

**A brief but comprehensive thesis on the topic of the azadari of Imam
Hussain (as)**

Kashaful Aza

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Voice of Karbala

Historian Tabari recorded a sentence from the martyr of Karbala; Hz Abis bin Abi Shabeeb Shakari (as). It is a great honor and blessing for us to be able to start our book with this sacred sentence. In this one sentence this sacred martyr explained the whole purpose of Karbala. The people who are always in search of the truth regarding what is religion will understand its full meaning from this one single sentence. In the history of Tabari Fourth Edition page no. 249, Hz Abis (as) says to his slave whom he has liberated, "Today is that day where we must take as many blessings as we can because after this day, we will never again have any other chance because the Day of Judgment will come."

This is the truth, spirit, and summary of religion. There is nothing other than this. Nothing remained after Karbala except Karbala itself. If you want to learn what tawheed is, then you must learn it from Karbala.

If you want to know what prophet hood is, consult Karbala. If you want to follow imamate, look at Karbala. If you want to gain marifat of the secrets of wilayat, reflect immensely upon Karbala. If you want to see the Day of Judgment in this world, feel the pain of Karbala. You will be able to feel the pain of the Day of Judgment in your heart

Without having love in your heart for the Family (as) which gave Islam to this world, who are the companions of Quran until the day of judgment, and whose love Allah has made wajib upon us, then all of your religion, your iman (faith), or any act of worship which you perform will never be accepted by Allah. He was brutally martyred on the plains of Karbala. O'people, you have absolutely no idea who was martyred in Karbala. Imam Hussain (as) did not get martyred in Karbala. The whole of Islam was martyred in Karbala. Allah was martyred in Karbala. RasoolAllah (saw) was martyred in Karbala.

Moula Ali (as) was martyred in Karbala. Imam Hasan (as) was martyred in Karbala. Not only this, but the one whose door was burnt yesterday, the people martyred Syeda (sa) in Karbala. After this what has survived? People will keep wandering in the search of Islam and iman (faith) until the day of judgment. They will not be able to even smell the aroma of Islam and iman. Now Islam and iman can only be found in those hearts in which Karbala lives.

If you specifically look at your own religion, you will immediately know the whole of your religion is based upon Karbala. The people whatever they say or write other than Karbala is nothing except doubts and uncertainties. Their only purpose is to divide the people. In this act, their survival lies. They fulfill their personal interests by doing this. All the meanwhile, Karbala gathers its lovers to one side. Those lucky momin who believe Karbala is their religion are standing on Siratul Mustaqeem (true path). Nothing is able to take their iman from them.

The people who just believe in Karbala by their tongues or are forced to believe in Karbala due to social pressure, they will never be able to be united until the day of judgment. They will always be divided into sects

and begging at the doors of others. We perform our sajdas on the clay of Karbala and will keep doing this throughout our whole life. This is the only

way for us and our religion to survive. We live for Karbala, and inshaAllah we will always do so. Karbala has provided us with such a platform, the likes of which no other nation in this world today has. Today you hear the fazail of Ameerul Momineen (as) and chant the slogans of “Ali (as) Ali (as)” only because of Karbala. Karbala gives us the strength and faith to save our life and our beliefs in a time where we would be killed simply for being Shia. Without Karbala we would never have been given this chance.

Azadari

The way we feel after the loss of a beloved, dear relative or friend is called grief. When this emotion occurs amongst a group of people in a gathering, it is called 'aza' (mourning). It has three aspects; spirit of aza, customs of aza, and preaching of aza.

Spirit of Aza

This is the true grief which lies in one's heart. It cannot be expressed in any specific way. As the famous poet ,Ghalib said,

There is no specific way of mourning

When a person loses something dear, he does not care in what way He expresses his grief because his grief tells him how to express itself.

These are such feelings which can be felt throughout one's whole body. Even if one is surrounded by worldly pleasures, he will still be able to feel this grief in his heart. When he will look at his young son, he will remember the youth of Hz Ali Akbar (as). When he will look at his newborn baby, he will remember that infant child who was trembling with pain in the lap of His father. When he drinks water, he remembers the hunger and thirst of the children of Imam Hussain (as). When he walks through briar and thorn covered earth, he remembers his Mazloom Imam (as) who had to walk 1700 miles with heavy chains.

