY CAREFUL ATTENTION:

The christian scholars use Isaiah 53:7 to say that he who was slaughtered like a lamb was Jesus ... while A VERY SIGNIFICANT POINT is that in the christian

story JESUS WAS NOT “SLAUGHTERED” LIKE A LAMB OR A SHEEP, rather according to their story he was crucified! NEVER A LAMB OR A SHEEP IS CRUCIFIED, RATHER IT IS SLAUGHTERED, I.E. IT IS BEHEADED!!!

So IT IS OBVIOUS that Jesus can not be the slaughtered lamb or sacrifice mentioned in the old testament of the bible ...

They have made up all these stories regarding the Prophet Jesus (SBUH) while he (SBUH) was not killed at all, rather Allah lifted him up so that he shall be allowed to return after Hadrat Mahdi's (SBUT) Appearance and assist him:

Qur'an 4:157 And their saying: Surely we have killed the Messiah 'Eesa (Jesus) son of Maryam (Mary), the messenger of Allah; and they did not kill him nor did they crucify him, but it appeared to them so, and most surely those who differ therein are only in a doubt about it; they have no knowledge respecting it, but only follow a conjecture, and they killed him not for sure.

Qur'an 4:158 Nay! Allah took him up to Himself; and Allah is Mighty, Wise.

Some Christians who tender-heartedly have believed the sufferings they have been taught Jesus (SBUH) had gone through- when observing the Muslims' mourning for Imam Hosain (SBUH) and hearing of his excruciating pains and sufferings- think that there are similarities between these two; while in reality 'Aashura is an undeniable Sign for them too, to trace the Truth and realize that the Promised Last Prophet, Hadrat Mohammad and his AhlulBayt (SBUT) have been of the descendants of Ismael son of Ibrahim (SBUT) and of that Promised AhlulBayt (SBUT), Imam Hosain (SBUH) was the oppressed person who was brought as a LAMB to the slaughter ... an Oppressedness which the entire existence have been crying for ... and it has become the Emblem of the Truth of Allah for the entire humankind ...

As we read in the Ziyarat (pilgrimage) supplication of the Arba'een of Imam Hosain (SBUH):

"... (Hosain- SBUH-) made every effort and put his heart, mind, soul and life at the disposal of Thy (Allah's) Mission to liberate the people from the yoke of ignorance ..."

Let us all pay attention that in the Hadith mentioned in the beginning of this writing Allah SWT Himself clarified that Imam Husain (SBUH) was he who was slaughtered like a lamb (May Allah add to the torment of his killers):

“Then Allah told Ibrahim that a group of people considering themselves of the ummah of Mohammad (SAWA) would kill, unjustly out of animosity, Mohammad’s son Hosain (SBUT), after Mohammad (SAWA), in the same manner of slaughtering and beheading a sheep; then Allah SWT said that they would become deserving of Allah’s Wrath for that crime.”

In another profound Hadith Imam Reza (SBUH) talking to one of his special companions and students said:

“... O' son of Shabeeb! IF YOU EVER CRY FOR ANY THING, SO DO CRY FOR HOSSAIN SON OF ALI SON OF ABITAALEB (PBUT); and indeed he was slaughtered as a sheep is slaughtered! And with him were killed eighteen men from his household whom no one resembles, on earth! And certainly the Heavens and the lands cried in his killing; indeed four thousand angels descended down to earth to assist him, and they surely found him killed, and they have been next to his grave, dusty and with disheveled appearance, until when the Qaa'em (PBUH) shall Rise, so that they will be his helpers; and their slogan has been:

"O' THE SEEKERS OF THE BLOOD OF HOSSAIN!" ...”

For the complete text of this precious Hadith refer to “A rain of red dust and blood” in this site: [kindfather.com](http://www.kindfather.com)

It is thus more than obvious that all Prophets (SBUT) had talked about the future happening of the heart-breaking martyrdom of the son of the Last Prophet, Imam Hosain (SBUH), ... the grand SLAUGHTER by the Euphrates that the Prophet Jeremiah talked about and the LAMB about whom the Prophet Isaiah prophesied was Imam Hosain (SBUH) ... the “Lamb as it had been slain” whom according to the Revelation of John 5:6 was “in the midst of the Throne” ... and John heard “the voice of many angels round about the throne ... the number of them was ten thousand times ten thousand ... Saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing” (Rev, 5:11, 12) ... and the elders “sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain ...” (Rev. 5:9) ... “And every creature which is in heaven, and on the earth, and

under the earth, and such as are in the sea, and all that are in them” heard John to say: “Blessing, and honour, and glory, and power, be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever” (Rev. 5:13) ... “For the Lamb which is in the midst of the Throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes” (Rev. 7:17)

...

... Yes, there shall come a day, a beautiful and ever-Promised Day, when Hadrat Mahdi together with Hadrat Jesus (SBUT) shall come and avenge the blood of Imam Hosain (SBUH) who was brutally slaughtered and beheaded like a lamb ... a Day when God shall wipe away all tears from the eyes of those who have loved and mourned for Imam Hosain (SBUH) ...

Here we present a few statements from the former christian scholar Thomas McElwain:

“... Among these are the famous Isaiah 53 so often used by Christians as a prophecy of the crucifixion, but which seems so clearly to parallel the experiences of the martyred Husayn (as).”

“There are other texts, less often noted by non-Muslims, that by their content lend themselves to application to the Imam (as). Among the best-known of these is Jeremiah 46:6,10. “Let not the swift flee away, nor the mighty man escape; they shall stumble, and fall toward the north by the river Euphrates.... For this is the day of the Lord GOD of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord GOD of hosts hath a sacrifice in the north country by the river Euphrates.”

“The implication, from the Islamic point of view, is that this is a promise that God will avenge the attack on His beloved Husayn (as) and his companions at Karbala’, on the Euphrates River ...”

Indeed the jewish usurper, Paul, who was closely attached to Mithraism, Kabbala, Greek, Roman and ... myths ... the jewish Paul who had heard of the glad Tidings regarding the Last Prophet, regarding Elia, regarding the grand slaughter, regarding the Savior of Last Days, and ... (SBUT) ... the jewish Paul who had never seen Jesus (SBUH) ... this Paul the usurper, following Shaitan’s temptations, created an idol and called it jesus ... a jesus which in accordance to satanic mystical creeds

and myths, was both god and son of god at the same time ... the jewish Paul, with his greed for fame and worldly position, created a mystic jesus who was the last prophet and the grand slaughter and the savior of the last days at the same time ... the usurper Paul created a fake religion so that the True God would not be worshipped, the Prophets would not be obeyed, and the most exalted creations of God would not be recognized ... the jewish usurper sold his and his followers' Hereafter at the price of a few days of worldly fame ...

... Likewise, the usurpers after the Prophet Mohammad (SAWA), AbuBakr, 'Umar, 'Uthman, bani Umayya, bani Abbas and ... were the root causes for all the innovations and distortions which have been happening thereafter ...

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Zebh 'Azim (Grand Slaughter)

Part 4

A very very important point is that sadly christians, following paulene christianity, consider Jesus (SBUH) a ransom for sins of human, while the martyrdom of Imam Hosain (SBUH) absolutely does not mean that Allah SWT killed Hosain (SBUH) so that he (SBUH) may be a ransom or atonement for sins of humankind- SOBHAANALLAH- rather Imam Hosain (SBUH), one of the most obedient Servants of Allah, for his unimaginable patience, steadfastness and ... in the cause of the Truth of Allah and thus guiding humankind toward the one and only Allah-Specified Straight Path of Allah has been granted such a sublime and lofty position by Allah that on the one hand, the smallest action for keeping his memory, sufferings and cause alive has been promised by Allah to have indescribable rewards, and on the other hand he (SBUH) has been bestowed by Allah a Grand interceding position for Believers before Allah SWT ...

We sincerely invite those tender-hearted christians whose hearts ache for Imam Hosain's (SBUH) pains and sufferings, to fairly and open-mindedly seek the Truth and by Allah's Grace find their way to the realization of the magnificence of Imam Hosain's (SBUH) sacrifice ... and become the true followers of him and the Last Prophet of Allah ... and observe Allah's command ... and together with 'Eesa of Maryam (SBUT) eagerly anticipate the Appearance of the last beloved of all Prophets of Allah (SBUT), the ever-Promised Mahdi of Fatimah (SBUT) ...

Here, we present a list indicating some of the beliefs regarding Imam Hosain and Hadrat 'Eesa (SBUT) from the Shi'ah point of view, and Jesus (SBUH) from christian point of view:

According to christian view: jesus is God; he is also son of God; God sent His son to be sacrificed for humankind who is born sinful due to the unforgiven original sin of Adam and Eve; jesus- God and son of God- was tormented by creations of God and crucified; only those believing in this doctrine, attain everlasting life and the rest of humans will burn in fire ...

According to the Shi'ah view: Jesus (SBUH) is one of the five greatest Prophets of God (SBUT); Jesus is a Chosen and Infallible creation and servant of God; he was neither killed nor crucified, rather he was lifted up by God and is alive; the minor fault of Hadrat Adam (SBUH) was forgiven by Allah through certain celestial Words- the Names of Mohammad, 'Ali, Fatimah, Hasan and Hosain ... (SBUT)-

taught to Adam (SBUH) by Jebra'el (Gabriel); all humans are born pure and free of sin; no human suffers the consequences of the sins of others, rather each human is judged based on his own beliefs and actions; Imam Hosain (SBUH) was a Chosen and Infallible creation and servant of Allah; he gave all he had in the cause of Allah, one result of his sacrifice has been the guiding of humankind from the darkness of ignorance, distortions, lies and ... toward the light-full Straight Path of Allah; remembering his sacrifice awakens sleeping hearts, and crying and mourning for him washes and brightens darkened hearts; his mourners and followers Inshaa'Allah will receive his, his mother's ... and his grandfather's Allah-Accepted intercession in this world and the Hereafter ...

Reviewing these beliefs shows that there are major differences between the Islamic view of Imam Hosain and Hadrat 'Eesa- Jesus- (SBUT) and the christian view of Jesus; and from all that has been said it is quite clear, without any shadow of a doubt, that the prophecy of the Grand Slaughter of a unique, mournful and most excruciating tragedy has been fulfilled in Imam Hosain and not Jesus (SBUT) ... but let us not forget that the Salvation Ark of Imam Hosain (SBUH) is so broad that Inshaa'Allah shall include the sincere christians crying for Hosain too and shall take them toward the Truth and the Straight Path of Allah and thus carry them to eternal Salvation ...

It is no wonder that Imam Hosain (SBUH) has been called: *The Beacon of Guidance and the Ark of Salvation* ...

May Allah SWT hasten the glorious Appearance of Hadrat Mahdi, the last Infallible descendant of Imam Hosain, and return of Hadrat 'Eesa (SBUT) ...
AAMEEN ...

Let us keep in mind, as discussed in the previously mentioned E-books of this site specially "Mohammad and AhlulBayt (SBUT), the Promise of Bible", and also in the E-book "Names and characteristics of Mohammad, 'Ali, ... and Mahdi (SBUT) in Jewish, Christian and Islamic documents", that throughout what is called as the bible despite all distortions, omissions and changes there still shine numerous rays of the light of the truth regarding the twelve prophesied lords including Imam Hosain (SBUT) ... which of these and many more omitted, changed and ... Glad Tidings were prophecies, prior to distortions, openly introducing these chosen ones, and which were implicit indications and their Ta'wil were about them (SBUT), Allah Knows Best ... but with the Appearance of Imam Mahdi (SBUH)

the True Torah and Gospel shall indeed be divulged and the everlasting Truth shall become manifest ...

At the end of this writing we wish to present a few more possible indications to the twelve Infallible Imams (SBUT) in the bible:

Since from the beginning of the creation the only Path to Salvation has been the acceptance of the Wilayat of these 14 jewels of creation, it seems that the hopeful and glad Tidings regarding the future coming of the lords of humankind was a major part of even religious ceremonies. Thus distorting the facts regarding such holy ceremonies and rites would surely have been part of Shaitaan's plan for covering the Truth ...

As a sample: Hadrat Haaron (Aaron, SBUH), like all Divine Prophets and Successors (SBUT), was obligated to accept the Wilayat of the Last and most Exalted Prophet of Allah and his twelve Successors (SBUT) and to keep the hope of their ever-Promised coming alive in the hearts of Believers until the final victory at the hand of the Last Successor, i.e. Hadrat Mahdi (SBUH) ...

Thus it seems that even on the holy garments which Haaron and his sons were to wear, the names of twelve lords were engraved; of course if this is so, it again needs to be kept in mind that the issue of Ta'wil (other applications) of statements has always been a part of prophecies, and that also due to all Shaitanic distortions, the original versions of such commands are not openly available; let us read what God commanded Prophet Moses (SBUH):

Exodus ٢٨:١ And take thou unto thee Aaron thy brother, and his sons with him , from among the children of Israel, that he may minister unto me in the priest's office ٢٨:٣ ... And thou shalt speak unto all that are wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office ٢٨:٤ ... And these are the garments which they shall make; a breastplate ,and an ephod, and a robe, and a broidered coat, a mitre, and a girdle :and they shall make holy garments for Aaron thy brother, and his sons ,that he may minister unto me in the priest's office ... 28:10 Six of their names on one stone, and the other six names of the rest on the other stone ٢٨:١٢ ... And thou shalt put the two stones upon the shoulders of the ephod for stones of memorial ... and Aaron shall bear their names before the LORD upon his two shoulders for a memorial ... ٢٨:٢١ And the stones shall be ... twelve, according to their names, like the engravings of a signet ... ٢٨:٢٩ And

Aaron shall bear the names ... in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the LORD continually ...

Now let us read what Dr. Thomas McElwain, a biblical language expert, has said in one of his lectures about Imam Hosain (SBUH):

“The word Hoosen is found in Exodus 25:7; 28:4,15,22,23,24,26,28,29,30; 29:5; 35:9,27; 39:8,9,15,16,17,19,21; and Leviticus 8:8. In every case it refers to the article of clothing worn by the ministering high priest on his chest, and containing twelve stones engraved with the names of the twelve tribes and the Urim and Thummim, oracular stones used to ascertain the divine will. No other word is used in the Hebrew Scriptures from the same root at all.”

Therefore the word HOOSEN in the bible is used to refer to a holy symbol of the God-chosen priest, bearing the names of twelve special ones before God.

If the holy breastplate with twelve holy names and stones was, prior to distortions, an either implicit or explicit indication to the twelve holy Imams (SBUT) ... and if this holy breastplate of judgment called HOOSEN was in fact a special memorial and reference to the future martyr Imam HUSEIN (SBUH) from whom the last nine Infallible Imams (SBUT), including the Savior of humankind, were to come ... Allah Knows Best ...

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Zebh 'Azim (Grand Slaughter)

Last part (5)

Dr. Thomas McElwain also believes that in the book of psalms in the bible there are still indications to the twelve holy Imams (SBUT); again let us keep in mind the issues of prophecy, Ta'wil and distortions:

“What must be examined is the many series of twelve that exist in the Bible for evidence of characteristics for each of the twelve slots in the series, and whether or not those characteristics parallel those of the twelve Shi'ite Imams (as) and correspondingly of Imam Husayn (as) in particular.

“These series are specifically the twelve reigning patriarchs of the Book of Genesis, the twelve sons of Ishmael (as), the twelve sons of Jacob (as), the twelve judges of the Book of Judges, the twelve righteous kings of Judah, and the twelve apostles of Jesus (as). Aside from series of human figures, there are many series of twelve to be found in the Bible.

“Among these are passages containing twelve sections, and passages containing twelve references to a particular word. The former type is particularly fruitful. There are a number of such passages in the Book of Psalms, including many Psalms of twelve verses each, and most notably the series of twelve Psalms entitled Psalms of Asaph.

“A careful comparison of the twelve Psalms of Asaph to the names of the twelve sons of Ishmael, which give the clues to the characteristics of each of the twelve slots, shows that these Psalms reflect the character of each of the twelve Imams.

“We shall focus specifically on Psalm 74, which is, within this schema, prophetic of the martyrdom of Imam Husayn (as). It is the third of the Psalms of Asaph.

“1 O God, why hast thou cast us off for ever? Why doth thine anger smoke against the SHEEP of thy pasture?

“The maschil is a didactic Psalm, one for instruction. The instruction is not necessarily in the wisdom genre, nor even law. It can be instruction in prophecy in the sense of future events. The content of this Psalm appears strange as a subject of instruction, since it is couched in words of appeal to God to intervene in a difficult

situation. In fact, this appeal to intervene is the anguish the Psalmist feels as he contemplates the future event about which he is instructing.

“The word Asaph means a convener or collector, and is probably a title conferred on the one who convened the liturgical choir established by David (as), noted in 1 Chronicles 6:39. This may have been taken as a personal name, or having been born to the post may have been given a name appropriate to his activity.”

[Here it is noteworthy to mention that according to Islamic documents the name of the God chosen Successor of Prophet Solayman (Solomon, SBUH) son of the Prophet Daawood (David, SBUH) was Aasef (Aseph, Asaph ...) son of Barkhiya (SBUH), a Knowledgeable and gifted man; if this Asaph is the same person, indeed he was obligated to save and propagate the pure teachings of Prophets David and Solomon (SBUT), for he was the Successor of Hadrat Solayman who himself was the Successor of Hadrat Daawood (SBUT). For more information in this regard please refer to “Dajjaal ... Antichrist, part 9”, as part of the E-book “Dajjaal ... Antichrist”, in this site: kindfather.com]

“As the prophet [David (SBUH)] contemplates the tragedy of Karbala’, he exclaims these words in anguish. It is possible that David (as) wrote this Psalm, although many researchers suggest that it was written by Asaph. It is also possible that David (as) was an ancestor of Imam Husayn (as) through a marriage contracted when he was a refugee among the Arab Kedarites, from whom the prophet Muhammad (as) is descended.

“Whether or not the prophet sees Imam Husayn (as) as a son, his anguish is similar to that of those who are horrified in all generations by the suffering he went through. The Hebrew expression does not imply that God is the originator of the tragedy or that it is a punishment. Such expressions in Hebrew merely refer to God’s sovereignty as a basis for making an appeal for help.

“2 Remember thy congregation, which thou hast purchased of old; the rod of thine inheritance, which thou hast redeemed; this mount Zion, wherein thou hast dwelt.

“Verses 2 and 3 begin by giving a pre-Islamic context. The appeal is for God, at the event of Karbala’, to remember the great things He did in ancient times to save His faithful people. The text, being didactic, uses the supplication language to insist on the need for divine deliverance. The rod of inheritance suggests that Imam Husayn (as) is descended from David (as).”

[Also, as discussed in “Names of Mohammad and ‘Ali (SBUT) in the Bible, part 3”, according to Genesis 49:10 (Genesis 49:10 (AMP): The scepter or leadership shall not depart from Judah, nor the ruler’s staff from between his feet, until Shiloh comes to Whom it belongs, and to Him shall be the obedience of the people.) the scepter or the rod of inheritance was prophesied to be transferred to Shiloh, who as mentioned in the article, is the last Successor of Hadrat Mohammad (SAWA), Hadrat Mahdi (SBUH).]

“Redemption does not imply saving from sin, but that the person involved is especially beloved by God. The reference to Mount Zion is probably specific, although the word itself could refer to any fortress. However, it is more likely that we should see here the idea that the place of the martyrdom of Imam Husayn thereby gains the same sanctity, at least in some sense, as the house of God, which at the time of David was Quds or Jerusalem.

