



REVEALING
THE TRUTH

Azadari; Mourning for Imam Hussain [as]

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Commemorating Muharam

We read in Surah Ibrahim verse 5:

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

We read in Kanz al Ummal Vol 4 page 320: "**The day of Ashura is Allah (swt)'s day**". Hence reminding Ashura is not against Islam as it is one of the days of Allah[swt].

Is Azadari against Patience?

In this connection we have the comments of Abdul Hamid Ghazzali In his esteemed work, "Ihya ul Uloom Adeen" Vol 4, page 126: "**Weeping for the dead is not against patience**". Also we have numbers of incidents where we see the not only companions but Holy Prophet[s] also lamented over the death of their beloved ones.

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

Allama Ibn Hajar Asqalani has recorded a tradition in his renowned book 'Isaba' V 1, p 226 that: **The Prophet(s) said: 'whoever on the day of Ashura weeps for my son Husayn, Allah will place that person in paradise alongside the U'lil Uzm Prophets.**

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

Reciting elegies (Marsiyah) for Imam Husayn (as)

Many of today's Nasibis deem the recital of sad poetry in praise of our slain Imam (as) to be an act of Bidah that has no place under the Shari'ah.

While we read in history that Prophet Adam[as] recited couplets over death of Habel [Tareekh Yaqoobi V 1 p 30], Ayesha recited couplets over Abu Bakar's death [Iqd al Fareed V 3 p 204], Hassan bin Thabit recited elegies over Prophet's death [Al Bidayah wal Nihayah, v 5 p 485 (urdu)] and most importantly heaven / Genies recited elegies over martyrdom of Imam Hussain[as] as heard and narrated by Ume Salma (ra) [ibid, V 8 p 1106].

Majalis (Gathering) to remember the dead

Umm'ul Momineen Salmah obtained the approval of the Prophet (s) to participate in a mourning ritual. We read in Ahl'ul Sunnah's authority work "Al-Jami al-Sagheer" by

al Tabrani page 206: "**On one occasion Umm Salmah appeared before the Prophet (s) and said 'O Rasulullah (s) the women of Waleed bin Waleed ibne Mugheera's of Bani Majhum are arranging a mourning gathering, and I require your permission to be present there He gave his permission. Umm Salmah went and recited a couplet whilst crying...'**"

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

Sunni Scholar of sub continent, Allamah Muhammad Shafi Okarvi writes in his book "Shaam e Karbala" page 300: "**Hadhrath Shah Rafiuddin Mohaddith Dehalvi who is also the translator of Holy Quran, says in one of his edicts: 'Holding of Majalis for the remembrance of Imam Hussain [as] in the month of Muharram, or other than that, listening to Salams and elegies, and crying and wailing for the martyrs of Karbala is permissible and correct.'**"

Wearing black attire

Some Nasibi says that black was the attire of the people of Pharaoh and the people of Hell. For all such ignorant people we would like to present some historical facts, for example Gabriel came to Prophet [s] in black attire [Tareekh Baghdad 4th Ed p 232], Prophet (s)'s shroud was black [Sirat Ibn Hisham, 4th Ed p 665], Prophet (s)'s turban was black [Sahih Muslim Hadith # 3146]. Moreover we read in the prominent book of Ahlul Sunnah, Sharh Shumail Tirmidhi, page 166 that: "**On the day of the murder of Hadrath Uthman, a party of people wore black just as Imam Hassan (as) used to give sermons whilst attired in black. Moreover his turban also used to be black.**"

Hitting ones body (Matam / Zanjeer)

This is one of the favourite areas of exploitation for the Nasibi and they enjoy making fun and insisting that these practises are against the Shari'ah. We would like to present incidents of Prophets and companions where they lamented in such a way. For example in plenty of Sunni books we read that "**Rasulullah (s) was in a state where he was hitting his chest.**" [Sahih Bukhari V 2 p 50 etc] Ibn Hajr Asqalani in the commentary of this tradition in Fathul Bari V 3 p 90 writes: "**This Hadeeth demonstrates that it is permissible to bang your hand at a moment of distress**".

We read in renowned anti-shia book Tauhfah Ithna Ashari page 523 that: "**When Ayesha was defeated and Ali saw the corpses on the ground he began to beat his chest**".

In Surah adh-Dhaariyaat we read that Hadrath Sara (as) struck her face when she was told that she would conceive a baby. **"Then came forward his wife in grief, she smote her face and said (what! I) An old barren woman?"** Quran 51:29.