We watered the garden of Islam with Our blood

In this situation we are not dependent upon a majalis, scholar, or book. Our bed becomes the resting place of azadari. When we remember Karbala, we cry over our Mazloom Imam (as). This is the spirit of aza (mourning). It is based upon love. It is human nature to cry whenever the masaib (sufferings) of Imam Hussain (as) is read. For some people simply reading a book or watching a movie can make them cry.

This is not aza. This is human nature. This is why it has been said; a momin cries when he listens to fazail(attributes) and at the remembrance of masaib(sufferings).

Customs of Aza

Customs of aza are of extreme importance and absolutely compulsory. When someone dies in this world, his relatives cry because this is grief which comes from love. They also put tents so the people who come to offer their condolences will be able to sit there.

The people who come to offer their condolences show their grief to the relatives of the one who has died. Every nation has their own way of mourning. Mulla who is an enemy of aza (mourning) of Imam Hussain (as) always objects to the customs of aza (mourning). Because he does not have such courage to say any word against the aza of Imam Hussain (as), so he issues fatwas against the customs of aza themselves. He uses his so called sharia. The customs of azadari can be found in every nation. They do it in their own way. However, we have never seen any mulvi oppose these customs when one from his own family dies. Even he himself will act upon these customs. For azadari he objects to everything. The purpose of the customs of azadari is to remember the one who has died. When we observe this grief collectively, we do it in a specific way. The first purpose is to express our condolences to Ahlul Bayt (as) and the other purpose is to refresh Their remembrance in our minds so that worldly affairs cannot make us negligent in this grief. Arranging majalis in the houses and imambargahs, inviting people, and scholars or zakirs, doing matam in groups, reciting nohays, distributing niaz, these are all customs of aza. Every nation observes these customs differently. No one can extinguish these customs and inshaAllah until the day of judgment no one will ever be able to do so. These customs are ever lasting because the reason for doing them is ever lasting. Syeda Zainab (sa) is the founder of these customs, and all other Aimmah (as) observed them. When the news of Karbala began to spread throughout the whole world, each nation established their own customs and ways of observing azadari. Moula Ameerul Momineen (as) said, "Whenever anyone establishes a good custom, he will receive its reward as long as that custom exists."

Ghana (Singing)

The first objection on the majalis of Imam Hussain (as) started with marsiya and nohay. The people rejected them by saying this is ghana (singing).

While in reality, this was their own shaitani nature which objected to these customs of azadari. They are not such simpletons that they cannot tell the difference between music and singing. These people call themselves experts in Arabic. Ghana (singing) is a kind of music which creates lusty emotions in the human. Allah made it haram. While having a beautiful toned voice is beloved by Allah. Hz Dawood (as) was given a beautiful sounding voice as a miracle. Reading Quran in a beautiful voice is considered as a good act. Allah did not make any part of the human body worthless. Humans can use it as they wish. In order to use it properly, Allah placed certain conditions, and it is wajib (compulsory) upon us to follow these conditions. If you examine the vocal cords and see its relation with the diaphragm, then you will understand it is all about having a beautiful sounding voice.

It all depends upon how one uses these things. If you use them for any worldly purpose, then certainly it is haram. If you use it for the masaib of Imam Hussain (as), then certainly without any doubt it is an act of worship. Once I met Syed Muhammad Amrohi Mujtihad. I asked him about the explanation of ghana (singing). He told me an incident from his childhood. He said once his father took him to a majalis. The majalis starts in this order:

First of all rubai (poetry in the praise of Imam Hussain as) is recited. Then souz (a group of people who recite the sufferings of Karbala in a specific way). Then salam (poetry in the praise of Imam Hussain as). In the end marsya (one person who recites the sufferings of Imam Hussain as). Moulana said when the marsya khawn (one who recites marsya) started reciting the rubai, his father took his hand and led him to the back rows. He said to me “Son, this is ghana (singing). We will not listen to it.” When he started reciting marsya, my father took my hand, and we went back and sat inside the majalis again.