“3 Lift up thy feet unto the perpetual desolations; even all that the enemy hath done wickedly in the sanctuary.

“The expression “lift you your feet” is again an appeal to save, but as a didactic Psalm its main import is to describe the situation as hopeless without divine intervention. The expression “perpetual desolations” aptly describes the tragedy of Karbala’. The Psalmist draws the divine attention to what the enemy has done to the “holy ones,” and by so doing draws the attention of the listener as well.

“4 Thine enemies roar in the midst of thy congregations; they set up their ensigns for signs.

“Verse four refers to the great tumult of enemies brought against the congregation of Husayn (as). It mentions the ensigns or banners that they raised against him.

“5 A man was famous according as he had lifted up axes upon the thick trees.

“6 But now they break down the carved work thereof at once with axes and hammers.

“Verses five and six refer graphically to the mutilation of the bodies at Karbala’. It uses a continuation of the temple figures of the preceding verses. It is not unknown to compare people to trees, especially wooden embellishments in the temple. The

sanctuary or temple or house of God is made up of the “people of the house.” By defacing the people of the house, the enemy was effectively carving up the house of God itself.

“7 They have cast fire into thy sanctuary, they have defiled by casting down the dwelling place of thy name to the ground.

“Verse seven is a graphic description of the vandalizing of the camp of Husayn (as).

“8 They said in their hearts, Let us destroy them together: they have burned up all the synagogues of God in the land.

"Verse eight is a prophecy of the fact that the enemies of the Imam (as) had firmly decided to destroy him and his companions altogether. The prophecy continues by saying that in so doing they had effectively, from their own point of view, destroyed every place of prayer on earth. This is an extension of the figures in verse six.

“9 We see not our signs: there is no more any prophet: neither is there among us any that knoweth how long.

“Verse ten [nine] is a lament referring to three aspects of Karbala’. At that point the banners of the Imam (as) were not to be seen flying. Secondly, there was no prophet. Thirdly, there was none among us “that knoweth how long.” That is, the man of knowledge, the Imam, had been martyred. The verse begins with the fact that the colors were not flying, and mournfully goes on to the fact that the prophet (as) was no longer. Furthermore, the last living one of the holy house that the prophet had gathered under his mantle was dead. There was no longer anyone to know how long.

“10 O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever?

“Verses ten and eleven refer to the condition of enemy dominance over the imamate. This began effectively with the martyrdom of Imam Husayn (as) and will end at the return of the Mahdi (as). The condition is one of blasphemy. Usurper rule is blasphemous, since no matter what position a ruler takes on the matter of the oneness of God, if he takes power for himself without divine authority, his

action is blasphemous. This is the condition of all rulership that does not acknowledge the imamate.

“11 Why withdrawest thou thy hand, even thy right hand? pluck it out of thy bosom.

“Verse eleven uses rhetorical question and an imperative appeal to continue the prophecy in this didactic Psalm. There are two possible implications in this context. For God to pluck His hand out of His bosom means the rectification of what happened in Karbala’. It may refer only to the return of the Mahdi. On the other hand, it could well refer to the resurrection and reappearance of Imam Husayn.”

It is noteworthy to mention that many more research are in progress by different researchers in regard to the names of Hadrat Mohammad and AhlulBayt (SBUT) in what is known as previous scriptures which will Inshaa’Allah soon be published ... and may Allah hasten the glorious Appearance of Hadrat Mahdi (SBUH) when the original and everlasting Truth shall be divulged ... AAMEEN ...

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Chapter 6

Continuous mourning

A rain of red dust and blood

Part1

Rayyaan son of Shabeeb said: I had gone to visit Imam Red(z)a -Riza- (PBUH) on the first day of Moharram; the Imam (PBUH) asked me:

Are you fasting today?

I replied that I was not; then the Imam (PBUH) said:

Surely this day is the day in which Zakariya -Zechariah- (PBUH) called his Lord -Glorified and Grand be He-, and said: O' my Lord! Grant me from Your Presence, a pure offspring, surely You are the Listener of prayers. So Allah responded to him and He commanded His angels [to execute]; so the angels addressed Zakariya while he was standing in the altar to pray: O' Zakariya! Surely Allah gives you the good news about Yahya -John- [known as the Baptist among christians], a confirmer.

[For the Prophet Zakariya's (PBUH) supplication as stated in the bible, please refer to next article of this chapter.]

Then the Imam (PBUH) said:

Thus anyone who fasts this day and then calls Allah -Glorified and Grand be He-, He will respond as He responded to Zakariya (PBUH).

The Imam (PBUH) continued:

O' son of Shabeeb! Indeed Moharram is the month which the people of Jaaheliyah of the past, honored it by considering cruelty and war as unlawful in it, and this Ommah [nation] have neither recognized the HORMAT [honor and ...] of this month, nor the HORMAT of their Prophet (PBUHHP); surely in this month, they killed his children, captured his women, and plundered his possessions;

THUS ALLAH SHALL NEVER EVER FORGIVE THEM.

O' son of Shabeeb! IF YOU EVER CRY FOR ANY THING, SO DO CRY FOR HOSSAIN SON OF ALI SON OF ABITAALEB (PBUT); and indeed he was slaughtered as a sheep is slaughtered! And with him were killed eighteen men from

his household whom no one resembles, on earth! And certainly the Heavens and the lands cried in his killing; indeed four thousand angels descended down to earth to assist him, and they surely found him killed, and they have been next to his grave, dusty and with disheveled appearance, until when the Qaa'em (PBUH) shall Rise, so that they will be his helpers; and their slogan has been:

"O' THE SEEKERS OF THE BLOOD OF HOSSAIN!"

O' son of Shabeeb! Surely my father has narrated from his father from his forefather (PBUT), indeed when my forefather Hussain (PBUH) was killed, red dust and blood rained from the sky; O' son of Shabeeb! If you cry for Hossain (PBUH) until your tears flow on your face, Allah shall forgive all your sins, small or big, few or many.

O' son of Shabeeb! If it delights you to meet Allah while you are sin-free,

SO DO GO ON ZIYAARAT OF HUSSAIN (PBUH).

O' son of Shabeeb! If it delights you to abide in a place in Heaven with the Prophet and his Progeny (PBUT),

SO DO LA'N [CURSE, ...] THE KILLERS OF HOSSAIN (PBUH).

O' son of Shabeeb! If it delights you to gain rewards like those who were martyred with Hossain (PBUH), so any time you remember Hossain (PBUH), do say:

"I WISH I WAS WITH THEM, SO THAT I MAY HAVE ACHIEVED SALVATION, A GREAT SALVATION"

O' son of Shabeeb! If it delights you to be with us in the most exalted levels of Heavens,

SO BE SAD FOR OUR [THE AHLULBAYT'S] SORROW, AND BE JOYFUL FOR OUR JOY; [I EXHORT EARNESTLY] UPON YOU, OUR WILAYAT.

And surely if a man seeks the wilayat of [any, even] a stone, certainly Allah shall return him with it on the Day of Qiyaamat!

(Eqbaal-Ol-A'maal of Sayyed-Ebne-Taawoos, ...)

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A rain of red dust and blood Part 2

Prophet Zakariya (PBUH)'s supplication in the bible

As previously analyzed in the article “Names of Mohammad and ‘Ali (SBUT) in the Bible, Part 17”, also in the E-book “Names and characteristics of Mohammad, ‘Ali, ... and Mahdi (SBUT) in Jewish, Christian and Islamic documents” in this site: kindfather.com:

The gospel of John in the new testament verifies that the jews at time of Jesus (SBUH) were indeed waiting for the fulfillment of **THREE** distinct prophecies: **1)** The coming of Messiah (Christ), **2)** The coming of Elias, and **3)** The coming of That Prophet:

١:١٩ And this is the record of John [the baptist], when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

1:20 And he confessed, and denied not; but confessed, I am not the Christ.

١:٢١ And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

The case of “that Prophet” is quite clear; “that Prophet” was indeed Hadrat Mohammad (SAWA) who had not yet come [please also refer to E-book “Mohammad and the AhlulBayt (SBUT), the Promise of Bible”, and “What the Bible says about Muhammad” with Shi’ah comments]. As for “Messiah”, the jews were actually waiting for “two Messiahs”; one being a priestly Messiah sent to the children of Israel, Jesus son of Mary (SBUT) whom the jews rejected; and the other, the kingly Savior of humankind at the Last Days, Hadrat Mahdi of Mohammad (SBUT) who is yet to Appear ... in this regard, we refer readers to all parts of the article “Two Messiahs”, also in the E-book “Names and characteristics of Mohammad, ‘Ali, ... and Mahdi (SBUT) in Jewish, Christian and Islamic documents” in this site: kindfather.com

And as for Elias ... in addition to the points mentioned in parts 7 to 12 of “Names of Mohammad and ‘Ali (SBUT) in the Bible”, let us consider:

At time of the Prophet ‘Eesa- Jesus- (SBUH), Hadrat Yahya, known as John the Baptist to christians- (SBUH) clearly, as indicated above in gospel of John 1:21, **denied that he was Elias.**

Some christians referring to gospel of Matthew 11:14 claim that Jesus did say that John (SBUT) was Elias; let us look at a few versions of this passage:

And if ye will receive it this is Elias which was for to come. (KJV)

Indeed, if you are willing to accept it he is Eliyahu, whose coming was predicted. (CJB)

And **if you wish** to accept it, he is **Ēliyahu** who was about to come.
)TS1998 version(

If we pay attention Jesus (SBUH) here was not literally confirming that John the Baptist was Elias; rather talking to those who were anticipating Elias, Jesus was perhaps telling them **if they wished to believe that John was Ēliyahu, they could do so since John had come “in the spirit of” Elias as a helper of Jesus.** In “Names of Mohammad and ‘Ali (SBUT) in the Bible” **part 11 we have already established that** “Throughout the ages followers of bible have always associated the name Elijah (the **Anglicized** form of Elia, Eli, Eliya, Eliea, ...) as an **anticipated loving and reverent helper**”.

Again in Matthew 17:13 it is verified that Jesus (SBUH) did not literally say that John was Elias rather the disciples thought so: “Then the disciples understood that he spake unto them of John the Baptist.”

Some christians trying to explain the contradiction regarding John’s denial of being Elias and Jesus’ seemingly confirming, have given different interpretations which we have, previously in parts 7 to 12 of “Names of Mohammad and ‘Ali (SBUT) in the Bible”, looked at a few; also some adherents to bible such as Dr. Michael Pedrin a Seventh-day Adventist, have concluded that John was not the literal but the symbolic Elijah ...

Let us now look at gospel of Luke in which it is claimed that the angel Gabriel told Zacharias, John's father:

“Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John... And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.” (Luke 1:13, 17)

According to this passage too, John (known as Hadrat Yahyaa (SBUH) in the Majestic Qur'an) was not really the “**Anticipated Elias**”, rather it is clearly stated that John was “in the spirit and power of Elias”.

Let us also remember the prophecy in Malachi of the old testament in which the “**Anticipated Elijah**” was said to come before “The great and dreadful day of the Lord.” (Malachi 4:5) ... Malachi 4:6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse ...

Undoubtedly John did come before Jesus (SBUT), but that time (the time of John and Jesus) was by no means a “dreadful day of the Lord”; a day, according to other biblical statements, when The sun shall be turned into darkness, and the moon into blood ... (Joel 2:31, ...)

So from this aspect, the loving “**Anticipated Elijah**” was to come to turn the heart of the fathers to the children, and the heart of the children to their fathers ... then the “Dreadful Day” was going to happen and God was going to curse and La'n those who were going to cause that “Dreadful Day” ...

In order to understand this, let us refer to the undistorted version of the Prophet Zakariyaa's (Zacharias, Zechariah ...) supplication. We cordially invite our friends to refer to “A rain of Red dust and blood” the first article of this chapter.

In this Hadith Imam Reza (SBUH) talking to one of his close companions, has clarified that first of Moharram was the day when the Prophet Zakariya (SBUH) prayed: “O' my Lord! Grant me from Your Presence, a pure offspring, surely You are the Listener of prayers.” [cf Surah 19 of the Majid Qur'an]

By command of Allah, angels addressed him and said: “O' Zakariya! Surely Allah gives you the good news about Yahya -John- [known as the Baptist to christians], a confirmer.”

Then the Imam (SBUH) explained “the dreadful Day” of the tenth of Moharram, ‘Aashoora, for his companion and follower, son of Shabeeb ...

“O' son of Shabeeb! Indeed Moharram is the month which the people of Jaaheliyah of the past, honored it by considering cruelty and war as unlawful in it, and this Ommah [nation] have neither recognized the Hormat [honor and ...] of this month, nor the Hormat of their Prophet (PBUH & HP); surely in this month, they killed his children, captured his women, and plundered his possessions;

THUS ALLAH SHALL NEVER EVER FORGIVE THEM.

O' son of Shabeeb! IF YOU EVER CRY FOR ANY THING, SO DO CRY FOR HOSSAIN SON OF ALI SON OF ABITAALEB (PBUT); and indeed he was slaughtered as a sheep is slaughtered! And with him were killed eighteen men from his household whom no one resembles, on earth! And certainly the Heavens and the lands cried in his killing; indeed four thousand angels descended down to earth to assist him, and they surely found him killed, and they have been next to his grave, dusty and with disheveled appearance, until when the Qaa'em (PBUH) shall Rise, so that they will be his helpers; and their slogan has been: "O' THE SEEKERS OF THE BLOOD OF HOSSAIN!" ... ”

[Please also refer to the chapter “Zebh ‘Azim (Grand Slaughter)” in this E-book.]

The Imam (SBUH) has also asserted that: “O' son of Shabeeb! Surely my father has narrated from his father from his forefather (PBUT), indeed when my forefather Hussain (PBUH) was killed, red dust and blood rained from the sky; O' son of Shabeeb! If you cry for Hossain (PBUH) until your tears flow on your face, Allah shall forgive all your sins, small or big, few or many. O' son of Shabeeb! If it delights you to meet Allah while you are sin-free, SO DO GO ON ZIYAARAT OF HOSSAIN (PBUH). O' son of Shabeeb! If it delights you to abide in a place in Heaven with the Prophet and his Progeny (PBUT), SO DO LA'N [CURSE, ...] THE KILLERS OF HOSSAIN (PBUH). O' son of Shabeeb! If it delights you to gain rewards like those who were martyred with Hossain (PBUH), so any time you remember Hossain (PBUH), do say: "I WISH I WAS WITH THEM, SO THAT I MAY HAVE ACHIEVED SALVATION, A GREAT SALVATION" O' son of

Shabeeb! If it delights you to be with us in the most exalted levels of Heavens, SO BE SAD FOR OUR [THE AHLULBAYT'S] SORROW, AND BE JOYFUL FOR OUR JOY; [I EXHORT EARNESTLY] UPON YOU, OUR WILAYAT ...”

In another Hadith as mentioned in this site in the article “Watchful Presence of our beloved Mahdi (PBUH)” Part 4, also in the E-book “Imam Mahdi (SBUH) Is Present”, Hadrat Mahdi (SBUH) has asserted that Zakariya (SBUH), when being informed about Imam Hosain (SBUH), said:

“When Zakariya (PBUH) heard that, he did not leave his place of prostration for three days and prevented people from entering unto him, and resorted to crying, and his lament was:

O my God! Will You bereave the best of all your creations [Hadrat Mohammad (PBUH & HP)] of his son? [I.e. will You allow it to happen, justice-fully, by not taking away the bestowed freedom and power of humankind so that the cruel wrong doers deserve Hell as the result of their own actions?]

O my God! Will You descend the suffering of this grief before his presence?

O my God! Will You clothe Ali and Fatemah (PBUT) with the garment of this bereavement?

O my God! Will You allow the pain of this bereavement in their presence?

Then he [Hadrat Mahdi (PBUH)] continued:

He [Zakariya (PBUH)] then said:

O my God! Bestow upon me a son and by him light up my eyes in my old age; and once You bestow him upon me make me zealous in his love, then bereave me of him, just as You bereave Mohammad (PBUH & HP), Your Habib (Beloved), of his son.

Then Allah bestowed upon him Yahya [known as John the Baptist among christians], and bereaved him of him. [Hadrat Yahya (PBUH) was also martyred and decapitated.] ...”

So Prophet Zakariya (SBUH) was told in regard to the “Dreadful Day” of ‘Aashoora ... and Zakariya (SBUH) knew that Hadrat ‘Ali (SBUH)- the pure manifestation of Divine love and benevolence- would come, and loving him would bind the hearts of true believers ... and Zakariya (SBUH) cried for the “Dreadful Day” of ‘Aashoora ... then, Zakariya (SBUH) was given the glad tiding in regard to a son who would, in the spirit of ‘Ali (SBUH), bind hearts and would be martyred in the cause of Allah ...

For the detailed analysis of the identity of he who has been Anticipated by all Prophets and their true followers, the beloved Elia, Elijah, Elias, ..., please refer to the E-book “Names and characteristics of Mohammad, ‘Ali, ... and Mahdi (SBUT) in Jewish, Christian and Islamic documents” ...

MAY ALLAH HASTEN THE EMERGENCE OF MAHDI AND RETURN OF
‘ALI AND ... BEFORE THAT FINAL DREADFUL DAY OF RESURRECTION
...

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A calendrical issue regarding ‘Aushura

The following is a part of an article regarding Jewish, Christian and Islamic calendars which has been included in the E-book “Ghadir: Declaration of the Truth, from creation to eternity” in this site: [kindfather.com](http://www.kindfather.com) which we refer readers to.

Here we are going to briefly explore a calendrical issue regarding Aashoora:

Qur’an 7:142 And We appointed with Moosa a time of thirty nights, and We completed them with ten (more), thus the appointed time of his Lord was completed forty nights. And Moosa said to his brother Haaron: Take my place among my people, and do right and follow not the way of the mischief-makers.

Many Sunni Tafsirs such as Anwaar al Tanzil wa Asraar al Ta’wil of Bayzaawi (vol. 3, p. 33) and Ahkaam al Qur’an of AbuBakr Muhammad ibn ‘Abdullah Maliki ibn al-‘Arabi (vol. 2, p. 791) and ... indicate that the period of forty nights mentioned in the above Qur’anic verse was during **the month of Dhyl-Qa’dah and the first ten nights of Dhyl-Hajjah.**

Shi’ah Tafsirs from the Infallible Ones (PBUT) also confirm this calendrical fact; for instance in Tafsir Jaame’, vol. 2, p. 456 and ... a Hadith from Imam Reda (PBUH) has been narrated in which the Imam (PBUH) has said:

*Allah revealed to Moosa: I will send the Torah, in which are the Ahkaam (religious precepts), in forty days being the month of Dhyl-Qa’dah and the first ten days of Dhyl-Hajjah. ...And when came the **tenth of Dhyl-Hajjah**, Allah sent the Alwaah (Tablets) to Moosa, within which were the Ahkaam of religion and Tidings and Narratives and Mostahabbaat (recommended acts of worship), and every thing they needed; and He Spoke to Moosa and Moosa then returned to his people*

Also it is noteworthy to mention that in Shi’ah sources such as the Mafaatih al Jenaan of Shaikh Abbaas Qommi and ... a Salaat is recommended in the first ten nights of Dhyl-Hajjah in which the above Qur’anic verse is recited.