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

We also read in authority books that Prophet Yusuf[as] beat his head when he came to know about dismal situation of his father [Tafseer Kabeer V 5 p 158], similarly we read in [Aqd al Fareed V 2 p 5] that Umer beat his head over death of Numan ibn Muqran, Ayesha along with other women beat their faces over Prophet's death [Tabari History V9 p 183], Uthman's wives and daughter beat their faces over his death [Tareekh Kamil V 3 p 89] and Hazrat Owais Qarni broke all of his teeth when he came to know that Prophet's teeth has been broken during a war [Seerate Halbia' vol II, page 295].

Creating and revering symbols (Sha'er Allah)

We reading in Holy Quran: **And (further) their Prophet said to them: "A Sign of His authority is that there shall come to you the Ark of the covenant, with (an assurance) therein of security from your Lord, and the relics left by the family of Moses and the family of Aaron, carried by angels. In this is a symbol for you if ye indeed have faith."**

Al-Qur'an, Surah 2, Ayah 248, translated by Yusufali. Under the commentary of this verse Imam Fakhruddin Razi writes: **"The Ashab narrate that Allah (swt) sent some relics to Adam (as) which contained pictures of the Prophets and these relics were inherited by the children of Adam until they reached Hadhrath Yaqoob (as)"** [Tafseer Kabir Volume 2 page 506 & 507].

It is clear from this verse and tradition that Allah created these pictures of Prophets and sent them to Hadhrath Adam (as) who transferred it to his lineage. Hence paying homage to the symbols/images of prophets stands as an established fact. Why does the Ahl'ul Sunnah remain silent when it comes to this matter? If the Shi'a produce images of Karbala to commemorate the tyrannies faced by Ahl'ul bayt (as), the aim is to recall the tragedy of Karbala in people's minds. Our aim is not to worship these images. If Allah (swt) sent pictures of Prophets that were kept by the people to remember Him then why the objection when the Shi'a create images to remember Karbala?

Street Processions (Juloos)

The Sunni Imam Ibne Qutayba in "Al-Imama wa Siyasa", vol 1, page 42 states about the situation after the murder of Uthman: **"One of the ambassador of Mu'awiyah told him: I have left 50,000 old people in such**

State that they have made their beards wet with tears, while they are weeping after looking at the shirt of Uthman. And this shirt has been raised by them on the spears."

And in authentic Sunni book "Al-Bidaya wa al-Nihaya", page 268, vol 7, it is written:

"When the shirt of Uthman was kept on the Minbar (in mosques), the people gathered around the Minbar and started weeping. Afterwards, some time it is kept there and some times it was taken away from there. Whole complete year people wept upon this shirt in this way."

These references make it beyond doubt that beard of Uthman was pulled with an extreme force. These hairs and Uthman's bloodied shirt were sent to Mu'awiyah in Damascus, who did a lot of 'Azadari over them. Sometimes they were kept on the Mosque pulpit, and at others they were raised on the spears and shown to the shell shocked Syrians. Processions wherein the shirt and hairs were paraded went on for an entire year.

It's very sad that these so called Muslims show sorrow for the killing of this 70 years Bani Umayyah tribesman but when it comes to mourning the samily of the Propget (s), who were slaughtered in state of thirst in Karbala, they become machines of issuinn all manner of Kufr Fatwas against such acts.

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

Ibn Hajr al Makki in Sawaiqh al Muhriqa records a tradition wherein: **"Ali, while passing through Karbala, stopped at the place where Husayn was going to be buried and said: "Here Husayn and his comrades will be slain and the heavens and the earth shall weep over them".**

Hardline Nasibi scholar Ibn e Katheer writes: **"When Hadhrath Yahya bin Zakariya (a.s) was assassinated the sky turned red, it also turned red when Imam Husayn (r) was martyred..:After the martyrdom of Husayn (r) fresh blood started to gush from wherever stones were picked up. There was a solar eclipse, the corners of the sky had turned red."** [Tafseer Ibn Katheer, volume 9, page 163, published in Egypt]

The constant weeping of Angles for Imam Husayn (as)

Imam of Ahl'ul Sunnah, Shaikh 'Abdul Qadir Jilani, in his famous book, "Ghanyatul Talibeen", page 604; comments: **"70,000 angels came to the grave of Husayn bin Ali after his martyrdom and they wept for him and will keep weeping unto the Day of Judgment."**

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