He said to me, “This is marsya. We will listen to it.” When I heard this story, I said to Moulana, “The way he recited rubai, souz, and salam is the same way he recited marsya and made people cry. If I or you had recited that marsya, no one would have cried. The thing you are calling ‘ghana’ is present in both places. One you have declared to be haram. The other you have declared as halal. How is this possible?” Upon hearing this, Moulana looked at me angrily, but did not reply. I say; the best way to use your eyes is to read about the attributes of Masoomeen (as), the best way to use your ears is to listen to the attributes of Masoomeen (as) being recited, and the best use of your voice is to recite the fazail (attributes) and masaib (sufferings) of Masoomeen (as). Only the enemies of the remembrance of Masoomeen (as) can call this ghana (singing). When we look at the history, we see Masoomeen (as) not only gave Their permission but also Themselves listened to these types of recitations.

Here we present an extract from “Shahadatay Uzma page no. 338”. It will clear up any misunderstandings you may have.

“Once poet Abu Haroon Maktoof came to Imam Jafar Sadiq (as). Imam (as) asked him to recite the poetry of his marsya which he (poet) had written regarding Imam Hussain (as). Abu Haroon said, “When I started marsya without first reciting souz, Imam (as) said “ Do not recite in this way. Recite the way you read for yourself, and the way you read at the grave of Imam Hussain (as).” Abu Haroon said, “When I recited marsya after having recited souz, Imam (as) shed a great many tears and asked me to recite more. Even the family of Imam (as) who were sitting behind the veil shed a great many tears. “

Preaching of Aza

The third aspect of azadari is its preaching. All the azadars (mourners) of Imam Hussain (as) came out of their houses and imambargahs and marched into the streets, roads, and bazaars. They do matam, zanjeer, and qama zani while being barefoot and having bare dust covered heads. They march from one street to another.

The chant of “Ya Hussain (as)” can be heard on every street.

It seems as if every single living being on this earth is chanting “Ya Hussain (as)”. This is the way to express one’s grief and protest. Every one who sees this scene is forced to think; there must be a very important reason to make these people act this way. Who on this earth likes to give himself pain or put himself intentionally into the difficulties of this world? They ask each other “What has happened?” They were told the day of judgment before the day of judgment has occurred. That Nabi (saw) which they follow, His Son (as) and His Son’s whole family (as) were brutally martyred in Karbala. His Daughters (sa) were taken bareheaded into the bazaars and courts. All of this was done by the so called followers of this Prophet (saw). Anyone, who has even a little iman (faith), will be unable to bear hearing this. He will then join the mourners by doing tabarra (disassociating himself from the enemies of Ahlul Bayt as) on the enemies of His Prophet (saw). Believe me when I say the mulvi (scholars) did not convert the people to Shia.

Even if they did cause someone to become Shia, it is like they have taken him out of kufr (disbelief) and entered him in the deviation.

This is a great miracle of azadari of Imam Hussain (as). The one who becomes Shia because of azadari gives his whole life to Imam Hussain (as). The azadari of Imam Hussain (as) is the great source which caused a revolution to spread throughout the whole world. The enemies of Imam Hussain (as) became so afraid that they made plans to end the whole of azadari of Imam Hussain (as) but especially the juloos e aza (procession of mourners).

In order to fulfill their shaitani purpose, they started attacking the procession of Ashura every year. History is a witness that as the violence increased, the attendance of these processions also increased. The glory of the processions reached its highest peak. The enemies of Imam Hussain (as) immediately realized it is impossible to harm these processions from the outside. So they found people within the Shia religion whom they could use to fulfill their shaitani purposes. Obviously common Shia are not fit for this job.