As previously mentioned, the current Bible- in spite of all distortions- still mentions the forty days and nights that the Prophet Moosa (PBUH) was on the Mountain during which Allah’s Commands including the Command for announcing the Chosen status of Hadrat Haaron and his two sons and placing the

Holy Crown on Haaron in front of the congregation of the children of Israel was given to Moosa (PBUT). And also as mentioned, shortly after Moosa (PBUH) descended from the mountain, he (PBUH) did as Allah had commanded.

So, as mentioned above: According to Qur'an and both Shi'ah and Sunni narrations, **the day that Hadrat Moosa (PBUH) descended from the mountain was the tenth of Dhyl-Hajjah**. And as also said before Islamic Hadiths confirm that it was eight days later on the 18th of Dhyl-Hajjah when allegiance was sought for Hadrat Haaron and his sons (PBUT).

Let us pay careful attention that even the Sunni documents are confirming that the day Hadrat Moosa (PBUH) descended from the mountain with the "Alwaah (Tablets)" was the 10th of Dhyl-Hajjah.

It is also noteworthy to mention that: The Jewish Midrashic literature (Midrash Tanhuma, Tisa 31) relates **the 10th day** of the 7th month Tishri (Yom Hakippurim - Day of Atonement) to **the event of bringing the tablets of the Covenant from Mount Sinai**.

Keeping these points in mind, let us read the following article:

"The Fast of 'Ashura"
Al-Serat, Vol VIII No. 3 & 4
By: Sayyid Saeed Akhtar Rizvi,

Some traditions are found in Sunni books to the effect that the Prophet (s.a.w.) on migrating to Medina found the Jews fasting on the 10th of Muharram.

He asked them why, and was told: "It is an auspicious day; it is the day when God delivered the children of Israel from their enemy (i.e. Pharaoh); and, therefore, Moses fasted on that day." The Prophet (s.a.w.) said, "I am worthier of Moses than you are." Thereupon, he fasted on that day and ordered (the Muslims) to fast.

1. al-Sahih of al-Bukhari, Vol.3; Egypt ed.; p.54
2. Mishkatul-Masabih; Delhi ed.; 1307 A.H.; p.172

It is noted by the commentator of Mishkatul-Masabih that "it was in the second year, because in the first year the Prophet had arrived at Medina after 'Ashura, in Rabi'ul-awwal."

How much importance was this fast supposed to have may be judged from another tradition narrated in al-Sahih of. al-Bukhari: "The Prophet (s.a.w.) ordered a man from the (tribe of) Aslam: Announce to the people that whoever has eaten should fast the rest of the day, and whoever has not eaten should fast (the whole day), because today is the 'Ashura (10th day of Muharram)."

That very year the fast of Ramadan was ordained and the obligation to fast on 'Ashura was abrogated, as has been claimed in other traditions narrated in the same book. Still, reportedly, it carries much importance as a voluntary fast.

Now let us look closely at these traditions:

First: The Jews had their own calendar and months. There is no logic in saying that they fasted on the 10th of Muharram - unless it could be proved that this date always coincided with a Jewish day of fast.

It was mentioned in my article, "Martyrdom of Imam Husayn and the Muslim and the Jewish Calendars" (Alserat, Vol.VI, No's 3 & 4; Muharram 1401 Nov.1980) that the first month of the Jews (Abib, later named Nisan) coincided with Rajab of the Arabs. W.O.E.Oesterley and Theodore H.Robinson have written that in Arabia "the most important of all the new-moon festivals was that which fell in the month of Ragab (sic), equivalent to the Hebrew month 'Abib, for this was the time when the ancient Arabs celebrated the Spring festival." (Hebrew Religion; S.P.C.K., London; 1955; p.128)

Probably, in ancient times the two branches of Abraham's house followed the same system of intercalating an additional month 7 times in a cycle of 19 years. And in this way the 7th Jewish month, Tishri I, coincided with Muharram. And the 'Ashura of Muharram synchronized with 10th of Tishri I, the Jewish Day of Atonement - a day of fast. In that article, it was observed that the two calendars lost their synchronization when Islam, in the 9th year of hijra, disallowed intercalation. But on deeper consideration it transpired that that parity was lost long before the advent of Islam, because the Arabs did not follow any mathematical calculation in their intercalation. That was why the Muharram of the 2nd year of

Hijra began on 5th July, 623 C.E. (Al-Munjid, 21st ed.), months before Tishri I (which always coincides with September-October).

Clearly, 'Ashura of Muharram in that year (or, for that matter, during the Prophet's whole life at Medina) had no significance whatsoever for the Jews.

The question is: Why did they fast on that day?

Second: The Jewish Midrashic literature relates the 10th day of the 7th month (Yom Hakippurim - Day of Atonement) to the event of bringing the tablets of the Covenant from Mount Sinai, as Dr. Mishael Maswari-Caspi has written in his letter, quoted in my previous article, mentioned above.

The question is: If the Jews had wanted to keep the long-lost synchronization of Tishri I and Muharram in view, how was it that they forgot to narrate this tradition to the Prophet?

Third: The month in which God delivered the Israelites from Pharaoh was Abib (i.e. Rajab), as the Bible clearly says: "Observe the month of Abib, and keep the passover unto the Lord thy God: for in the month of Abib the Lord thy God brought thee forth out of Egypt by night." (Deut., 16:1)

The question is: How could the Jews transfer an event of Abib (originally coinciding with Rajab) to Muharram, in open defiance of their Torah?

And lastly here is a point to ponder for the Muslims: The Prophet (s.a.w.) was sent with a religion to abrogate all previous religions and shari'ah. How was it that he deigned to imitate the custom of the Jews?

It is clear from above-mentioned facts that the Jews had no reason at all to fast on 'Ashura of Muharram at that period; and this story, built on that premise, is just that - a fiction. Obviously, it was invented by a narrator who only knew that once upon a time Muharram coincided with the Jews' Tishri I; but was totally unaware of contemporary Jewish religion and culture.

One feels constrained to mention here that this and other such traditions were forged by camp-followers of the Umayyads, after the martyrdom of Imam Husayn, as a part of their campaign to turn the 10th of Muharram into a day of rejoicing. These traditions are of the same genre as those which say that it was on the 10th of

Muharram that Noah's ark rested on Mount Arafat, the fire became cool and safe for Abraham, and Jesus ascended to the heaven. In the same category came the traditions exhorting the Muslims to treat 'Ashura as a festival of joy, and to store one's food-grain on this very day as it would increase one's sustenance and bring the blessings of Allah to the household.

Now Inshaa'Allah we appreciate better the profound statements of "Ziyaarat of 'Aushura" in which it is stated:

... O my Allah! Indeed this is a Day (Day of 'Aashoora) to which the bani-Umayya have sought blessings and bounties ... have rejoiced ...

Let us at this point, as a sample, narrate another Sunni hadith which negates all the above mentioned forged narrations:

The Sunni Jalaludin Syuti writes that Ibrahim [ra] said:

Since the creation of the world, the heaven and the earth have cried for none else other than two men. The people asked him: "Do not the heaven and the earth cry for the Momineen?" He replied: "When they are virtuous his privilege is linked to his status and deeds." He then asked them if they knew how the heaven and the earth cry. The people replied in the negative, therefore he said: "It becomes fiery and red, just as the red boiling oil. The day when Yahya bin Zakarya was martyred the sky had got red and blood was dripping from it and the sky had also got red the day Husayn was martyred."

Sunni Tafseer Dur al-Manthur, Vol 7 page 413 Surah Dokhaan 44 Verse 29

For more information regarding the origin of Umayya we refer readers to the E-book "The Najran Pact, Mobaahelah (Mubahilah)" in this site: kindfather.com
LA'N BE UPON ALL THE ENEMIES OF ALLAH who are thus THE ENEMIES OF HIS CHOSEN ONES ...

May Allah hasten the Ever Promised Appearance of the last Promised-One of Ghadir and the Avenger of Aushura, Hadrat Mahdi (PBUH) ...

AAMEEN

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A little bloody white dove

In these very heavy and mournful moments of Moharram that the back of time has been broken from its weight, before we start relating a true heart-touching story which Sayyed Haashem Bahraani, a great Shi'ah scholar narrated from the AhlulBayt (PBUT) in his very precious book "Madinat-Ol-Ma'aajez" -a collection of the AhlulBayt's miracles-, we wish to offer our deepest sorrow and sympathy to our beloved Imam of time, Hadrat Mahdi (PBUH), the true mourner of 'Aashoora who has been mourning for this everlasting epic every morning and evening as he (PBUH) himself has asserted in the Ziyarat Nahiya al-Mughaddasa ...

Now, here is the touching true story of a little white bird:

Imam Hossain (PBUH), in the holy land of Karbala, was immersed in his celestial blood, when a little white dove landed in his holy blood and colored its little white wings red. Then the little white dove flew toward the forest while the Imam's blood was dropping from its wings.

In the forest, there were some birds sitting on tree branches and talking and singing happily. The little dove told those birds: Woe unto you! You are busy with your little world while the holy body of Hossain son of Ali (PBUT) is in the land of Karbala, without a shroud, not abluted and headless; from severity of injuries, it is cut into pieces; and they have captured his women and children!

When the birds heard that bloody white dove, started to cry loudly. So they flew to Karbala and colored themselves red with Hossain's holy blood and each flew to a different direction to spread the news of the martyrdom of the son of the Rasool of Allah.

One went to Medina. When it arrived there, it circumambulated around the Sacred Grave of the Rasool of Allah while its eyes were tearful and blood was dropping from its wings. When the other birds saw that bloody bird, they went to it, and the bird told them what had happened, and all the birds started to cry.

The people watching that heart breaking scene, were confused, but shortly after that, the news about the martyrdom of Imam Hossain (PBUH), the beloved grandson of the Prophet Mohammad (PBUH & HP) reached Medina!

There was a Jew living in Medina who had a crippled and blind daughter. He, unknowingly, left his girl in the same garden that the little bloody bird was sitting on one of its trees. That night, some thing happened and the Jew was not able to return to the garden and his daughter was left alone there. The girl was so afraid that she did not sleep all night. At dawn, she heard some birds crying, she, frightened and tired, dragged herself under the tree where the birds were crying, and cried with them. A drop of blood fell into the girl's eyes and she gained her eyesight! Then a few drops fell on her body and she was crippled no more! From the magnificence of the holy and blessed blood of Imam Hossain (PBUH), there was no sign of pain and illness left in her body.

Early morning, when the Jew went to the garden, he did not find his daughter. He looked around and saw a girl sitting in a corner, so he asked her if she had seen his daughter. She said: O' father! I am your daughter! He said: Never! My daughter was deformed. The girl swore and the man realized that she was indeed his daughter, so he passed out. After he regained consciousness, he kissed his daughter and the girl took her father to the bloody bird. The man while crying, implored the little bird to talk with the permission of its Creator.

The bird started to talk miraculously, and told the man that it was with other birds when a little bloody dove came to them and delivered the news about Imam Hossain (PBUH) and his holy head on spear, his women and children captured, and ...

The Jew was astonished and said that surely Hossain had to be so special in the eyes of the Creator that such had happened. So he and his daughter embraced Islam and went to other Jews and narrated that which had happened, thus it is recorded that five hundred Jews became Believers as the result of that little bird's effort ...

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A peculiar night

How much longer, should he carry the scar of loneliness?!

How much longer, should he bend over the well and shed tears of loneliness?!

This night is a peculiar night, the night of orphanhood of the entire world ...

The father of all ages is going to depart from this world, and will become orphan again, the whole world ...

This night in history, is going to be the night of a very lonely migration ...

And finally he said, "Swear by the Lord of Ka'bah, I have been delivered and reached Salvation."

Yes indeed, by the Lord of Ka'bah, he has reached Everlasting Salvation ...

He has finally been released from a heart breaking thirty year separation ...

It is drawing near, the moment of meeting his Lord, the moment of seeing again his brother Mohammad and his beloved Zahra, whom he has loved the most in his heart ...

It is drawing near, the moment of peace, in his broken and tired heart ...

All is end, with these dastard hypocrites, he is going to see better people than them, while these people are going to meet and experience ...

In this night, becomes orphan again, not just the orphans of Kufah, but all the towns, mountains, fields, seas, skies ...

The lonely dust of orphanhood is sitting on his children's faces, and the trembles of tears, on their shoulders ...

Zaynab is overwhelmed by sorrow, bursting into tears, becomes wet all over, her shining face ...

Imam Hasan's tears are breaking his father's heart, so hard it is, seeing his beloved
Hasan's tears ...

Imam Hosain is shedding tears for his father's loneliness while his father, for his
son's loneliness ...

For, no day is like your Day, O' Abaa-Abdellah!

Yes, no day will be like the Day of Imam Hosain ... and no one will ever be as
lonely as him, except perhaps ...

It is said that Abaa-Abdellah suffered death twice: once when he was in the
martyrdom excavation under the cursed Shemr's dagger, and once before next to
his son's dead body, his Ali Akbar, when placing his face next to his, heaving a
sigh and saying, "May Allah kill them who killed you, how shameless before
Allah, they are, and how shameless, in dishonoring their Prophet; after you, may
dust cover the world ..."

But perhaps the AmiroMo'menin was just as lonely as Hosain ...

Tonight was not the first time the Amir-al-mo'menin tasted death; he also suffered
death more than once ...

Once tonight when the poisoned sword kissed his head, and once before when a
dagger of enmity tore his heart ...

When he placed his beloved Zahra in the grave and cast a piece of earth on her and
wished that he was dead ... And said:

My entire being is imprisoned with my sigh, in my chest;

How I wish, my being be heaved with my sigh, out of chest!

O Fatemah! No blessing, after you in my life;

How I worry, long be after you, my life!

Shedding tears on her grave, he said, "... How ugly is the sky and the earth in my
sight after Fatemah. O the Messenger of Allah! My grief is everlasting and my

nights will be ever-awake. This sorrow and grief will not leave me until Allah chooses the same home for me that you reside there in now ... O the Messenger of Allah! There is a bleeding wound and pain in my heart. How soon was this separation between us. I express my pain and sorrow to Allah ...”

And the grand mountain of patience kneeled down and fell on the ground ...

Yes, there too, they killed Ali...when they killed his soul and his beloved flower ...

But perhaps the peak of all loneliness was when Imam Hosain was under the feet of enemies in the martyrdom excavation, and the cursed Shemr commanded his army to attack the tents ... when our Mawla gathered his last breaths and shouted:

Woe be unto you! You, the followers of the Abu-Sofyaan's house! If you do not have religion and do not fear the Last Day, at least be free in your lives!

The Cursed Shemr asked: What is it you are saying, O son of Fatemah?

He reminded them that he was at war with them and they with him, and that the women had no role. He asked Shemr not to let those fools and oppressors offend his women's quarters while he was alive. Shemr accepted, and thus all of them rushed to fight Imam Hosain ...

But what can be said about the conqueror of Kheybar. while he was alive, they attacked his house, gathered wood to burn his house, with everyone in it, and no one was in the house but our Mawla Ali and our Lady Fatemah Zahra and their small children ...

They attacked savagely, tied Ali's hands, and hurt Fatemah, over and over, with whip and shield of the swords ...

All the existence of the Imam -who was commanded to remain quiet and patient- was burning. He was swallowing his anger, his pain and sorrow, while tears of blood was rolling down his face ...

Those animal-like low humanoids had neither shame, nor humanity ...

The Lion of Allah saw how they deprived the Prophet's only pearl of her right to live and martyred Mohsen, his son. His heart was bleeding but he was commanded to remain quiet and patient ...

After all these sufferings which he endured, he had to remain behind and carry the burden of thirty years of separation; he had to tolerate the usurpers of his Allah-given Right, the murderers of his wife and son and ... So he waited as if he had thorns in his eyes and bones in his throat ...

And finally it was the Cursed ibn-Moljam's strike which carried Ali to his wish ...
"Swore by the Lord of Ka'bah that I have been delivered ..."

... And what about your loneliness, O' Mahdi of Fatemah?! ...

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A white flower with black ribbon

Many heart-breaking moments have been created by the world-lovers, the adherents to satanic desires and thoughts, but the hearts of those sad moments, have always beaten for the Glad Tidings of the final Ever-promised victory.

In commemoration of some of the saddest moments of human history, the dark moments in which this world lost the Master of all creations, the Prophet Mohammad (PBUH & HP), and two of his beloved offsprings, Imam Hassan and Imam Reza (PBUT), we -with tearful eyes, and broken yet hopeful hearts- wish to narrate a celestial statement from Imam Hassan (PBUH) for all who comprehend the unmatched exalted position and status of the Ahl-Ol-Bayt (PBUT); this is a white heavenly flower with a black ribbon for you:

When Imam Hassan (PBUH) was reconciled to outwardly peace with Mo'aawiyah, some ignorant people, most of whom were even present at time of the Prophet (SAWA) but obviously had no true conception of the heavenly bestowed position of Imam and the Allah-guided benevolence of the twelve infallible Imams, expressed condemnatory feelings toward the Imam, the Imam (PBUH) said:

Alas! Do you not understand my purpose? My treaty with Mo'aawiyah is better for my Shi'ah, than all things which the sun shines upon and sets. Do you not know that I am your IMAM, and the obedience of my commands is incumbent upon you, and as the Prophet has said, I am one of the two lords of Heavens?

They acknowledged. And the Imam continued:

Do you not know when Khezr broke that boat, killed that child and fixed that wall, it upset Moosa son of Emraan whom the reasons for those actions were concealed from, while Khezr's actions were considered by Allah as correct and in accordance with the Wisdom (Qur'an, Surah Kahf)? Do you not know that being reconciled to the ruler of his time, is upon the shoulders of every one of us the Imams, except our Mahdi whom Eesa will perform Salaat behind, and Allah will keep his (Mahdi's) birth concealed from people's eyes, and he will be disappeared from the people so that at time of his Appearance, the allegiance of no one will be upon him? He is the ninth descendant of my brother Hossain the son of Fatimah, the Lady of all women; during his disappearance, Allah shall prolong his life, then with His Omnipotence, he shall allow his (Mahdi's) Emergence, looking like a

young man, younger than forty years of age, so that every one will know that Allah is Omnipotent over all things,.

(Kamaal-O-Ddeen of Sheikh Sadooq, ...)

Most of Imam Hassan's (PBUH) so called companions were bought off by Mo'aawiyah (La'n Be Upon Him); including 'Ubaydullah ibn 'Abbas who was the commander of Imam Hasan (PBUH) leading the troops to fight Mo'aawiyah. Fighting Mo'aawiyah was the first order of command of Imam Hasan (PBUH) as soon as becoming Caliph after the Martyrdom of Hazrat 'Ali (PBUH). Ironically, two sons of this very same 'Ubaydullah ibn 'Abbas, who was set by the AmirulMo'menin (PBUH) at time of his Caliphate as the governor of Yemen, were killed by Bosr ibn Artaat in front of their mother's eyes ... Bosr was one of Mo'aawiyah's men who under his command, at time of Hazrat Ali's Caliphate plundered towns and villages, killed and ... all to cause fear and weaken Hazrat Ali's (PBUH) position ...

The so called companions of Imam Hasan (PBUH), bought off by Mo'aawiyah, sent messages to Mo'aawiyah declaring their loyalty to him and telling him whenever he wished they would either capture or kill the entire bani Hashim including Imams Hasan and Hosain (PBUT) ...

AAAAAHHHHH! How lonely Imam Hasan (PBUH) was ...

O' Allah! we implore You in the names of Amir-Ol-Mo'menin and all his Infallible sons, in the anniversary of the magnificent Laylat-Ol-Mabit, Rabi's first night, to hasten the wonderful Appearance of our beloved, Mahdi of Fatimah (PBUT)

Aameen.

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Arba'een ... an invitation to unanimity and togetherness of hearts

Message of Imam Mahdi (May Allah hasten his honored Relief), Inviting hearts to be together:

And indeed if our Shi'ah- may Allah bless them to be successful in His obedience- have been loyal to the Covenant which has been upon them, then surely the auspiciousness, by our meeting, would not have been delayed for them, and certainly the blessed bliss- by our mutual visitation, based on true recognition and its truthful acknowledgement from them in regard to us,- would have been hastened for them.

Thus keeps us not away from them, except what reaches us of that (of their actions) which we dislike and do not expect from them.

And Allah is the Helper and He suffices for us and is the excellent supporter and defender.

And His blessings be upon our lord and master Mohammad, the Messenger of good news and the Warner, and his Household.

(al-Ehtejaaj ala Ahl al-Lejaaaj, vol. 2, p. 499; ...)

This is the message of the Infallible Imam of our time (SBUH) enjoining us in regard to the togetherness of hearts and unanimity of minds concerning our being loyal to the Covenant of loving and obeying his fathers and him (SBUT), which has been upon us from the beginning ...

Arba'een of Hosain (SBUH), an invitation for togetherness of hearts

The Arba'een is upon us again ...

Our steps proceed toward the Shrine of our Mawla Hosain (SBUH) ... while our hearts have already flown toward his presence ...

Our beloved Hosain! Every beating of our hearts, each particle of our existence is eagerly awaiting to approach the shelter of your love ...

The deepest depths of our hearts ... are never devoid of remembering your and your loved ones' sufferings in the cause of Allah ... never devoid of detesting those oppressors, and our tongues never of their execration ...

If we were not at your 'Aashoora ... now we rush toward you to wash your Shrine with our tears ...

We have left behind our many personal worries, our pains, our homes, our families ... to approach the land of everlasting love and hope ...

Roads are breathing under our footsteps ... deserts have opened their arms to embrace our tears ...

They are calling us ...

Celestial fragrance of heaven is in the dusty old air ...

One moment the sun embraces us warmly with its rays ... the other moment drops of rain rush to be the water of our Ziyarat Ablution ...

Another passing second ... pebbles, stones and sands touch our feet ... they all are greeting, in their own ways, the pilgrims of their beloved Hosain (SBUH) ...

Enthusiastic men and women are everywhere ... waiting for the pilgrims of their beloved Hosain (SBUH) ...

One offers warm food ... another a drink of cool water ... that other, ointment for sore feet ... and a place to sleep ...

Yes ... here in this time and place togetherness of hearts have occurred, a beautiful indescribable togetherness of hearts based on love and Ziyarat of Hosain (SBUH)

...

A united whisper has encompassed existence ... O Hosain! Your love has won all wakeful hearts ... your love and obedience of the one and only Allah, your bravery, your piety and sincerity, your purity and honesty, your loneliness, your oppressedness, your thirst, your martyrdom ... have caused all to admire and cry for you ...

your love has become a strong string keeping the beads of existence together ...

the sorrow, and the peace embracing our hearts and minds are the reflections of the sadness on the one hand, and pleasedness on the other hand, of the last reminder of Hosain, the Imam of our time (SBUT) ...

Now ... our hearts are closer than ever to his heart ... we feel the warmth of his love more than ever ...

O our beloved Mawla! O Mahdi! O the inheritor of Karbala! O the avenger of the blood of Hosain! Watch that we have honored your command ...

Be our witness that we have been loyal to the Covenant we have had upon us regarding you and your fathers (SBUT) ...

Our help and assistance is ready for you ...

Watch that for being loyal to that same Covenant, we are going to the Shrine which is the sacred place you visit always ... where you shed tears of blood every morning and evening and pray for your ever-Promised Appearance ...

Know that our hearts have one united desire ... our tongues have one whisper ... the wish for your Emergence ...

So all our hearts *unanimously* implore Allah SWT to hasten your Appearance:

The Faraj Supplication

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إلهي عَظَمَ البلاءُ وَ بَرَحَ الخِفاءُ وَ انكشَفَ الغِطاءُ وَ انقَطَعَ الرَّجاءُ وَ ضاقتِ الأَرْضُ وَ مُنِعَتِ السَّمَاءُ وَ أَنْتَ
المُسْتَعانُ
وَ إِلَيْكَ المُشْتَكى وَ عَلَيْكَ المُعَوَّلُ فِي الشِدَّةِ وَ الرَّخَاءِ اللَّهُمَّ صَلِّ عَلَي مُحَمَّدٍ وَ آلِ مُحَمَّدٍ أُولَى الأَمْرِ الَّذِينَ فَرَضْتَ
عَلَيْنَا طاعتَهُمْ وَ عَرَفْتَنَا بِذَلِكَ مَنْزِلَتَهُمْ فَفَرِّجْ عَنَّا بِحَقِّهِمْ فَرَجاً عاجِلاً قَرِيباً كَلِمَحِ البَصْرِ أَوْ هُوَ أَقْرَبُ يا مُحَمَّدُ
يا عَلِيُّ يا عَلِيُّ يا مُحَمَّدُ إِكْفِيانِي فَإِنَّكُمَا كافيانِ وَ انصُرانِي فَإِنَّكُمَا ناصِرانِ يا مَوْلانا يا صاحِبَ الزَّمانِ العَوْثُ
العَوْثُ
العَوْثُ ادْرِكْنِي ادْرِكْنِي السَّاعَةَ السَّاعَةَ العَجَلِ العَجَلِ العَجَلِ يا أَرْحَمَ الرَّاحِمِينَ بِحَقِّ مُحَمَّدٍ وَ آلِهِ
الطَّاهِرِينَ.

In the Name of Allah, the Compassionate, the Merciful

O Allah! The ordeal has become immeasurable; and the hidden has become exposed; and The concealed has been disclosed; and the hope has been cut off; and the earth has become narrow (despite its vastness); and the sky has been prevented (from giving its blessings); and You are the Helper; and to You, is the expression of pains and sorrows; and upon You is the Reliance, at hardship and ease.

O Allah! Send blessings upon Muhammad and his Household, the Ol-e al-Amr (lords of the Amr) whose obedience has been made obligatory upon us by You; and thus based on it (their obligatory obedience), their (special) Rank has been made known for us by You; so, (we beseech You) by their Rightfulness, to relieve us, a close and immediate relief, (as immediate as) twinkling of the eye or even closer.

O Mohammad! O ‘Ali!, O ‘Ali! O Muhammad! Be sufficient for me, and surely you both suffice for me; and help me, surely you both are my helpers.

O our Mawla! O lord and master of the Age! (we beseech you for) the redressing and relieving! The redressing! The redressing!
(I beseech you to) Help and save me! Help and save me! Help and save me!
This moment! This moment! This moment!
(I beg you to) Hurry! Hurry! Hurry!

O (Allah) the Most Loving of all the kind! (We beseech You) by the Rightfulness of Mohammad and his Household, the Immaculate Ones.

O our beloved Mahdi! Now that the enemies of the Right Path of Allah as presented by you the AhlulBayt, have united to, implicitly and explicitly, eradicate your pure teachings and your followers ... and our Mawla! Now that we have reached the point to realize and be certain that all the various oppression existing in all aspects of human life shall not be extirpated but at your blessed hand ... so we *unanimously* recite, over and over, the following supplication from Imam Jawaad (SBUH) asking for eradication of the oppression which has become manifest in all aspects of human life ... imploring Allah SWT to hasten your wonderful Emergence:

اللَّهُمَّ إِنَّ ظُلْمَ عِبَادِكَ قَدْ تَمَكَّنَ فِي بِلَادِكَ حَتَّى آمَاتِ الْعَدْلَ وَ قَطَعَ السُّبُلَ وَ مَحَقَّ الْحَقَّ وَ أَبْطَلَ الصِّدْقَ وَ أَخْفَى
 الْبِرَّ وَ أَظْهَرَ الشَّرَّ وَ أَخَمَدَ التَّقْوَى وَ أزالَ الْهُدَى وَ أَزاحَ الْحَيْرَ وَ أَثْبَتَ الضَّيْرَ وَ أَنْمَى الْفَسَادَ وَ قَوَّى الْعِنَادَ
 وَ بَسَطَ الْجَوْرَ وَ عَدَى الطُّورَ اللَّهُمَّ يَا رَبِّ لَا يَكْتَسِفُ ذَلِكَ إِلَّا سُلْطَانُكَ وَ لَا يُجِيرُ مِنْهُ إِلَّا امْتِنَانُكَ اللَّهُمَّ رَبِّ
 فَابْتُرْ
 الظُّلْمَ وَ بُتَّ جِبَالِ الْعَشِيمِ وَ أَخْمَدُ سَوْقِ الْمُنْكَرِ وَ أَعَزَّ مَنْ عَنْهُ يَنْزِرُ جِرُّ وَ أَحْصُدْ شَافَةَ أَهْلِ الْجَوْرِ وَ الْبِسْهُمُ
 الْحُورَ بَعْدَ الْكُورِ وَ عَجِّلِ اللَّهُمَّ إِلَيْهِمُ الْبَيَاتِ وَ أَنْزِلْ عَلَيْهِمُ الْمَثَلَاتِ وَ أَمِتْ حَيَوَةَ الْمُنْكَرِ لِيُؤْمِنَ مِنَ الْمَخُوفِ
 وَ يَسْكُنَ الْمَلْهُوفِ وَ يَتَّبِعَ الْجَائِعِ وَ يُحْفَظَ الصَّابِعِ وَ يَاوَى الطَّرِيدِ وَ يَعُودَ الشَّرِيدِ وَ يُعْنَى الْفَقِيرِ وَ يُجَارِ
 الْمُسْتَجِيرِ
 وَ يُوقِرَ الْكَبِيرِ وَ يُرْحَمَ الصَّغِيرِ وَ يُعَزِّ الْمَظْلُومُ وَ يُدَلِّ الظَّالِمَ وَ يُفَرِّجَ الْمَعْمُومَ وَ تَنْفِرَجَ الْعَمَاءَ وَ تَسْكُنَ
 الدَّهْمَاءَ وَ يَمُوتَ الْأَخْتِلَافُ وَ يَعْلُو الْعِلْمُ وَ يَشْمَلُ السِّلْمُ وَ يُجْمَعُ الشَّتَاتُ وَ يَفُوى الْأَيْمَانُ وَ يُتْلَى الْقُرْآنُ إِنَّكَ
 أَنْتَ الدِّيَانُ الْمُنْعِمُ الْمَنَانُ

The Iftetah Supplication:

اللَّهُمَّ إِنَّا نَشْكُو إِلَيْكَ فَقَدْ نَبِينَا صَلَوَاتِكَ عَلَيْهِ وَآلِهِ، وَغَيْبَةَ وَلِيِّنَا، وَكَثْرَةَ عَدُوِّنَا، وَقَلَّةَ عَدَدِينَا، وَشِدَّةَ الْفِتَنِ بِنَا،
 وَتَظَاهَرَ الزَّمَانِ عَلَيْنَا

... O Allah! Surely, we present our pains and sorrows to Thee: lack of our Prophet-
 Thy Salawaat be upon him and his Household-, and the Occultation of our 'wali'-
 Thy Salaam be upon him-, and numerousness of our enemies, and fewness of our
 numbers, and severeness of trials and conspiracies against us, and vicissitudes of
 time upon us ...

*It is time for those who sincerely love Hosain to pray unanimously with all hearts
 and souls for Appearance of the Avenger of the blood of Hosain ... the only one
 who shall eradicate overwhelming oppression and spread True Monotheism and
 Justice everywhere ...*

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Diamonds of tears

Everywhere that we look, under this vast blue sky, in every corner of this dusty old earth, there beat, broken hearts and down, tearful eyes ... hopeful orphans waiting for their Kind Father;

soon, there shall come a colorful Day when tears of sorrow will be no more, and tears and smiles of joy, for evermore.

That Day when Mahdi shall come, and Jesus too;

the Light of Allah shall shine through.

Through the diamonds of tears;

the tears of all Anticipators.

Then, a colorful heavenly rainbow will appear;

in the blue sky of dreams, so near.

A rainbow with peaceful colors of Monotheism, Submission, Justice and Equity;

purity, sincerity, honesty, chastity, prosperity, humanity,....

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'Eed of Zahra

Imam Saadeq (PBUH) has said:

One who states that he loves us, while he has not dissociated from and disliked our enemies, is not telling the truth.

(Behaar-Ol-Anwaar, ...)

In commemoration of the 'Eed (Eid) Of Zahra -when her execration request to Allah against an usurper, an enemy of humankind, (Omar son of Khattaab), was responded- we are narrating the aforementioned Hadith -which is one of many in this category- to make a very important and vital point.

Acceptance of the All-Knowing, Compassionate and Omnipotent Allah's Absolute Sovereignty, means the realization of Allah's infallible benevolence, therefore, Submission to His specified way of life; means truly loving the One and only Allah, and dissociating from and disliking all pretended lords; means loving Allah's Chosen Ones, and dissociating from and disliking all selfish usurpers; means practically liking honesty, and dissociating from and disliking dishonesty; means practicing decency as specified by Allah, and dissociating from and disliking all behavior which Allah has defined as indecency; means honoring Allah's Halaal (lawful), and dissociating from and disliking Allah's Haraam;

Truly, can one state that he loves honesty, and then loves dishonesty too?! In the same manner, can one sincerely state that he loves the absolute Signs and Manifestation of all honesty and purity -the AhlulBayt- , and then at the same time, likes or respects or be indifferent toward the signs and manifestation of dishonesty and impurity -those who knowingly usurped the Ahl-Ol-Bayt's Right, a Divine Right which has been for Salvation of humankind and not for the Ahl-Ol-Bayt's personal gain-?!

The enemies of the Ahl-Ol-Bayt (PBUT) -whether those who originally usurped their Divinely Bestowed Rights and therefore as the result, caused so much adversities in human life, or those who still (as a direct result of the first usurpations) knowingly deny the undeniable facts, and the Ahl-Ol-Bayt and their Way, and therefore cause the Path to Everlasting Salvation to remain unclear to some- are the enemies of humankind, and therefore the enemies of Allah; no one can ever do any thing against the Omnipotent Allah, so the enemies of Allah are

those who block the Path to Everlasting Salvation for Allah's creations, i.e. those who go against Allah's Chosen Ones, Allah's Signs and Proofs.

The worst and most unforgivable Oppressor according to Qur'an is:

6:21 And who is more UNJUST than he who forges a lie against Allah or (he who) gives the lie to His Aayaat (Communications, Signs, ...); surely the unjust will not be successful.

Yes, the worst thing which an oppressor who physically harms humankind, can do is to destroy human's life on earth, but an oppressor who diverts humankind from the Path to Everlasting Salvation, destroys spiritual and eternal life of humankind; and the latter is extremely worse and absolutely unforgivable.

The following verse or similar, is repeatedly mentioned in Qur'an:

42:40 ... Surely He (Allah) does not love the UNJUST.

So, we have to be very careful, if we wish to be counted among those whose love for Allah are accepted, and thus those who Allah loves, we have to dissociate from and dislike the enemies of Allah, i.e. those who have moved against the Ahl-Ol-Bayt (PBUT) -the manifestation of Allah's love- and have tried to distort the Divine teachings and therefore block the Path to Everlasting Salvation.

As commanded by Allah in many verses of Qur'an, such as:

3:86 How shall Allah Guide a people who disbelieved after their believing, and (after) they had borne witness that the Messenger was true, and Clear Arguments had come to them; and Allah does not Guide the UNJUST people.

3:87 (As for) these, their reward is that upon them is the La'n (the Curse to be totally away from Mercy) of Allah and the angels and of humans, all together.

La'n be upon all those who have knowingly tried to distort the Truth, so that they may gain a little more of this transient world; how narrow-minded and dark-hearted such people have been!!!

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Eve of Aashoora

On the Eve of Aashoora, Imam Hossain (PBUH), in front of his companions, said:

“I Glorify Allah with the best Glorifications, and I Praise Him in times of happiness as well as distress. O' Allah! We Praise You for that You have honored us by bestowing Prophethood upon us, You have taught us Qur'an, and bestowed upon us the deep understanding of Religion, and You have given us ears, eyes and hearts (to understand), so consider us among the thankful and the grateful.

“...I have not known any companions more faithful and better than you, nor have I known any family more beneficent and loyal in family relations than my family. May Allah reward you well on my behalf. And I presume that the enemy will not spare even a single day, and I am allowing you to leave freely, I no longer hold you to your pledge of allegiance. Use the darkness of the night -which has enveloped you- as a means for leaving; scatter to different cities and towns until Allah bestows His Faraj [Emergence of Mahdi (PBUH)]”

(Ershaad of Shaikh Mofid, Nafas-Ol-Mahmoom, ...)

Under the cover of darkness of the night, some of those who were accompanying Imam Hossain (PBUH) -even though they had acknowledged the Imam's rightfulness- left the Imam that night and went on with their every day lives But approximately seventy remained; to them, being with the Imam -who was the manifestation of every thing beautiful- was like being in heavens. They had chosen a goal for their lives and that was, to please God; because they had found the Truth, and their hearts were beating for it. From the bottom of their hearts, they announced their willingness to stay and said that there was no place else they would rather be but with their Imam. The pure love that they had in their hearts for their Imam stemmed from the love they felt for Allah. Truly, their faiths were tested and they passed, successfully. To them, success meant making God and His chosen one happy. The thought of living their Imam alone did not even cross their minds. By staying with their Imam, they achieved the highest ranks of Salvation and that is the celestial meaning of success. In addition to their exalted positions in heavens, their names after centuries- are still alive on earth and they are very much admired; every time you and we recite the pilgrimage prayers of Imam Hossain (PBUH), we wish that we were among the true companions of Imam Hossain so that we might have achieved their levels of Salvation and closeness to God. The

most exalted Salvation and deliverance from perdition, is Allah's Pleased-ness (Redwaan, Rezwaan, رضوان) and approval.

Today, we are living in the dark night of Disappearance. Under the cover of Disappearance, we can just live our lives and not worry much about the truth and the last chosen one. Or, we can -in addition to making an honest living, having a family and ... - be with the Imam of our time. Imam Mahdi (PBUH) is our Kind Father and we -at his Absence- are the lonely orphans. By Anticipating his Appearance in every moment of our lives, by not letting the Truth be forgotten, guiding the lost souls, performing our religious duties, helping the helpless and hopeless, feeding the hungry, providing shelter for the homeless, being parents for the parent-less, ... we can be with Imam Mahdi (May Allah hasten his Appearance).

According to Qur'an, the cruelest people are those who attribute something that is not true to Allah, and give the lie to Him. (Qur'an, Surah An'aam (6), Verse 21, ...)