So they selected only those people who wore the label of religion and who had great influence over the masses of common Shia. People follow their fatwas. These people were the owners of religion and of sharia (Islamic law) themselves. These people joined the ranks of the enemies of Imam Hussain (as) and raised the banner of “Ittehad bain ul muslimeen” (unity amongst muslims). Then they came to their true purpose which was how to shatter the power of the processions of azadari. To achieve their goal, they decided it was best to not do this all at once, but in different stages.

First Stage

The first thing they decided to break was the tempo of the processions which would cause the participants to not have their usual feelings of enthusiasm. Its participants come from miles and miles away, despite the thousands of dangers, they come only to attend the procession of azadari of Imam Hussain (as). So they planned to stop the matam and to silence the noha khawns. So they invented a custom. When the time of zuhr prayer approaches, they immediately stop the procession and stand for prayer. The end result of this was the tempo of the juloos became broken. A lot of people would go and drink tea or smoke cigarettes. Many people divided into smaller groups and busied themselves in gossips. A lot of people can be seen laughing. Zuljenah is stopped and Alams are lowered. By doing this, the honor and respect of the juloos is lost. We see such attendees at the juloos who are not there for mourning, but for enjoying themselves. Even after seeing all of this, the people's faith still does not force them to stand up and say, "O'ignorants! The government gave us license and route permits for juloos not for prayer". This prayer which you are offering on the roads is not only a violation of route permit but completely against sharia. You cannot offer prayers on the road because prayer cannot be performed in a place that is a walk through for the people. How can this sharia, which takes immense care of its people, bear having its name used by those who are simply performing prayer for the purposes of being seen by others and for breaking the tempo of the juloos so the mourners will stop performing matam? If anyone wants to pray at that time, he could very easily go to any mosque or return to his own house to pray.

People must think Allah ordered His Prophet (saw) to stop His prayer for Imam Hussain (as). If anyone stops the juloos of Imam Hussain (as) simply to perform prayers so the people can see them, then it is completely against the will of Allah. When we see such scenes, our tongues immediately start saying "Ajal Allah talla farajaka" (May Allah hasten the reappearance of our Imam ajf). May Allah bring that day soon. When Imam Zamana (ajf) will take revenge on the people who offer the prayer of Lashker yazid (la) (army of yazid la). Ameen !

Second Stage

After stopping the processions, they made "shair Allah" (replicas, ie alams, Zuljenahs, taboots, etc) a target. These "shair Allah" are a sign of the juloos of Imam Hussain (as) and the life's breath to all Hussainis. Upon seeing these "shair Allah", even an ignorant person will remember the message of Karbala. Now they have started to speak against Alam, Zuljenah, taboot, jhoola, and tazia. They distribute pamphlets during the Ashura juloos criticizing and making fun of these "shair Allah". Maaz'Allah they are issuing fatwas which declare these "shair Allah" as haram (forbidden).

Simply by changing their appearance, the offspring of yazid (la), who have been opponents of these "shair Allah" for the last 50 years, have been able to gain entrance into our religion. Now a new war has begun between the true Shia religion and these so called scholars, but the enemies of Imam

Hussain (as) have been defeated until the day of judgment. Their fate is ever lasting turmoil.

Alam

Once again the people have started opposing the Alam. They say ,”Why do these ignorant people buy a stick for 20 rupees and a piece of cloth for 10 rupees? They then put the cloth on the stick and give it so much respect. They kiss it and put it on their eyes.” These so called scholars call this ‘idol worshipping’. All the political parties have their own flags. You can see them on the buildings, houses, and roads. Their evil tongues do not say a single word against these type of flags, but when it comes to the Alam of Imam Hussain (as), their evil tongues start barking against it. If they are really true in their words, then show us a fatwa against the flag of Pakistan. Everyone knows when the Pakistani flag is raised, it is compulsory to stand and give it the honor and respect its due. Now issue a fatwa against this. After they go to jail for ten years, all of their “scholar ness” will disappear.

Zuljenah

In Iran the taking out of Zuljenah is a crime punishable by jail. Iranian people call it ‘horse worshipping’. As per my knowledge, I know they have martyred a Zuljenah in Iran.