The root for every oppression in the world is this very same cruelty; because by distorting the facts about Allah, human mind wanders from Allah and therefore, humankind loses the Right Path and thus, his eternal identity, then he wanders in the wilderness in search of the fountain of life, but he only finds mirages, and the resulting despair causes him to oppress himself and others Those who deny Allah's Omnipotence, are oppressors. Any one believing that God is not observing every moment of our lives, is an oppressor. Those who claim that there is no Judgment Day, are oppressors. Any one claiming that human is free to absolutely do any thing he wishes, is an oppressor. Those who don't believe that freedom of choice is for making the believers and unbelievers known to themselves and others, are oppressors. Any one not believing in Divine Prophets, is an oppressor. Any one denying the chosen Infallible Imams, is an oppressor In other words, altering the Divine Truth -which is the foundation of every thing true- is the biggest oppression. If we wish to be with Mahdi (PBUH) we can not be oppressors. Being with Mahdi means being on the Right Path. If we correctly introduce the one and only, Compassionate and Merciful Allah, and His Prophets, and the last Reminder of those Prophets -Mahdi- to humankind, then Allah may be pleased If we let the world know that Mahdi is the kindest Father, then God may be pleased If we let people know how much Mahdi loves them, then Allah may be pleased, and therefore, we are with Mahdi. If we encourage people to consider and obey God at all times and love one another, then we are with Mahdi. If we remember, in each and every moment of our lives, that we shall return to Allah, and remind others

too, then we are with Mahdi. If we keep the hope alive in people's hearts, then we are with Mahdi. If we remind ourselves and others that Mahdi is watching us, and our sins break his loving heart, then we are with Mahdi. If we keep this feeling alive in people's hearts that life without Anticipation for the Appearance of the Truth by the Savior -as Promised by all Divine Prophets- is an aimless life, then we are with Mahdi. If we can help people visualize the magnificence and beauty of the world after Appearance, then we are with Mahdi. If we can make people fall in love with Mahdi -who is the manifestation of Divine love- then we are with Mahdi If -under the dark cover of the long night of Disappearance, we do not run away to hiding-places of empty desires, and not lose hope for the ever-promised dawn of victory, then we are with Mahdi, and therefore, with Allah

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From a friend ...

**Everyone will always love you and your love for your brother ... our lord ...
Hadrat 'Abbas ...**

Hazrat 'Abbaas (SBUH) loved Imam Hosain (SBUH) so much that he used to apply to his eyes, the dust from Imam Hussain's feet ...

He never wanted anyone taking precedence in serving Imam Husain. It is said that once Imam Hussain, while present with his holy father Hazrat Ali (SBUT) in the mosque of Kufa, felt thirsty and asked for water from his servant. The child Abbas leapt to his feet, and brushing aside the faithful servant, rushed to bring the water for his lord himself ...

In the hurry to carry the water as quickly as possible, he spilt it on his own clothes ...

His holy father stopped in his speech and tears rolled down his cheeks ...

When asked by his faithful followers the reason for his tears, Hazrat 'Ali (SBUH) uttered those prophetic words which came true some twenty years later:

"Abbas, who has today wetted his clothes with water in his zeal to quench the thirst of his brother Hussain, will one day soak his very body in his own blood in attempting to quench the thirst of Imam Hussain's children".

AAAAAHHHHH!

... The flow of the Euphrates became dark as winter and a murmur arose from the flowing waters as if to protest against the killing of a thirsty water-bearer on its banks ... the beloved "Moon of the Hashimites."

May Allah hasten the ever-Promised Appearance of his beloved nephew ...

AAMEEN ...

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Highway to Appearance ...

Going on pilgrimage of Imam Hosain (SBUH) on foot has been the tradition of believers ... Imam Sadiq (SBUH) has asserted:

He who goes on pilgrimage of Imam Hosain's (SBUH) grave on foot, for each of his steps Allah SWT writes 1000 good deeds and obliterates 1000 sins and raises his rank 1000 levels ...

(Kaamel al-Ziyaaraat, from the Zehni Tehrani translation, p. 435; ...)

Perhaps for some ... the main goal of this walk has been to honor the exalted position of the martyrs of Karbala, especially Imam Hosain (SBUH) himself ... and to attain the promised rewards in this world and in the hereafter ...

But for some sincere followers of the AhlulBayt (SBUT) ... in addition to honoring the martyrs and hoping to attain the wonderful rewards ... they have been realizing that the highway to Appearance passes through Karbala ... for, Allah SWT has promised that He would Avenge the holy blood of Imam Hosain (SBUH) and his faithful companions at the hand of the Qaa'em (SBUH) ...

Imam Baqer (SBUH) has asserted that when his forefather Imam Hosain (SBUH) was martyred ... angels wept wholeheartedly and cried and wondered what Allah SWT was going to do to the killers of Imam Hosain (SBUH), he who was chosen by Allah and was the son of Allah's most exalted chosen creation ...

The Imam (SBUH) continued that Allah SWT asked the angels to be calm and swore by His Undefeatedness and His Glory that He would avenge him (SBUH) be it at a later time ... then He manifested before their eyes the Infallible Imams (SBUT) from the offspring of Imam Hosain (SBUH), the angels became delighted ... among the Infallible Imams (SBUH) was one who was Risen and was performing Salat ...

Allah SWT said that with that Qaa'em (Riser) He would avenge imam Hosain (SBUH) ...

(al-Ghaybat al-No'maani, from the Ghaffaari translation, p. 135; ...)

Sincere followers of the AhlulBayt (SBUT) are Inshaa'Allah realizing more and more ... that their acts and behavior ... their works and deeds ... their beliefs and wants ... their risings and sittings ... all and all ... should follow their Imam of their time, Hazrat Mahdi (SBUH) ...

They are Inshaa'Allah realizing more and more ... that their main provision from this heavenly highway should be true recognition and servitude and obedience of Allah through the true recognition of their one and only Infallible Imam of time (May Allah hasten his Appearance), through the true recognition and acceptance of Hazrat Mahdi's (SBUH) Allah bestowed Wilayat and Lordship ... to love him and to obey him in every thing he does or does not do, in every thing he wishes, be it during Occultation or Appearance, to seek his pleasedness and assistance in every thing one does ... is the only heavenly pathway toward the Pleasedness of Allah ...

Imam Sadiq (SBUH) has narrated that one day Imam Hosain (SBUH), after praising Allah and stating Salawaat upon Hazrat Mohammad (SAWA), swore by Allah SWT and told his companions that indeed Allah had not created his creations unless so that they would recognize and get to know Allah, and thus they would worship Allah, and through His worship and obedience they would become free from servitude of other than Allah; a devoted man asked Imam Hosain (SBUH) what the Ma'refat (recognition and knowing) of Allah was; the Imam (SBUH) responded that indeed the Ma'refat of Allah was the Ma'refat of the people of each time and era the Ma'refat of the Infallible Imam of that time whose obedience would be incumbent upon them.

(‘Elal al-Sharaaye’ of Shaikh Sadooq, vol. 1, p. 9; Kanz al-Fawaa’ed, p. 151; ...)

MAY WE ALL, BY GRACE OF ALLAH, BE BLESSED TO PLACE OUR STEPS IN THE FOOTSTEPS OF OUR IMAM OF OUR TIME, MOMENT BY MOMENT UNTIL ALLAH SWT WILL ALLOW HIS GLORIOUS APPEARANCE ... AND MAY ALLAH HASTEN THAT UNIQUE AND EVER-PROMISED MOMENT ...

AAMEEN ...

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Hossain's beloved daughters

O' father! Without the flower of your face, my face from life, I have turned;

Since choosing you as my ever beloved, my hands from both worlds, I have washed.

Remember? Your body in the murder-cavity, I did not recognize!

I bowed to find the ring on your finger, as the indicating sign.

Found not, neither the ring nor the finger, searched and searched!

Then I asked of you, from aunt Zaynab, so grieved, so distressed.

By staring at that decapitated body, closeness to Allah, I was seeking;

A message for the Shi'ah, from that cut holy throat, I was seeking.

But I remembered, myself was a Shi'ah! So From sorrow, I burned;

And from your message, all commands until eternity, I received.

Standing next to your killed body, from sadness, I was dying;

By placing my lips on that cut throat, a new life, I was finding.

My painful body, the lashes of whips were kissing;

For journey provisions, your body, I was kissing.

For loving you, slapped my face so much, the enemy;

I turned blue, bluer than the blue morning-glory.

Your head became a guest in the house of Khooli, in Kufah that day;

Covered by ashes, you became, and I, ash gray, since that gloomy day.

When she saw your head on spear, my baby sister;
She was dying, and I grieved for that baby sister.
Blissful was my baby sister, seeing your head, and death she embraced;
And I! Hard-hearted was I, staying, and your grave, I have embraced.
This is me and this non-deserving soul, I sacrifice for the grounds of your goal;
For, you will never ever think, a beloved other than you, I ever chose.
In that gold tray, Qur'an so beautifully, you were reciting;
Wished to melt in your tears, and inside, I was combusting.
O' the oppressed king! You heard yourself, said that oppressor:
I sought my revenge from the progeny of the Messenger!!!

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Khotbah (Sermon) of Imam Hassan (PBUH)

After Imam ‘Ali (PBUH) was martyred, his son and successor -Imam Hassan (PBUH)- delivered a meaningful speech.

Imam Hassan(PBUH) has said :

We are the Party of Allah who are the triumphant (1); we are the ‘Etrat of the Prophet of Allah who are the closest to him than any one else; we are the Ahl-Ol-Bayt of the Prophethood who are Infallible and immaculate from all sins and improprieties; we are the one of the two which the Prophet left with his nation in his place and said:

I leave two precious things among you, the Book of God and my ‘Etrat ... (2)

We are indeed the ones whom the Prophet called as one of the two; we are next to Qur'an, and the Prophet taught us the Knowledge of Tanzil and Ta'wil of Qur'an; in regard to the Qur'an, we talk with certainty and we do not guess the Ta'wil (original and inner meanings, secrets and ...) of Qur'an, so obey us; our obedience has become incumbent upon you by Allah; Allah has made our obedience cognate with His obedience and His Prophet's obedience, and Allah has said:

O' you who believe! Obey Allah, and obey the Messenger and those charged with Authority among you (Olol-Amr) ... (3)

Tonight a Man left this world whom the people before him did not precede him in good deeds and no one can approach his level of Salvation. Surely, he fought holy wars next to the Prophet and devoted himself in his cause; anywhere the Prophet sent him with his flag, the angel Gabriel moved on his right and the angel Michael on his left, and he did not return until Allah was triumphant at his hand.

He [Ali(PBUH)] left for the Everlasting world on the same night that ‘Eesa -Jesus-(PBUH) ascended to heavens, and the night that Yusha’ -Joshua- the Successor of Moosa -Moses- (PBUH) passed away. No gold and silver remained from him but 700 Derhams which were left over from his givings to others and he wanted to employ a help for his household with it

Imam Hasan started to cry and so did the people ...

Imam Hassan (PBUH) continued:

I am the son of the Deliverer of the Good News; I am the son of the Warner; I am the son of the Caller to Allah; I am the son of the Clear Light; I am from the Ahl-Ol-Bayt whom Allah made, loving them incumbent upon everyone:

Say: I do not ask of you any reward for it but love in my Near Relatives; and whoso earns a Good Deed We add unto its Good for him. (4)

Imam Hassan (PBUH) said: the Good Deed mentioned in this Verse, is the love for us

(Montahi-Ol-Ammal; ...)

Longer and more complete version of this Sermon has been narrated in Behaar-Ol-Anwaar.

1- Qur'an, Surah Maa'edah (5), Verse 56

2- From Shi'ah documents: Behar-Ol-Anwar, Wasa'el al-Shi'ah, ...; from non-Shi'ah documents: Sonan al-Termadhi, Sahih al-Moslem, ...

3- Qur'an, Surah Nesa' (4), Verse 59

4- Qur'an, Surah Shora (42), Verse 23

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Imam Hosain and Jesus ...

There are some christians who express love for Imam Hossain (SBUH), so much so that they even join the Arba'een walk toward the Shrine of Imam Hussain (SBUH).

They claim that there are similarities between Imam Hosain and Jesus (SBUT) ...

Are there really any similarities?

According to christian belief Jesus was the Son of God and actually God Himself- who suffered and was crucified by creations of God, painfully on a cross- and thus became the Atonement for sins of sinners ...

The christians regard Jesus as the “lamb” which was slaughtered; to support this view, for instance they present the following old testament statement claiming that the mentioned slaughtered lamb was a prophecy regarding the crucifixion of Jesus:

Isaiah 53:7 He was oppressed and afflicted, yet he did not open his mouth; he was led like a **lamb to the slaughter**, and as a **sheep** before its shearers is silent, so he did not open his mouth.

But there are very important and precise points which deserve to be mentioned. According to christian belief, Jesus was crucified, while no lamb has ever been killed through crucifixion! Lambs are slaughtered, i.e. their heads are cut off.

So even if one believes that Jesus was crucified, **it absolutely can not be said that he was slaughtered like a lamb or a sheep.**

Therefore, the prophesied slaughtered lamb in Isaiah 53:7 can not be Jesus (SBUH).

While in Islamic teachings, the “Prophet” Jesus- *Salaam Be Upon Him, SBUH-* (not the Son of God or God Himself, **SOBHAANALLAH**), who is highly regarded and loved, was not killed at all:

Qur'an 4:157 And their saying: Surely we have killed the Messiah 'Eesa son of Maryam (Christ Jesus son of Mary), the messenger of Allah; and they did not kill him nor did they crucify him, but for them it appeared so, and most surely those

who differ therein are only in a doubt about it; they have no knowledge respecting it, but only follow a conjecture, and they killed him not for sure.

It all started with the malevolent distortion when in the torah and the old testament of the bible they replaced the Prophet Ismael (Ishmael) with the Prophet Ishaq (Isaac) (SBUT); when therefore they claimed that the Prophet Ibrahim (Abraham) (SBUH) was commanded to offer Ishaq (Isaac) as a sacrifice and not Ismael (Ishmael) (SBUT), in spite of the facts that Ismael was Ibrahim's first son and according to the bible God had commanded Ibrahim to offer his "only" son ...; when they malevolently misrepresented the character of the Prophet Ismael (SBUH); when they claimed therefore that the Covenant was only with Isaac ... in this manner, they have been trying to conceal the rightfulness of Mohammad and the AhlulBayt (SBUT) ...

In genesis 22:17 of the old testament of the bible it is clearly mentioned that God Promised to make Ibrahim's (SBUH) descendants as numerous as the stars in the sky and as the sand on the seashore; while the Prophet Ibrahim's descendants through Ishaq (Isaac) stopped with Jesus (SBUT), for Jesus had no child; and the descendants through the Prophet Ya'qoob (Jacob) (SBUH), i.e. the bani (the children of) Israel, are very limited in number, for the jews usually do not marry with other than themselves; and ...

But the descendants of Prophet Ibrahim through Prophet Ismael (SBUT) are quite numerous.

And Imam Hosain (SBUH), a blessed human chosen by Allah, was indeed an immaculate descendant of the Prophet Ibrahim through the Prophet Ismael (SBUT).

And indeed Imam Hosain was brutally slaughtered like a lamb; may the La'n and execration of Allah and all His beings be upon his killers ... and may Allah hasten the glorious Appearance of Imam Mahdi, the avenger of the blood of Imam Hosain, who shall be accompanied by Jesus (SBUT) ...

And Imam Hosain (SBUH) is by no means the atonement for the sins of others, SOBHAANALLAH; but he- due to his immeasurable patience and ... in the cause of Allah in guiding the servants of Allah to the one and only "Straight Path" of Allah ...- has been bestowed by Allah an awesome interceding position before Allah ...

AllahWilling, Imam Hosain (SBUH) possessing such a lofty Position bestowed by the one and only God, shall take the hands of all those who sincerely cry for his sufferings and guide them toward the one and only Straight Path of Allah ...

So let all loving hearts, with togetherness, seek the "Truth" of Allah and implore Allah to hasten the last reminder of all Prophets of Allah ...

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Imam Hossain, Candle in the winds

Imam Hossain (PBUH) was a heavenly candle in the stormy winds of this world whose Light saved the gloomy path of humanity from ignorance and darkness, and brightened the alleyway of life and belief. Drops of the melted candle of his heavenly body, irrigated the sapling of Islam. His celestial movement has been training devoted believers who, with their tears have been keeping his memory and the tree of faith alive until the day his 9th descendant shall come and save humankind ...

Imam Hossain was the third infallible Imam, appointed by Allah, the son of Ali and Fatima, the daughter of Mohammad (PBUT). He, by the command of God, with his family and few companions, stood against the multitude of equipped transgressors, and courageously resisted to their last breath. They knew, from the start, that they were going to be martyred, on that day the 'Aashoora, in the land of Karbala; the Prophet, many years before, had prophesied about it. His movement was neither a revolution to occupy the government, nor a movement to gain power, but rather it was a unique, one of a kind, movement in history which occurred, from one aspect, to warn human and to correct the course of humankind. He, for enlightenment of monotheists, started his movement, for reviving Divine human values as prescribed by Allah and not as desired by humans. Continual mourning of the Shi'ah, on anniversary of the Aashoora every year, reminds humanity that Aashoora is an everlasting, destiny-making and meaningful epic, and it is not just another forgotten page of history ... the final conclusion of 'Aashoora on this earth shall be the Appearance of the last Infallible Imam Promised by all Prophets of Allah.

Deceits of the power-hungry, under the temptations of Shaitaan, brought about circumstances by which, after Ali, none of the rightful infallible Imams -the Prophet's Successors appointed by God- openly ruled the government of Muslims, and as the result today, the world is suffering from inequalities, injustices, inhumanities, anti Divine Values, and

But, will it always be this way? Humanity is eagerly and anxiously awaiting the Appearance of the Saviour of humankind, the last infallible Imam, the final bridge between the Creator and the created, the one whom followed by his emergence, pure ones such as Jesus (PBUH) -with God's permission- shall return to assist and help him. After Mahdi's Appearance, Imam Hossain (PBUT) shall also return and so will the ones who, in any way, caused his martyrdom. Those so-called humans

shall face the Divine justice of Mohammad and his progeny (PBUT) in this world before their everlasting life in Hell. According to Qur'an, they shall say:

They shall say: Our Lord! You have made us to die twice, and You have given us life twice; now that we are confessing to our sins, is there a way out?

(Qur'an, Surah Mo'men (40), Verse 11)

That which was done against Imam Hossain (PBUH) was the most heart-breaking crime against the best creations of the Creator, in addition to that, it was the darkest crime against true humanity, against Divine Values, against Divine Commands Like Eblis (the head Shaitaan) who stood against God's command and did not recognize Chosen Ones' Divinely bestowed position, those who stood and are standing against the AhlulBayt, and did not accept and are not accepting the heavenly bestowed exalted position of the Ahl al-Bayt, have actually been standing against Allah and His command, therefore, they have been blocking human's path to eternal bliss and Salvation. Thus, their sin -which they have chosen to commit- is unforgivable and if one dies with this sin and belief, there shall be no way out of God's punishment

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Imam Jawaad's Martyrdom

In remembering the very sad story of Imam Jawaad's (PBUH) martyrdom, today we keep his precious memory alive in our mournful and hopeful hearts with pondering about his everlasting statements ...

Imam Jawaad (PBUH) has said:

With the Qaa'em (PBUH), there is a sealed writing in which the names of his companions, along with their cities, particularities, virtues and epithets are written. They are hard working champions in obedience of Allah and him.

(Elzaam-O-Naaseb; ...)