The animals we buy for Eid ul Adha are a replica of that animal which was slaughtered in the place of Hz Ismael (as). The people decorate the replica of this animal and take it out into the streets and roads. No one says a single word against these practices, but they hate the loyal and mujahid horse of Imam Hussain (as). In reality, it is not the Zuljenah itself which they hate. They actually hate Imam Hussain (as). For momineen it is a great honor to kiss the feet of Zuljenah. It is considered a source to take their tears to the Holy Mother of Imam Hussain (as).

If the enemies of Imam Hussain (as) call it horse worshipping, then tell me why is it that when those same people go to Mecca and kiss the cover of the Kaaba, do they not think this is cloth worshipping? The horse of Imam Hussain (as) is a thing which has life, and that is only a piece of cloth. When you stand in front of Hajar e Aswad and say “O’Hajar e Aswad! Be my witness that I have fulfilled my promise”. You do not remember the stone worshipping at that time. In reality when we circulate around the Kaaba and kiss it, our purpose is not Kaaba. Our purpose is that which is associated with Kaaba. Likewise, when we kiss the Alam and Zuljenah, it is Imam Hussain (as) which is in our minds.

Third Stage

Now they have taken a third step. The enemies of Imam Hussain (as) knew matam of zanjeer and qama zani is the spirit and life of the Ashura processions. This macabre act is in the heart of the people. It has such great influence over the people that numerous individuals become Shia every year after witnessing this act. The enemies of azadari waited a long time, but not even cruel government oppressors could destroy these acts of matam. The fitna that comes from our own house is the most harmful. In order to be able to fulfill their shaitanic purposes, a fatwa was issued from the highest authorities. They declared zanjeer and qama zani to be a haram act. When

this fatwa was issued, a severe earthquake tore through the entire Shia world. People became confused. A war began between those who follow love and those who follow sharia. Those who follow love would say “Get up and hurt your body so Syeda (sa) becomes pleased”. Those who follow the so called sharia will say “Stop! Don’t do this so that mulla becomes pleased”. Matam e Hussain (as) was not begun by a fatwa nor will it end by any fatwa. May Allah protect our matamis and azadars for completely denying this shaitani fatwa. Amazingly the zanjeer and qama zani increased after this fatwa was issued. We want to present that fatwa for you and will discuss its different aspects.

“Philosophy of Azadari” by Agha Khamenei page 18-20.

“Qama (sword matam) is one of those acts which is wrong. It is wrong for the people to take qama (sword) in their hand and hit their heads causing their blood to flow. What is the purpose of this act? This is not azadari by any means. This is a false act and has nothing to do with religion. Certainly Allah is not pleased with such acts. Therefore, we should refrain from doing such acts as these. By doing such acts, the great Islamic society whose honor is Imam Zamana (ajf), the great sacrifice of Imam Hussain (as), and holy name of Ameerul Momineen (as), becomes an ignorant and uncivilized society in the eyes of non muslims and muslims alike. You should abstain from doing such acts because I am not pleased by these acts. If someone does qama zani openly, I become angry from within my heart. I do not know upon what basis they perform this act nor do I know which hidden hands are encouraging such acts in our Islamic and revolutionary society.”

You read this fatwa and certainly you have understood the main points which were mentioned in this fatwa.

1. Fake, baseless, ignorance
2. It has nothing to do with religion.
3. Muslims and non muslims make fun of this act.
4. Mr. Mufti is angry from his heart and it is most important to make him pleased even if Syeda (sa) becomes angry.
5. Zanjeer and qama matam was invented recently.(It was not in existence in previous times and some hidden hands established this act.)

Only that person who has nothing to do with the love of Imam Hussain (as) can use such false and evil words. Such a person has not even the minutest amount of respect for Imam Hussain (as) in his heart, he has no fear of Allah, and he gives no importance to the anger of Syeda (sa) at all. Whoever disassociates the Matam e Hussain (a) from the religion does not understand that Imam Hussain is Himself the religion. Without Imam Hussain (as), the religion of Allah loses all of its worth and value. As far as people making fun of these acts are concerned, people also make fun of the acts of hajj. So should we then abandon performing hajj because people make fun of it?

Claiming zanjeer and qama zani is a recent invention is also a false claim. This matam was established in the Shia nation centuries before. This is not a recent invention nor is it associated with a specific group of people. A vast majority of different people from every part of the globe do this type of matam. On the day of Ashura in Karbala, the numbers of those who

perform zanjeer and qama zani are more than one million. We see these scenes on the television with our very own eyes. If Mr. Mufti cannot see these scenes, this is not our problem.

In reality matam has nothing to do with fatwas. In previous times a lot of people, even our Aimmah (as), use to practice phlebotomy (The act or practice of opening a vein by incision or puncture to remove blood as a therapeutic treatment) causing a tremendous amount of blood loss. It proves the loss of one's blood in order to maintain your health is a sunnah of the Imams (as). Therefore we must think very carefully. If sharia remains silent, when we lose our blood for the benefit of our health, then how is it possible for sharia to say one single word against our shedding of blood in the love of Imam Hussain (as) who is the owner of sharia? Even if we look at the sharia aspect, we see a human is put into two conditions in this world.

One is 'halat e ikhtiar'. This is when you have no choice except to follow sharia laws. If it is haram (forbidden) then it is always haram and there is no exceptions for it. If it is halal (lawful), then it is always halal and there is no condition which makes it haram (forbidden). The other condition is 'halat e istrar'. This is when you can ignore the sharia laws under certain circumstances and not become sinful. If you find yourself in such a situation where nothing is available to eat and you are in danger of losing your life, then you can even eat a dead dog. The same way when the grief reaches its maximum level, at that moment whatever you do will not fall under the scope of sharia. When Hz Owais Qarni (ra) broke all of his teeth, RasoolAllah (saw) did not object. When Syeda Zainab (sa) hit Her head on the bar of the camel which She was sat upon, the Imam of Her Time (as)(Imam Zainul Abideen as) remained silent. These incidents are undeniable proofs that the love of Imam Hussain (as) does not need any permission from sharia.

When someone injures his body in the love of Imam Hussain (as), there is no sharia law which forbids it.

When we look at halat e ikhtiar, we see it is the will of Allah to have those who love His Beloved to endure the same intense pain and suffering as His Beloved endured. Because Imam Hussain (as)'s dead body was left in the sunshine, Syeda Rubab (sa)(wife of Imam Hussain (as);mother of Hz Ali Asghar (as) and Syeda Sakina (sa)) never sat in the shade for the remainder of Her life. This was happening right in the front of the eyes of the Imam of the Time (as) (Imam Zainul Abideen as), but He did not object. This is a sharia law for us. When we look at the incident of Hz Hajar (as) and Hz Ismael (as), we see Hz Ismael (as) was so thirsty and His Mother circulated around Safa and Marwa seven times in search of water. This act of Hz Hajar (as) was so pleasing to Allah; He made this act wajib upon the people to circulate seven times around Safa and Marwa during Hajj. Even though they are not thirsty nor are they in search of water. The act is deliberate and intentional. The same way if a lover of Imam Hussain (as) wants to feel the same pain which the Imam (as) felt, then certainly his act will be pleasing to Allah. It does not matter if you injury yourself intentionally or unintentionally, so called fatwas will never be able to stop the azadari of Imam Hussain (as).

Qadqamatis Salat

This is the point where people try to damage the foundation of Karbala. Those so called scholars whom people practically worship, when they got power they started saying (maaz'Allah) the reason Imam Hussain (as) went against yazid (la) was to gain the power of government. You can read its details in our book "Kashaful Haqaiq". When the people saw their so called scholars saying such evil things, they also did the same. They even openly insult Imam (as) in the imambargahs. Some people say (maaz'Allah) Imam Hussain (as) waged a war against yazid (la) without any planning. This is why He was unsuccessful and the Islamic government did not become established. This claim was so dangerous; if it had gained even a little popularity (may Allah forbid), then there would be no sign of azadari today. People would instead be arranging condolence seminars and political gatherings, but no one can vanquish the Noor of Allah with their words. Allah has taken the responsibility of the remembrance of Imam Hussain (as) upon Himself. It is not the responsibility of the creation. The greatest azadar (mourner) of Imam Hussain (as) is Allah Himself. Allah is the one who will take the revenge of the blood that was spilled from Imam Hussain (as).