In this month of Dhyl-Qa'dah, we implore Imam Reza (PBUH) -in the name of his only beloved son, Imam Jawaad (PBUH)- to pray for Mahdi's (PBUH) Emergence and for us too ... so that our names may be in that sealed writing

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Imam Saadeq's (PBUH) Martyrdom

The Light of heavens and earth, is Allah; not the kind of light seen by green, black, blue or brown eyes of faces; but the Touching-Light felt by eyes –purified by the unicolor of Divinely bestowed love- of hearts. Mohammad and his progeny (PBUT) are the celestial Candles through whom, the everlasting Light of Allah shines upon eager hearts; the Guiding-Light which brightens the path of humanity to everlasting happiness and eternity. (Qur'an, Surah Noor (24), Verse 35)

Throughout history, the blind-hearted people -those whom dishonesties and deceits have been the names of their games- have tried so hard to blow out the Divine Candles of Allah's Light; but the Light of Allah can never be turned off. Imam Saadeq (PBUH) was one of those Divine Candles in the winds of human lies and cruelties; from his martyrdom, all bright hearts have broken but never darkened; his Divine teachings -the manifestation of prophet's teachings- lives for ever through his words and through the next heavenly Candles

On this sad occasion, we present our sin-washing tears of repentance along with our tears of sorrow to Imam Saadeq's loving heart, so that he may pray for our forgiveness and salvation and we sincerely anticipate the Appearance of the final Candle (Imam Mahdi -PBUH-) who is -so benevolently- trying to keep our hearts Lightful, in the dark storms of Disappearance

Imam Saadeq (PBUH) has said:

Piety, purity, modesty, righteousness and patience in Anticipation of Faraj are the Way of infallible Imams.

(Behaar-Ol-Anwaar, ...)

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Jesus in Karbala

According to Qur'an and Hadiths of the infallible ones, a very crucial belief which every Believer should possess, is the belief that all Prophets, from Adam to Mohammad (PBUT) basically had the same Message to deliver from the one and only Allah, and that all Prophets (PBUT) had always introduced Mohammad and his Ahl-Ol-Bayt (PBUT) as the most beloved by Allah and as the lords of all creations; in fact the Prophets (PBUT) were constantly talking about Mohammad and his progeny (PBUT), and were teaching their disciples and followers, many details regarding them.

Here we wish to narrate a heart-touching story from Islamic sources, such as Boka'-Ol-Hossain and ...:

One day, Hazrat Eesa -Jesus- (PBUH), along with his disciples reached the land of Karbala; there they saw a herd of deers, falling from the eyes of the deers, were tears; so Eesa's eyes broke into tears, and he cried wholeheartedly, and from Eesa's tears, the disciples cried too, so earnestly

Later the disciples asked Hazrat Eesa (PBUH) the reason for his tears; Jesus responded that the land was the land in which the beloved son of the Prophet of the Last Days would be martyred, the son of Taaherah, Batool -resembling his (Eesa's) mother-; Jesus continued that the soil of Karbala smelled more pleasant than musk

... And the mourning for Imam Hossain (PBUH) continues

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From a friend ...

Lay down your arms, then you may enter.

I am not sure how true it might be, but I have always felt a certain resemblance between some characteristics of "religion" and Hazrat-e Abbas (pbuh) ...

God says in the Quran that the religion is but Islam, but to surrender. To be constrained, celled in other words... "The (true) religion with God is Islam."

"إنّ الدين عند الله الإسلام"

When you look at the religion, it is basically a set of constraints, from head to toe. It is as if you have chained yourself up voluntarily.

True, it gives you a set of rights too, but this also, it seems, mingled with much obligation. A prominent example of these limitations is hijab. As much immunity it might bring, it stays a limitation all the same.

Let alone shouldering daily prayers, fasting, khoms, hadj, and jihad, which will go as far as to claim your life.

Now you can tell me that these all are not restrictions but freedom itself... Fine, as you say... but how I would like to see your face in the battlefield facing the barrage of bullets... Well, it is no joke; it is a war. One kills, the other falls. You have to give your life willingly and have no complaints, so that you will be rewarded. You must beg God to accept your offering, your life.

All I have just said is not the religion itself but its consequences. God says that religion is the initial surrender. To entirely accept what you are said. To let go of all your authority.

Religion from the outside looks pretty much the way I described it for you. A practical treatise with commands of all sorts. Looked from the outside, having not surrendered, it is as if you are being shown God with a frown on His face.

He even threatens that once a muslim, you have no right to go back. If you do, you're an apostate and you are to be hanged. But as soon as you surrender, things

will be different. Many things will swap meanings; Freedom with slavery... Joy with hardship... Even sanity with insanity...

I am only guessing all this, I just don't know because I have not surrendered myself the way God meant it to be. I am one of those muslims described by Imam Hussain: We are not God's men but we pretend to be so, as long as it all goes well we take the time to do the prayers and to fast...

"...الناس عبيد الدنيا و الدين لعق على السننهم يحوطنونه ما درت معاشهم"

To be honest, I do not know how religion looks from the inside... Maybe I can go on a bit about it, but I have yet to see it. What I do know is that once surrendered, God shows you a different face...

Many years ago, maybe fifteen or so, I started reading Maghtal-e Seyed-o Shohada. I had to read it in order to do something I had to do, that is. I read a story there which, off the top of my head, I can't say if it was in Magtal-e Kharazmi or Nasekh-o Tavarikh, but some of that story has stuck in my mind ever since.

On the Day of Ashura, just before the break of war, Omar-e Sa'd sent a messenger to Imam Hussain's camp. It was apparently another offer of allegiance with Yazid.

The messenger approached the tents... It wasn't mentioned there who was guarding the tents, but it must have been Hazrat-e Abbas' (pbuh) responsibility... Be it himself or those under his command.

Finally, they didn't let the messenger in the tent. They had told him to lay his arms down before entering.

You have to give your arms to Abbas Ibn-e Ali if you really want to enter Imam's tent... First you have to endure his heavy, lowering look. That the messenger could not and turned back.

This time, Omar-e Sa'd sent another messenger.

The story goes that he turned in his arms and entered the tent; he delivered the message. Imam looked into his eyes, and said:

"Well, you have done what you had to, now you can go." His legs had gone numb, his heart stuck... He couldn't go back... Said, "I have just found you! Where can I go?" He stayed and became one of the martyrs of Karbala.

We do not really know what he saw in Imam's eyes... All we know is that he laid his arms down before Hazrat-e Abbas and entered Imam's tent.

There are times I think to myself that the seeming difficulties accompanying religion do not really stem from God's dos and don'ts, nor from not committing sins and observing the lawful and unlawful ... and nor from anything else...

All the hard work comes down to that sole moment. The moment you want to take your sword off your waist. The moment you are to lay your arms down.

All the opposition, the nagging, has nothing to do with reason or logic. It is simply down to that sword still hanging down from our waist, that guard we are still keeping up on the doorstep.

You, who have yet to enter, what is it that you are against?!

There is a great tradition among the pilgrims to Imam Hussain's shrine; before entering the shrine, they stop by Hazrat-e Abbas' shrine and turn in all their belongings, their "I".

Having surrendered, light and unburdened, they make their way then to Imam's shrine.

Figure out in whose hands your weapon is!!!

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Martyrdom witnessed by Hossain's head!

The concept of a unique God was the belief that some adherents to the teachings of the Prophet Jesus (PBUH) more or less remained faithful to; they have been known by different names throughout the history of Christianity such as the Nazarenes, Apostolics, Unitarians ..., as opposed to the followers of the concept of three gods, the Trinitarians, which most of today's Christians are.

But the followers of Unitarian doctrine were almost always tortured and executed by the Trinitarians and ...; the records of the martyrs of this holy cause from the first to the seventeenth century A.D. are still scarcely available, most of whom, once the Message of Islam reached them, recognized the everlasting Truth and embraced Islam, some with all their hearts and souls. The key point in this issue is that the real followers of uniqueness of God were mostly those who –after Jesus– remained attached and clung to the teachings of the Divinely chosen Successor of the Prophet Jesus, Sham'oon-Safa (Simon-Peter), and not to the teachings of the usurper, Paul (the importer of Trinity and ...). The Prophet Mohammad (PBUH & HP) has said that the Prophet Jesus transferred his Divinely bestowed Knowledge and the Knowledge of previous Prophets (PBUT) to his Successor Sham'oon, and that the followers of Jesus divided into many sects after him, but only one group would attain Salvation, and the rest, perdition (Behaar-Ol-Anwaar, vol. 14; Khesaal of Sheikh Sadooq; Kamaal-O-Ddeen; ...).

Many beautiful and touching stories have remained in regard to such devoted adherents to the original teachings of the Prophet Jesus and his chosen Successors (PBUT); we wish to narrate one of those delightful stories from the book of "Lohoof" of Sayyed-Ebne-Taawoos:

Imam Sajjaad, Ali son of Hossain, (PBUT) has narrated that when they brought the cut head of Hossain (PBUH) to Yazeed son of Mo'aawiah, he had arranged a wine drinking gathering, he then placed the head of Imam Hossain (PBUH) in front of him and was drinking wine.

One day, in one of those gatherings, the ambassador of the Roman empire, who was a member of the royal family, was present and said to Yazeed: O' the ruler of Arabs! Who does this head belong to?

Yazeed replied: This is none of your business.

Ambassador explained: When I shall return to my land and king, I will be asked of things I have seen. I wish to know the story of this head and he whom it belongs to, so that I will narrate the story to him, and that the king shall share your joy and happiness.

Yazeed said: This head belongs to Hossain son of Ali son of Abi-Taaleb.

Ambassador asked: Who was his mother?

Yazeed replied: Fatima the daughter of the Messenger and Prophet of Allah.

Ambassador said: Woe unto you and your religion! My religion is much better than yours, for that my father is one of the descendants of the Prophet Daawood (David); between him and me, have been many generations, but still the Nazarenes respect and honor me, and they take the dust under my feet to attain blessings, because I am a descendant of Daawood. But you kill the son of your Prophet's daughter! While between him and your Prophet, there was only one mother! What kind of a religion is this?!

Then that Nazarene continued: O' Yazeed! Have you heard the story of the Haafer church?

Yazeed answered: Say, so that I'll hear.

Ambassador said: Between the land of Ommaan and China, there is a long distance without any cities and towns, except for a very large city which is the land of the Nazarene kings, its exports are rubies and In that city, there are many churches, the largest of them, is the church of Haafer. In the altar of that church, hangs a gold container, in which there is a Hoof, believed to have belonged to the ass that Jesus used to ride. The Nazarenes have decorated it with silk, every year many Nazarenes come to this church, circumambulate around that container and kiss it and implore God in that place, to answer their prayers; yes, this is how the Nazarenes do in regard to a Hoof that they think that it belonged to the ass which their Prophet rode, while you kill the son of your Prophet's daughter! May God withhold His blessings from you and your religion.

Yazeed said: Kill this Nazarene, he may disgrace us in his country.

When the ambassador realized that Yazeed intended to kill him, he asked: Do you wish to kill me?!

Yazeed replied: Yes.

Ambassador continued: O' Yazeed! Behold! Last night, I saw your Prophet in a dream; he told me: O' Nazarene! You are going to heaven. I was astonished. But now, I bear witness and profess that there is no god but the one and only God, and that Mohammad is His Messenger and Apostle.

Then he rose and lifted Hossain's head and embraced it and held it next to his heart and kept on kissing him, while his tears were falling continuously ...

... And he was martyred ... what a glorious moment, achieving martyrdom which was witnessed by Hossain's holy head, surely by Hossain himself and the Prophets Mohammad and Jesus (PBUT) and

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Mirror of Aashoora

Human has always desired a better life. Of course issues such as a decent place to live, food to eat, clothes to wear and ... are the basic needs of every human being which must be resolved. But what is a better life? Some people may say that having a better financial situation leads to a better life. If that is so, then why do many people -who have more than enough money- not feel happy and satisfied? In the year 2004 A.D., one out of ten people in Switzerland died from suicide and over fifty percent of the population confessed that they had seriously considered killing themselves! How is it that a person with enough money and many hobbies feels so lonely that he does not want to live any more? The divorce rates in developed countries are rising much faster than other countries. Why can two people, who have a comfortable life and have loved each other, not tolerate one another? Alarming statistics like these, are increasing day by day, all over the world. Such information and alike indicate that having more money does not necessarily mean more happiness.

Islam says that financial needs of human beings must be reasonably met but with a sacred goal in mind. Human should be able to, with peace of mind, attend to his soul and establish a relationship with God. Human, without worrying for his daily bread, has to find the opportunity to realize that he is not an independent phenomenon rather, he is totally dependent upon the Compassionate and Merciful Allah, and He is watching every move he makes. Human must constantly keep in mind that he shall return to answering to Allah, i.e. it is vital for us to believe with all our hearts that we are moving towards Eternity, and not just towards death, and therefore, we must plan and act accordingly. Thus, based on Islam, a better life is a more meaningful life, a life in which God is not forgotten. A better life is a life with the most realistic goal, the goal of drawing closer to Allah and blissful Eternity, the only goal which can cause, true happiness and peace of mind for humankind, both here and in the Hereafter.

Every single one of God's Prophets came and after them, their Successors, they all expressed this better life for humankind and presented the path towards a better life here and Hereafter. But every time, the money and power hungry ones disobeyed the Prophets and their Successors, and distorted the Path towards Eternal happiness. Finally the last Prophet came. Mohammad(PBUH & HP) addressed the followers of previous Prophets and clearly revealed the distortions. Islam has re-invited the Jews and Christians and the followers of all holy Prophets back to the right path towards eternity. The Prophet of Islam warned his own nation not to

follow the foot steps of the previous nations. But after the Prophet, the power hungry ones did the same thing previous ones had done and blocked the right path towards eternal happiness and bliss.

In Aashoora, actually two ideas stood against one another. On the one side, there were those who believed that money and power could cause a better life. On the other side, with Imam Hossain (PBUH), there were those who loved Hosain and believed that a better life was the submitting life leading to everlasting bliss which pleased Allah. Aashoora was the manifestation of every human desire, good and evil. On the one side, the manifestation of loving power and money appeared on the screen of history. They brutally broke every covenant, deceived, lied, justified and killed the most beloved by God to get what they wanted. The interesting point is that ironically they did not even achieve what they wanted in this world! These are all the things which a human -who has forgotten God- is willing to do to get what he wants. Aashoora was a mirror reflecting human's evil desires. On the other side, the manifestation of loving God appeared on the screen of history. They sincerely remained faithful to every covenant and patiently loved and obeyed God and the representative of God to their last breath. These are the things which a human -who loves God with every drop of his blood- is willing to do to please God. Aashoora was a mirror reflecting human's purest desires.

In Aashoora, the best of Allah's people were martyred. In Aashoora, one of the most perfect creations of Allah and most beloved by Allah, was martyred. Hossain (PBUH) was the manifestation of every thing beautiful and wonderful; he was the manifestation of piety, honesty, purity, humanity, patience, obedience, submission, kindness, courage, honor Two fronts stood against one another, that day. Loving Shaitaan vs. loving Allah. Loving the one and only God does not mean forgetting the world. We can love Allah with all our hearts and souls, and at the same time have a normal worldly life based on Allah's standards. We can consider this world as a ladder to help us reach Eternity rather than considering it the goal itself, i.e. loving the world is wrong but living in the world under the Light of Allah, is not. The Prophet Mohammad (PBUH & HP) has said:

“Head of all mistakes, is the love of the world”

By looking in the mirror of Aashoora, we find our hearts; we learn to love God and his values and not to love any thing against divine values. Aashoora is an ocean of celestial gnosis. There is no way to express Aashoora in just a few sentences. Mahdi (PBUH) reviews this everlasting epic every morning and every evening,

and as he says himself, drops of blood fall from his eyes in place of tear drops! The only one on earth today whose heart really and truly beats for Aashoora, is Mahdi, the rest of us only try and cry

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Moments of Qadr

In the name of Allah, the Compassionate, the Merciful

Surely We have sent it in the "Night of Qadr"; and what makes you comprehend, that which the Night of Qadr is; the Night of Qadr is superior to one thousand months; in it, Angels and the Spirit descend, by the Permission of their Lord; a Salaam from all "Amr" [decrees, affairs, matters,...]; it is until the break of dawn.

(Qur'an, Surah Qadr)

Imam Baaqer (PBUH) has told the Shi'ah:

Present proofs to those opposed, using the Surah 'Enna Anzalna' (Qadr),... .

It is to be noticed that the verb for descent of angels is present tense indicating the continuation of descent of angels ...

Elsewhere the Imam has said:

At the beginning of Creation when Allah Created the world, Allah Created the Night of Qadr, and the Prophet and his Successors; and it has been Divinely decreed that every year, in one night, the matters of it, will descend to the Prophet or his Successor, from Allah; and any one who denies that Night, he has denied the Knowledge of Allah; ...; I swear by Allah that Adam did not leave the world unless there was Successor for him, and such has been for all the Prophets after Adam; and to all the Successors, Angels and the Spirit have brought down the Amr of Allah.... .

(Al-Kaafi, 1st vol.;...)

"Time" is a lonely traveler which passes by moments and seconds, one by one; Masjid of Kufah was the place where Time reached, on that dark dawn OF THE 19TH OF Ramadan when Ali (PBUH)... ; not too long ago, when passing by the moments of the Prophet Mohammad's (PBUH & HP) life, Time had heard about this dawn; Time did not want to reach there, but It had no choice; Time even knew that It had to reach the 21st of Ramadan, when Ali's (PBUH) celestial and lightful body had to be buried in the terrestrial and dark heart of earth... . With broken moments and seconds, Time wore Its black veil; those dark moments which Time

was passing by, were one of the saddest and darkest experiences that It had ever faced; in those moments, the entire Existence was crying with Time. Time was wondering, how It could carry the memories of those moments to the future, It was wondering if people would truly comprehend the depth of those moments... .

...And when Time reached the first moments of that 23rd Night of Ramadan -when Angels and the Spirit were supposed to descend to Ali (PBUH) and receive his confirmation and signature for all the events which Time had to carry throughout the coming year- the heart of Time stopped for one moment, but Ali was not there! Then Time remembered that the Prophet had said that after Ali, it would be Hassan (PBUH) who would carry that grand responsibility on his Imamate shoulders, the continuation of Time and Existence... .

Then Time passed by the moments when Angels and the Spirit descended to Imam Hassan (PBUH) on that 23rd night. Time knew that if it was not for Imam Hassan in those moments, Time would be no more... .

Time, on Its back, was carrying a time capsule full of secrets, and Time knew that It had not reached the Promised moment when secrets will be revealed... .

But some day soon, at the second of Mahdi's (PBUH) Appearance, Time shall reach that Promised moment... .

Time is still waiting and mourning ...

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Noon of 'Aashoora

The sun was at midway and it was time for the noon prayer. The arrows were flying everywhere. A few who were left in Imam's side knew that martyrdom was drawing closer and closer. Perhaps the Imam wanted to make an eternal statement; in those difficult moments, the Imam stood to perform the noon prayer. Few rushed to guard the Imam, just like butterflies around the candle. One of them was Sa'eed son of Abdullah. Sa'eed's heart was beating for God and therefore, for the Imam. He stood next to the Imam, the arrows were coming from every direction, he tried to block them with his shield but many of the arrows hit his face. The drops of his blood were being mixed with his teardrops. Finally, he fell on the ground. The Imam, just like the kindest father held him and tried to wipe the blood Sa'eed in those last seconds of his life asked a meaningful question which should awaken every asleep heart; Sa'eed asked:

O' my lord! Have I been faithful?!

Sa'eed was asking this question while he was giving his life in the cause of God! He had seen the light and the cause of God was the most important thing in his mind; he did not want to die with a broken covenant because he knew that he was going back toward answering to God. And, the Imam wanted us to always remember that the obedience of God is more important than any thing else; the Imam -who knew that they were all going to be killed- wanted to remind humankind that performing Allah-commanded duties such as performing the specified daily prayers, with the Wilayat of them the AhlulBayt (PBUT), are the way to establish and maintain a relationship with God.

God knows everything in our hearts, by obeying Him we declare our needfulness and His independence, by asking Him, we learn to be humble and are reminded that we are totally dependent upon God. We can talk to God any time we wish but when we stand to do our daily prayers -as God has asked- we are humbly obeying God and, at times of daily prayers, the doors to heavens are open, prayers are answered, blessings are poured, angels are sent to pray with us and

Today, some of us take the daily prayers for granted. We think that God hears us at all times so there is no need to do the especial daily prayers. This is where we are taking the wrong path, Qur'an says otherwise and Hossain (PBUH) -who was the living Qur'an- performed his last noon prayer under those conditions to show us the right path to salvation.

On that day, Sa'eed offered his life as a shield against the enemies of the Imam of his time, against the enemies of Allah; Sa'eed had realized that the most important and beautiful goal in life was to keep Allah's way alive, so that the true humanity may remain, even if he had to give his earthly life for it; with all this, Sa'eed was still worried if he had been faithful to the Imam of his time!

What about us? Are we offering any thing at all in the way of protecting the Imam of our time and his message of monotheism and being a shield against those who say wrong things about Allah, those who try to keep people away from the way of Allah, those who are worshiping the world and forgetting Allah, those who have distorted the Word of Allah, those who are hiding the true value of Mohammad and his progeny (PBUT) as the most perfect and beloved creations of Allah, those who have concealed the Truth and the messages of Allah, those who doubt and cast the dark shadow of doubt upon others regarding the existence and Appearance of Imam Mahdi (PBUH), the promise of Allah, those who -from the bottom of their hearts- do not believe that they shall return to Allah?! The least we could do is to learn and to help others to learn, to keep the Truth alive.

That day Hossain kindly embraced Sa'eed in his heavenly and fatherly arms and Hossain's tears washed Saeed's blood off Saeed's face, Hossain accepted him as a faithful follower; If we were to ask the same question that Sa'eed asked Imam Hossain, from the Imam of our time -Imam Mahdi(PBUH)- , what would Mahdi's response be? Would he accept us as faithful followers?

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Red flowers in Karbala

There are certain letters indicated at the beginning of some Surahs; throughout the ages, some people -without bestowed Divine Knowledge- have tried to guess what these letters stand for and their hidden meanings and secrets. The fact of the matter is that only Allah Himself, and those to whom He has bestowed the Knowledge know the true hidden meaning or meanings of these letters and other verses too; Qur'an has many secrets and the meanings of these letters are some of the secrets of this Divine and Unique Book.

The letters at the beginning of Surah Maryam are: ك ه ي ع ص

One day a Shi'ah called Sa'd son of Abdullah went to visit Imam Hassan Askari (PBUH) -the 11th Infallible Imam- to ask a few questions; the Imam pointed to his child -who was less than 5 years old- and told Sa'd to ask his questions from his son Mahdi, the 12th Infallible Imam. Sa'd directed his attention towards the very attractive child and addressed him as the son of the Messenger of Allah and asked Mahdi (PBUH) to inform him regarding the Ta'wil of the letters at the beginning of Surah Maryam (Mary -PBUH-). Imam Mahdi (May Allah Hasten his Appearance) replied:

These letters are tidings from the Ghaib (the unseen) and Allah informed his servant Zachariah (PBUH) , then narrated it for Mohammad (PBUH & HP).

Zachariah implored his Lord to teach him the five Names. The angel Gabriel descended and taught the Names to Zachariah.

The Imam (PBUH) continued that it was so, that whenever Zachariah remembered the Names of Mohammad, 'Ali, Fatima and Hassan (PBUT) , his sadness went away and his hardships too; and when remembering the Name of Hossain (PBUH), his tears fell and he was astonished.

So, he asked Allah why was it that he felt peaceful when he remembered the four Names of them, and whenever he remembered the Name of Hossain, his tears fell and he cried! Then Allah informed him of Hossain's story and said that ك(K) was Karbala; ه(H) was the Halaakat (death) of the 'Etrah (AhlulBayt); ي(Y) was Yazid and he would be the Oppressor who would oppress Hossain; ع(Ayn) was Hosain's 'Atash (extreme thirst); and ص(S) his Sabr (patience).

When Zachariah heard this, he remained in his praying place for 3 days and prohibited others to enter, and he cried and lamenated.

Zachariah asked Allah to Give him a son too, a son who would brighten his eyes in his old age and to make him his heir his Executor ...

(Ekmaal-O-Ddeen, Ehtejaaj, ...)

Allah answered the Prophet Zachariah's Request and granted him Yahya (known to christians as John the baptist, Jesus' cousin -PBUT-) and Hazrat Yahya (PBUH) was martyred and his head was cut off as was Hosain (PBUH) ...

The secrets and Ta'wil regarding the letters at the beginning of Surahs -which only Mohammad and his AhlulBayt (PBUT) know- are additional proofs that Qur'an - with Mohammad and his AhlulBayt, and today with Mahdi- is everlasting, unchangeable and full of Knowledge from the past, the present and the future.

O' our beloved Mahdi! Moment by moment, with each beating of our mournful and hopeful hearts, we Anticipate your wonderful Appearance; by Allah's command, that day, at your hand, heavenly flowers -as red as blood- shall grow in the land of Karbala ...

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Sky gallery of Ghadir

Once upon a time I was created ... I am "Sky". From the beginning, I understood that my creation and the creation of the entire existence were for the love of Mohammad and his AhlulBayt (SBUT) ...

Since that first moment, I eagerly counted the seconds ... yearning to see God's most beloved Mohammad and his AhlulBayt (SBUT) ...

Days passed, and nights too ...

I watched every one of God's Prophets and their Successors (SBUT) on earth, one after the other ...

I was astonished by what some dark-hearted people did to them. How could they?!!!

The kindest and most beautiful creations of God were treated as if they were the worst!!! Ahhhhh!!!

But when Mohammad (SBUH & HA) was born, I thought that this time would be different ...

I hoped that people may have learned from all the sad mistakes humankind had made throughout history ... but ...

Every time I saw Mohammad (SBUH & HA) walking under my sun, quickly I placed a cloud in front of the sun so that the most beloved by God would not be bothered by the heat of my sun ...

Every time I saw him praying under the moonlight, I placed the silver lanterns of my stars closer so that I could see his most beautiful face better and clearer ...

I could see the angels line up behind him to pray with him ...

Ah! Only if I could stop the time, I would have stopped it right then!

I thought people would make wings from his Heavenly Knowledge and fly to Heavens ... Instead I watched them breaking his heart over and over ... and the kindest man of history, benevolently asked God to forgive them!!!

Some times I roared. Other times I just cried and watched ...

Many times I turned red from anger and wanted to explode ... but I had permission not, from the One and Only Creator ...

Days passed, and nights too ...

The Caravan of love was moving from Medina to Mecca ... I saw Mohammad (SBUH & HA) with the most beautiful smile, on his camel ...

I noticed that familiar light in the Prophet's eyes ... that light always meant that Fatimah (SBUT), his beloved daughter, was with him ... but, where was 'Ali (SBUH)?!!!

Then ... I saw 'Ali (SBUH) ... he was coming with 12 thousand people from Yemen to join the pilgrims ...

I recognize that especial worry and eagerness on 'Ali's (SBUH) beautiful face ... every time he was away from Mohammad (SBUH & HA) His face had the same anxious eagerness ...

I could almost hear Mohammad's (SBUH & HA) heartbeat, when he was circumambulating the Ka'bah ...

The angels were all over Mecca ... they were trying to get closer to Mohammad and Fatimah (SBUT) ... they knew that they were the most beloved by Allah.

Then I saw 'Ali arriving in Mecca ...

I became so bright when I watched the joy on Mohammad's and 'Ali's (SBUT) faces when they met again ...

I, the Sky- as great as I am- could never fit Mohammad's and 'Ali's (SBUT) love for one another and for Allah, inside me.

Those two brothers, Mohammad and ‘Ali (SBUT), like two kind fathers patiently guided people through Hajj ... I wished that I was a human so that I could get closer to them ...

Then, I heard Mohammad (SBUH & HA) telling people that he was going to leave them two precious reminders, the Book of Allah and his Ahl al-Bayt. Mohammad (SBUH & HA) said that he was not going to be among them much longer ...

He emphasized over and over that after him, they had ‘Ali to turn to ...

I was chilled with sorrow and watched the tears which were falling from the sad eyes of Mohammad's true disciples ...

If I had a heart, it would have certainly stopped beating ...

How could I be, without watching Mohammad's (SBUH & HA) kind face?!

It was as if ‘Ali (SBUH) felt my feeling, he raised his loving face and looked at me with his tearful eyes and I suddenly remembered! I could rely on ‘Ali ...

Days passed, and nights too ...

I saw Over one hundred thousand people leaving Mecca ... there was no one left in Mecca except those who were unable to travel ...

I watched Mohammad (SBUH & HA) staring at my horizon. As if, the entire existence was inside his beautiful eyes ...

What was he thinking about?!

Then, I saw ‘Ali (SBUH) ... he had the same look in his eyes. I knew something was going to happen, something very very important ...

I noticed the Revelation Angel going down ...

Precious sweat drops appeared on Mohammad's (SBUH & HA) rosy face and he was in the state of receiving Heavenly Revelation ... I had seen him like that many times before ...

The Prophet stopped and ‘Ali (SBUT) and the people around the Prophet could easily hear his Heavenly melody and so could I ...

The Prophet (SBUH & HA) repeated what the Revelation Angel had brought from Allah:

O' the Messenger! Deliver what has been sent to you from your Lord, and if you do it not, then you have not delivered His Messengership. And Allah shall protect you from the people; surely Allah does not guide the disbelieving people.

[Qur'an, Surah Maa'edah (5), Verse 67]

I heard The Prophet (SBUH & HA) ordering every one to stop by the Pond of Ghadir in the middle of the Johfah desert ...

My sun was so hot and bright, I wanted to turn the heat down but I had permission not, from the Lord!

Mohammad (SBUH & HA)- the kindest father of history- ordered every one to stop under my hot sun ... I thought that itself was an indication that Allah had commanded him to do something very very important, something vital ... because if it was not so, the kind Prophet would have never ordered the people to stop under my burning sun ...

Then, the Heavenly melody of Adhaan filled the burning air ... after the Noon Prayer, I heard the Prophet (SBUH & H A) say many things in his long and beautiful Sermon ...

He praised Allah the Almighty in the most beautiful manner ... I was worshiping the Creator by hearing his celestial words ...

He said again that if humankind would follow Qur'an and his AhlulBayt (SBUT) together, they would never ever lose the Right Path of Allah, after him ... He said that he himself was the Right Path, and after him ‘Ali, and after ‘Ali, ‘Ali's and Fatimah's Chosen descendants throughout the ages were the Right Path ...

I watched him raising ‘Ali's hand and saying:

Whomever I have been his/her lord, then this ‘Ali is his/her lord ...

The Prophet (SBUH & HA) said what I had witnessed, he said that the Revelation Angel came down 3 times and told him that if he did not convey that message then the whole Messengership was not delivered ...

I could read in Mohammad's (SBUH & HA) loving face that he was worried ... He knew what I had been observing ... he knew that some people were just pretending to be Muslims and they had very dark hearts ...

He knew about all the things they were going to do to his beloved brother 'Ali and his darling daughter Fatimah (SBUT) and ...

I could see some of those dark-hearted hypocrites standing in a corner, with their faces turned as dark as their hearts from anger and jealousy ... and they were planning the darkest plans humankind had ever planned!!!

The Prophet was saying that Allah had chosen 'Ali (SBUT) as his Successor ... then the Prophet recited God's Words:

... This day have I [Allah] perfected for you your religion and completed My favor on you and I am pleased and chosen for you al-Islam as a Religion ...

[Qur'an, Surah Maa'edah (5), Verse 3]

... The Prophet said that 'Ali (SBUT) was the Imam after him, and that the last Imam would be from them too ...

He said that the last Imam, Imam Mahdi (SBUH) would be victorious over all oppressors and transgressors ...

Then I heard the Prophet asking every one to convey the message of Ghadir to those who were not present, to those who were not yet born, to everyone until eternity ...

The Holy Prophet presented more details for every thing he said ...

Then he again asked every one to only call 'Ali and no one else but 'Ali, with the Heavenly bestowed title of AmirulMo'menin ...

I saw Mohammad (SBUH & HA) requesting every one to repeat after him and say:

We hear and we obey; O' our Lord !we seek Your forgiveness and towards You, is the Way ... All Praise belong to Allah Who has Guided us to this ; and Never could we have found Guidance had it not been for the Guidance of Allah ...

Then the Prophet asked every man to shake his and 'Ali's hands, and every woman to place her hand in a water container which Ali had his hand in it, to pledge their loyalty and allegiance ...

I watched this process taking 3 days ... as if the Prophet wanted to make sure, every one would remember the message of Ghadir ...

I was so shocked when I saw those who where *conspiring* against 'Ali, were the first one's who shook 'Ali's (SBUH) hand and congratulated him!!!

I could not believe the darkness of their hearts!!!

When Mohammad was talking about Mahdi (SBUT), I could see a light of hope shining in his beautiful eyes ...

I had seen the same light in the eyes of every Prophet and Successor before him, when they talked about the one and only Anticipated Saviour ...

I found out then that Mahdi would be as beautiful and wonderful as Mohammad and 'Ali (SBUT) ...

I knew that I had to keep my blue eyes open to see Mahdi (SBUH) ...

I was overwhelmed with happiness when I heard that some day Mohammad's AhlulBayt (SBUT) would rule and guide the entire earth to the Right Path ...

But after Ghadir so many dark days passed, and nights too ...

Every time I wanted to fall apart I saw the Heavenly face of the Imam of each time (SBUT) and I remembered again that Mahdi (SBUH) would come, and waited sorrowful but hopeful ...

O the Merciful Allah! It was so hard watching every Imam (SBUT) being martyred ... why were those people so dark-hearted? ... Ahhhhh! Watching 'Aashoora was so ...

Then Mahdi (SBUH) was born and I thought that was the end of all pains, all sorrows ...

But still ...

Since his Occultation, I have been looking at his beautiful face here and there and remembering his fathers (SBUT) and crying and mourning with him ...

Now I am still counting the seconds ...

I am still mourning and anticipating, what about you?

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Sound of camelbells

Let us open the ears of our hearts, and listen to the sound of the camelbells which travel from hearts to hearts

There, listen! Do you hear the camelbells?

It is Jaaber, the same Jaaber who was the trusted and beloved companion of the Prophet, the same Jaaber whom the Prophet had asked him to deliver his Salaam to his grandson, Mohammad son of Ali son of Hossain, the same Jaaber who visited Lady Fatimah after Hossain's birth and saw the heavenly "Lawh of Fatimah" and wrote the names and particularities of the twelve Imams (PBUT) from it, the same Jaaber who held the baby, Hossain in his arms and kissed him over and over, the same Jaaber who was present many times when the Prophet had said that Hossain was from him, the same Jaaber . . .

Now Jaaber son of Abdullah Ansaari is a blind old man, and is traveling with a very dear scholar friend, 'Atiyah Koofi, from Medina to Karbala; Atiyah is leading his blind companion whom he respects and loves so much, every step of the long journey; there it is, running through the heart of Karbala, the Euphrates river, that lonely and roaring river, has so much to say, it is as if, all the tears of Chosen Ones from the beginning of time until Eternity, are flowing in its loving arms, and the saddest melody of lamentation is being created from its broken heart

Jaaber and Atiyah are performing Ghosl and Wodu (Wozoo) in the Euphrates, and wearing their cleanest clothes; Jaaber says to his dear friend that he does not need to lead the way no more, Jaaber is going to find his lord on his own; Jaaber starts to walk very slowly, one sand at a time! Suddenly he falls on the ground, yes he has smelled the celestial scent of Hossain, he embraces that dusty grave and cries and cries with the melody of the Euphrates lamentation, until he passes out

In the midst of tears, Jaaber hears the camelbells, who are they?!

Jaaber recognizes the voice of the Lady of Haram! She is Zaynab, Hossain's beloved sister (PBUT), she who has carried the heaviest burden of history on her shoulders, the same beloved Zaynab of the Prophet and Ali and Fatimah (PBUT), the same Zaynab who had married her husband with one condition that she would not be separated from Hossain, not even for one heartbeat, the same Zaynab who

...; yes, it is the caravan of grief being taken to Medina through Karbala at the request of the Ahl of Haram

The camelbells are quiet now, the river, the sands, the angels, and the heavens and earth, are lamenting with Ali son of Hossain and Lady Zaynab (PBUT), the same Angels who were not given the opportunity to help Hossain and are going to stay by Hossain's grave until Appearance of Mahdi (PBUT), the Avenger of the blood of Hossain and

It is Arba'een, forty heartbeats after the Ever-beating heart of Hossain

Forget it not! Until Mahdi

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Three martyrdoms

Imam Hassan (PBUH) has said:

... Do you know that surely, the Rasool of Allah (Mohammad –PBUH & HP-, the Prophet sent by Allah) -when demising approached him- gathered his Ahl-Ol-Bayt and said: O’ Allah! They are my Ahl and ‘Etrat; O’ Allah! Love whoever loves them, assist them before their enemies. And then he (the Prophet) said:

THIS IS IT AND NOTHING BUT THIS (Ennama), that the parable of my Ahl-Ol-Bayt among you, is like the Noah Ark; whoever entered it, was saved and anyone who disregarded it, was drowned
(Behaar-Ol-Anwaar, 44th vol.; ...)

Again it is the lunar month of Safar; in these sad days, in 3 different years, humankind have lost 3 priceless heavenly personalities. The Prophet Mohammad, Imam Hassan and Imam Reza (PBUT) who -like the rest of the AhlulBayt- were too celestial for our terrestrial minds to truly comprehend. Humankind has not yet completely realized the importance of their Obedience; if human had done so, this world would have been a much better place to live. Human may have achieved lots of technological advancements, but human has not yet discovered the way of life which delivers him from emptiness and aimlessness. Human has made many toys for himself and is trying any pleasure he can think of, but he has not been able to satisfy himself; on the outside, human is painting his face and wearing colorful clothes, but the colors of emptiness and loneliness are encompassing his soul. The only way of life which is the most peaceful, joyful and fulfilling and leads human to true tranquility and peace of mind, is the way that Allah -the Creator of this life- has taught to Mohammad and his progeny -as His most perfect creations- and they have tried to teach it to humankind. Until humankind realizes and accepts this fact, the world will be overfilled with unfairness and injustice, with oppression and cruelty, with wars and conflicts, with crimes and cries,

But the Shi’ah -on the one hand with a world of sadness from all the injustice in his mournful heart, and on the other hand with a world of colorful hope in his hopeful heart- Anticipates the victory of beauty; may we patiently and obediently remain loyal to Mohammad and his progeny (PBUT) and may Allah hasten the magnificent Appearance of Imam Mahdi (PBUH)

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To cry or not to cry

Let us think for one moment; how would we really feel if our most beloved child, or some one whom we loved the most, was unfairly imprisoned? Would we just forget about him/her and unworringly, get on with our every day lives as if nothing has happened, or would we try, hope and pray for his/her freedom, and cry broken heartedly because of his/her unjust captivity?

In many ways in this site -[kindfather.com](http://www.kindfather.com)-, we have been trying to show how the Religion of Allah, after the Prophets of Allah such as Moses and Jesus and ... (PBUH), has been imprisoned at the hands of usurpers and oppressors. Yes! The Religion of Allah has become the victim of captivity; as documented in the Nahj-Ol-Balaaghah, "Aseer (prisoner)" is exactly the word used by the Amir-Ol-Mo'menin, Hadrat Ali (PBUH) in regard to the Religion of Allah and that which the usurpers were doing to it.

Throughout history, by usurping the positions of those Chosen by Allah, by disregarding and changing the commands of Allah, by attempting to confine the celestial Religion of Allah, in the earthly boundaries of human Philosophies and calling it divine, by restraining it in the imaginary and fake horizons of all kinds of old and so called modern Sufism, gnosticism, mysticism, and ... and calling it divine, the Religion of Allah has been imprisoned and therefore, the Eternal Salvation of humankind has actually been captured in the savage clutches of distortions and lies!

For those who truly have loved Allah and His Wishes more than any thing else, more than money and power, even more than their children and loved ones, watching their most beloved being imprisoned, has been tough; on the other hand, of course for the dark hearted who have made themselves blind to see and understand the Truth, and have held themselves from finding their love for Allah, it has been worldly and animal life as usual, but at time of leaving this world, it has definitely been another story for them, and they have finally faced what they have been running away from

But, for those who truly have loved Allah the most, such as Imam Hossain (PBUH), this life has been full of heartbreaks, the hardest thing for such people - being so loving and benevolent- , has always been, watching the Religion of Allah in captivity, and therefore observing people on their way to Perdition. Of course Imam Hossain (PBUH) was the Chosen Imam by Allah, so on His command , he

reacted and with his blood, he wrote in the hearts of all who care until Eternity, the red warning that the Religion of Allah has been imprisoned. But for the rest of us, living in the Occultation era of our Infallible Imam, we have just been trying, watching and experiencing the hardships of the Truth being in captivity; every once in a while we may have been blessed with the opportunity of trying to awaken some one, that is of course if we have not fallen asleep ourselves! We do cry wholeheartedly for our love -the Truth- that has been in prison, and we do pray for the Appearance of Imam Mahdi -the lord of Truth- (PBUH), until when finally the Religion of Allah will be freed after such a long captivity. And meanwhile, certainly in the same manner that we do not cry for Yazeed and 'Omar son of Sa'd and Shemr and ... and their followers who were killed at 'Aashoora (The La'n of Allah and his angels and all Believers be upon them), we never do cry for the sufferings of all usurpers and their followers, those who have imprisoned the Truth and have been proud of it, such as they who have been celebrating 'Aashoora, have been setting their weddings on this day, have been fasting on this day, considering it blessed , and ...; yes, we never compare 'Aashoora with any other day and most certainly have no sympathy for and surely do not cry for the enemies of the Prophets and the AhlulBayt (PBUT). As Imam Hassan said to his brother, Imam Hossain (PBUT), no day is ever like 'Aashoora!

Crying for 'Aashoora, is not just crying for the severe and unbearable pains which the most beloved and beautiful creations of Allah, those who were the manifestation of the Truth, endured -which itself is reason enough to cry forever, that is if we are blessed to recognize who Hossain, Abbaas, Zaynab and ... are- but it is also, crying for the captivity of the Truth; it is, crying for the imprisonment of the Word and Religion of Allah; it is, crying for the confinement of Mahdi (PBUH) -the last manifestation of the Religion of Allah-, as the direct result of all distortions and usurpations, he who is the living Qur'an, the breathing Qur'an, the manifestation of the Word of Allah, the living Truth who is imprisoned in the prison of Disappearance, mainly because humankind have not cared enough and not taken Allah seriously!!! But there shall come the day when the Religion of Allah shall finally be freed, and only then, shall be when the tears will be over.

With all this in our minds and hearts, let us think deeply about a certain news which the most beloved ever created by the One and Only Allah -All Glory be to Him-, Hadrat Mohammad (PBUH & HP) delivered to his beloved daughter Fatemah (PBUH). You know how delivering any bad news is always the hardest, when it is delivered to a mother

When Hossain (PBUH) was only a child, the Prophet (PBUH & HP) told his beloved daughter Fatemah (PBUH) that Hossain would be killed. The Lady started to cry wholeheartedly. She asked her father about the time of it; the Prophet responded that it would be when she and he and Ali (PBUT) would not be there. The Lady cried harder and harder. Then she asked his father that if it was so, then who would mourn and cry for Hossain? The Prophet (PBUH & HP) replied that there would be men and women from his Ommat (nation) who would cry for Hossain and for the men and women of his Household, group after group, in every year; then he told her that on Judgment Day she would intercede for the mourning women and he for the men, and that they would take their hands and enter them to Heavens. Our beloved Prophet Mohammad (PBUH & HP) then stated the following unforgettable statement:

"ON THE DAY OF QIYAAMAT ALL EYES WILL BE TEARFUL, UNLESS THE EYES THAT HAVE CRIED FOR THE HARDSHIPS OF HOSSAIN."

(Behaar-Ol-Anwaar, vol. 45; ...)

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White bouquet of hope with black ribbons

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الا و صلى الله على الباكين على الحسين

In the Name of Allah, the Compassionate, the Merciful

BEWARE! AND ALLAH HAS BLESSED THE ONES CRYING FOR HOSSAIN (PBUH)

Imam Reza (PBUH) has said:

“Whoever remembers our Ordeal and cries for what had been perpetrated against us, in the Day of Qiyaamat (Resurrection) will be with us in our level. And whoever is reminded our Ordeal and cries and make others cry, his eyes will not cry the Day eyes will cry. And whoever sits in a function (majlis) in which our Amr (Matter ...) is enlivened, his heart will not die the Day hearts die.”

(Behaar-al-Anwaar, vol. 44, p. 278; cited from Amaalee of Shaikh Sadooq, p. 73, Hadith 4; ...)

Imam Ja'far Saadeq (PBUH) has said:

“Whoever whose eyes is filled with tears and cries a wholehearted cry for the blood which was shed from us, or for the Right which has been diminish (plundered partly ...) from us, or the dishonor and insult which was done against our honor, or against any of our Shias, the Sublime Allah will place him lastingly in Heaven.”

(Behaar-al-Anwaar, vol. 44, p. 279; cited from Amaalee of Shaikh Mofid, p. 175, Hadith 5; ...)

Imam Ja'far Saadeq (PBUH) has said:

“Whomever we are reminded at his presence and thus tears fall from his eyes, Allah will forbid and deter the Fire from his face.”

(Kaamel-al-Ziyaaraat, p. 104, Hadith 10; ...)

Imam Ja'far Saadeq (PBUH) has said:

“Whomever we are reminded at his presence and thus tears fall from his eyes even if it likens (as little as) the mosquito’s wing, for him his sins are forgiven, even if they liken (as much as) the sea foam.”

(Kaamel-al-Ziyaaraat, p. 103, Hadith 8; ...)

O’ the Compassionate Allah! We implore you in the Name of Hossain to hasten the Emergence of his last Infallible descendant, Your beloved Mahdi (PBUH) ...

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Why Tabarri of Aisha?!

Here on the anniversary of ‘Aayesha’s (Aisha’s) death on the 17th of Ramadan we wish to narrate a few incidents -AMONG MANY- of her malice and ill will toward the AhlulBayt (PBUT) as recorded in Sunni sources.

The Sunni trusted Ahmad ibn Hanbal, the head of the Hanbali Sunni sect, in his Mosnad (Musnad), vol. 4, p. 275, h. 18444, printed in Egypt, narrated:

... One day AbuBakr heard ‘Aayeshah (Aisha) shouting and saying twice or thrice:

“By Allah, indeed I know you (the Prophet) love Ali [PBUT] more than me and my father ...”

In the Majma’ al Zawaa’ed, vol. 9, p. 202 the same Hadith is narrated with the following difference:

... shouting and saying twice or thrice: “By Allah, indeed I know you (the Prophet) love Ali and Fatemah [PBUT] more than me and my father ...”

A few other Sunni documents narrating this hadith are:

Sharh Moshkel al Aathaar, vol. 13, p. 334, printed in Lebanon 1987; Mo’jam al Sahaabah, vol. 3, p. 144, Salaah ibn Saalem al Mesraati, printed in Medina; ...

And let us not forget verse 2 of Surah Hojaraat (49) of the Majestic Qur’an which reads:

O’ ye who have believed! Lift not up your voices above the voice of the Prophet, nor shout when speaking to him as ye shout one to another, lest your works be rendered vain, and ye perceive not.

And here is what the Amir al Mo’menin, Hadrat Ali (PBUH), has said regarding ‘Aayeshah, as reported in the Nahj-al-Balaaghah, Sermon 156, which is also recorded in the Kanz of the Sunni al-Muttaqi, VIII, 215:

“... As regards a certain woman [‘Aayeshah] {1}, she is in the grip of womanly views, and malice is boiling in her bosom like the furnace of the blacksmith. If she

were called upon to deal with others as she is dealing with me she would not have done it ...”

Footnote by the translator of the Nahj al Balaagheh {Ahlul Bayt Digital Islamic Library Project}:

{1}

There is no denying the fact that `A'ishah's behaviour towards Amir al-mu'minin was throughout inimical, and very often her heart's turbidity expressed itself on her face, and her hatred and dislike became quite apparent, so much so that if in connection with some affair Amir al-mu'minin's name came up a frown appeared on her forehead and she did not relish pronouncing it with her tongue. For example, when `Ubaydullah ibn `Abdillah ibn `Utbah mentioned to `Abdullah ibn `Abbas the narration by `A'ishah namely that "in his death-illness the Prophet, taking support on al-Fadl ibn `Abbas and another person, came to her (`A'ishah's) house," `Abdullah ibn `Abbas said:

"Do you know who this 'other man' was?" He said, "No." Then he said, ' "'`Ali ibn Abi Talib, but she is averse to name him in a good context." ([Sunni documents:] Ahmad ibn Hanbal, al-Musnad, vol. 6, pp. 34, 228; Ibn Sa`d, at-Tabaqat al-Kabir, vol. 2, part 2, p. 29; at-Tabari, at-Tarikh, vol. 1, pp. 1800-1801; al-Baladhuri, Ansab al-ashraf, vol. 1, pp. 544-545; al-Bayhaqi, as-Sunan al-kubra, vol. 3, p. 396).

One cause for this hatred and malice was the presence of Hadrat Fatimah (p.b.u.h.) whose wholesome dignity and esteem pricked her heart like a thorn. Her jealousy towards the other wives (of the Prophet) did not allow her to let the Prophet love the daughter of his other wife to such a degree that he should stand on her approach, seat her in his own place, declare her most honourable of all the women of the world and bear such love towards her children as to call them his own sons.

All these things pained her much and naturally her feelings on such an occasion were that if she had borne children they would have been the Prophet's sons and they would have been the pivot of the Prophet's affection instead of Imam Hasan and Imam Husayn. But she was not gifted with any issue and she gratified her own desire to be a mother by adopting the surname Umm `Abdillah (mother of the slave of Allah) after her sister's son. In short all these things created the passion of hatred in her heart, as a result of which she off and on complained to the Prophet against

Hadrat Fatimah but could not succeed in diverting the Prophet's attention from her.

News about this mortification and estrangement also reached the ears of Abu Bakr. That would only perturb him as he too could do nothing, except that his verbal sympathies were with his daughter. At last the Prophet left this world and the reins of Government fell into his hands. Now was the opportunity for him to avenge as best as he could and to perpetrate whatever violence he had in mind. Consequently the first step he took was that, in order to deprive Hadrat Fatimah of inheritance, he denied the principle of inheritance in the case of the prophets and held that neither do the prophets inherit nor are they inherited from, but the property left by them escheats to the state [see the Fadak Sermon of the Lady in this site: kindfather.com]. Fatimah was so much affected that she gave up speaking to him and passed away from this world with these very feelings. `A'ishah did not even take the trouble to express any sorrow at her tragic death. Thus [the Sunni] Ibn Abi'l-Hadid has written:

"When Fatimah expired, all the wives of the Prophet came to Bani Hashim in condolence except `A'ishah. She did not come and showed herself sick and words from her reached `Ali which displayed her joy." (Sharh Nahj al-balaghah, vol. 9, p. 198).

As long as she bore so much malice against Hadrat Fatimah, how could Fatimah's spouse be spared similar enmity and malice. Particularly when such events also occurred which worked like a fan and roused her feeling of hatred, such as the incident of "Ifk" when Amir al-mu'minin said to the Prophet: "She is no better than the buckles of your shoe, leave her and divorce her away." On hearing this `A'ishah must have felt miserable in her bed, and must have developed the severest feeling of hatred against him. There were also moments when distinction was conferred on Amir al-mu'minin in preference to Abu Bakr. For instance, in connection with the dispatch of the Qur'anic verses on Bara'ah, the Prophet removed Abu Bakr from the job, recalled him and assigned it to Amir al-mu'minin saying that he had been commanded by Allah to take it himself or send it through a member of his family. Similarly the Prophet closed all the doors opening into the mosque including that of Abu Bakr but allowed the door of Amir al-mu'minin's house to continue to open thereinto.

`A'ishah could not relish Amir al-mu'minin's distinction over her father, and whenever there was any occasion for such distinction she did her best to undo it.

When in his last days the Prophet ordered the contingent under Usamah ibn Zayd to march, and ordered Abu Bakr and `Umar also to go under his command, they received a message from the wives of the Prophet [‘Aayeshah and Hafsa] that his condition was serious and therefore the contingent should come back instead of proceeding further. This was because their far-reaching sight had realized that the only purpose in getting Medina vacated by the muhajirun and the ansar could be that after the death of the Prophet no one should stand in Amir al-mu'minin's way and that he should get the caliphate without any trouble. On receipt of this message the contingent under Usamah came back. When the Prophet learnt this he again ordered Usamah to march with the contingent and even said, "Allah may curse him who keeps away from the contingent," whereupon they again set off, but they were again called back till the Prophet's illness assumed serious proportions, but Usamah's contingent did not go out as it did not want to. After this Abu Bakr was sent word through Bilal that he should deputise the Prophet in leading the prayers in order to pave the way for his Caliphateship. Accordingly, keeping this in view he was first shown as the Prophet's caliph (deputy) in prayers and eventually was accepted as his caliph for all purposes. Thereafter matters were so contrived that Amir al-mu'minin could not get the Caliphate[in spite Ghadir; see the Sermon of Ghadir in this site]. However, after the reign of the third caliph circumstances took such a turn that people were obliged to swear allegiance at Amir al-mu'minin's hand. On this occasion `A'ishah was present in Mecca. When she learnt about Amir al-mu'minin's caliphate her eyes began emitting flames, and rage and anger perturbed her mind, and her hatred for Amir al-mu'minin assumed such seriousness that she rose against him on the excuse of avenging blood of the same man (`Uthman) whom she had herself proclaimed fit to be killed, and openly declared war as a result of which so much bloodshed occurred that the whole land of Basrah was smeared with the blood of those killed, and the door of disunity was opened for good. (Sharh, [the Sunni] Ibn Abi'l-Hadid, vol. 9, pp. 190-200).

Aisha, who had increased hardship for the Prophet and the Ahl Ul-Bayt (Salaam be upon them all) on a daily basis, as indicated above from Sunni sources was happy after she was told of the martyrdom of Fatemah (Salaam be upon her). She displayed the same contentment upon hearing about the martyrdom of Hadrat Ali (Salaam be upon him) against whom she created a militia to fight him in the Battle of al Jamal (the Camel). It comes as no surprise that she would therefore also not grant Imam Hassan (Salaam be upon him) any peace, regardless of whether he was

alive or during his funeral, during which Aisha tried to prevent his burial and ordered her companions and followers to throw arrows at his corpse:

In the Sunni Maqaatel al Taalebeen p. 74 in the biography of Imam Hasan (PBUH) is stated that while Imam Hasan (PBUH) was being buried , ‘Aayeshah riding on a mule asked the aid of the bani Omayyah and the bani Marwaan to cause a riot against the Imam; she said: “By Allah, till there is hair on my head, I will not let you bury him (Imam Hasan) here (next to the Prophet).” and the martyred body of the Prophet’s grandson was struck by at least seventy arrows!!!

Other Sunni and Shi’ah documents of the above narration: al Tabaqaat, vol. 8, p. 175; summary of Taarikh of Dameshq, ibn ‘Asaaker; Ansaab al Ashraaf, vol. 3, p. 61; Majma’ al Bahrain, al Tarihi, vol. 1, p. 572; Taarikh Ya’qoobi, vol. 2, p. 225; Osool al Kaafi, vol. 2, Ketaab al Hojjah, p. 69, H. 1; al Eezaah, ibn Shaazaan, p. 262; ...

These have only been a few of Aisha’s doings and sayings against the Prophet and his AhlulBayt (Salaam Be Upon Them) ...

La’n of Allah, all His angels and all His people be upon ‘Aayeshah ...

AAMEEN

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You are invited to join the Assembly of Appearance ...

Place: Toward Karbala

Time: Arba'in

In the Name of Allah, the Compassionate, the Merciful

It is Arba'in ... we proceed toward you with haste ... O Hosain!

Toward you, the forever manifestation of Servitude of Allah ... O Hosain!

You showed- with your martyrdom, with your pure blood, with your family and loved ones' captivity ...- that the obedience of Allah and survival of the one and only Truth of Allah ... were your sublime goals ... you indeed served your Lord, O Hosain!

It is Arba'in ... we proceed toward your Karbala with haste ... O Hosain!

... To commemorate and appreciate the mountain of patience and endurance ... your Zaynab ... O Hosain!

... To appreciate your immaculate progeny ... those who with their footprints depicted your oppressedness and suppressedness ... O Hosain!

... To commemorate your companions ... the heroes of insight, loyalty and zeal, the essence of devotion and submission ... those who knew their lord truly, and knowingly obeyed ... O Hosain!

Yes ... we proceed toward your rendezvous ... to utter the Appearance of your Avenger ... O Hosain!

We come on foot ... with disheveled hair and crying eyes ... weeping, praising and lamenting ... not just for ourselves but on behalf of all believers, all who love and seek you, all the Shi'ah ... all who, in these hours and moments, their lips murmur and their hearts whisper Salawaat and the Faraj Supplication ... O Hosain!

O our beloved Lord Allah! Watching abandonment of the Truth ... is enough ... defiance of vanities ... is enough ... parade of oppression and injustice ... is

enough ... separation from Mahdi ... is enough ... being deprived of his noble and bounteous Government ... is enough ...

... Deception, affectation, hypocrisy, guile and ... is enough ... poverty, calamity and ... is enough ... corruption, satanic living and ... is enough ... war, bloodshed and ... is enough ...

O Allah! Our hearts yearn for Your Kingdom ... for the prevailing of True Monotheism ... for the delightful fragrance of True Justice ... for the echo of Adhaan in Heavens and on earth ... for the fruit-bearing of Hadrat Mohammad's (SAWA) Prophethood ... for the blissful conclusion of all Prophets' and Successors' Anticipation ... for Hadrat Fatimah's happiness ... for Hadrats 'Ali, Hasan, Hosain, 'Ali, Mohammad, Ja'far, Moosa, 'Ali, Mohammad, 'Ali, Hasan and Mahdi's pleasedness ...

We proceed toward you with haste ... toward your Karbala ... toward consolation of your last beloved's broken heart ... he who has been reviewing your martyrdom every morning and evening ... he who has been crying blood ... he who, patiently. Has been leading his Ummah away from the pitfalls and trials of Disappearance ... until the day that the darkness of negligence shall be over ... wakeful hearts repeat your name and seek your avenger ... O Hosain!

We proceed toward your Shrine with haste ... hoping that today may be that day ... O Hosain!

AAAAAHHHHH!

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