Imam Hussain (as) did not stand against yazid (la) in 60 Hijra. It was decided upon the day of creation. From that moment, the preparations for this event began. Every Nabi (as) knew of the details of Karbala. Every prophet and his successor wept over Imam Hussain (as) throughout their whole lives. Every one is aware that all the prophets came to teach people about the oneness of Allah. Tawheed can only be known and recognized through wilayat. In order to recognize and understand Allah, it is necessary to call upon Him using different names such as Rahman (Merciful), Raheem (Gracious), Ghaffar (Forgiving), Sattar () etc. We cannot recognize and remember Him without these names. All of these names are related to His attributes. All of His attributes are under wilayat. In order to understand tawheed, you must understand wilayat. The mahzer (manifestation) of the wilayat of Allah is Moula Ameerul Momineen Ali (as) ibn Abi Talib (as). The summary of religion is to gain the marifat (recognition) of the wilayat e Ameerul Momineen (as). No one can understand tawheed and become the follower of tawheed without gaining the marifat of Ameerul Momineen (as).

This is why Ameerul Momineen (as) said, "All the nations were forgiven because of Me. All the nations were destroyed because of Me." This process kept going until it reached RasoolAllah (saw). Because He was the seal of all prophets, He was given the responsibility to deliver the message of the wilayat of Ameerul Momineen (as) to the people until the day of judgment. He officially announced the wilayat of Ameerul Momineen (as). After RasoolAllah (saw) officially announced the wilayat of Ameerul Momineen (as), Allah declared His religion to be complete and

informed the people the beginning and end of religion is wilayat of Ameerul Momineen (as). Wilayat is the key of tawheed. Without it, tawheed ceases to exist. Those who were Muslim in name only and in reality were enemies of Allah completely refused to accept the wilayat of Moula Ali (as), and they waged a war against tawheed. These people had a psychological disease, and the hatred of Moula Ali (as) was its foundation. Its only

treatment was the blood of Imam Hussain (as). This disease kept increasing. It reached its climax on the day of Saqifa. No expert surgeon will operate on a wound until it reaches a point where it is suitable for operation.

This is why Ameerul Momineen (as) bore every oppression with great patience and did not take out His sword. In the war of Siffeen, when the victory was only moments away and Hz Malik ul Ashtar (ra) had reached close to the tent of muawiya (la), Ameerul Momineen (as) called him back. When he came back, he was sobbing intensely. Moula (as) gave him courage and said, "O'Malik! Now it will be decided in Karbala." The reason being this wound was not yet treatable. For the same reason Imam Hasan (as) did not stand against muawiya (la) and kicked the power of government away from Himself. It was the responsibility of Imam Hussain (as) to operate on this wound. Finally that day which everyone was waiting for came. People's denials of wahi (revelation), Quran, tawheed (oneness), and their attempts to vanquish the wilayat of Ameerul Momineen (as) had reached their climax.

The war of Karbala was fought on the basis of the wilayat of Ali (as). The proof of this is when anyone would come out of Imam Hussain (as)'s army, he would be chanting this slogan "I am on the religion of Ali (as)". Anyone who would come out from yazid (la)'s army would be chanting "I am on the religion of muawiya (la)".

Imam Hussain (as) practically proved wilayat in Karbala. This wilayat is mixed in the blood of every soldier, female, and child of Imam Hussain (as). This is the only war in which those who were oppressed defeated the oppressor. The meanings of defeat and triumph were changed in this war. In Karbala, the slain were victorious, and those who slay them were defeated.

Last Sajda

Our scholars and zakireen explain the last sajda of Imam Hussain (as) to make people cry. They do not understand its truth. If you ponder upon this last sajda of Imam Hussain (as), then you will realize the whole of Karbala was gathered in this brief sajda of Imam Hussain (as). Just ponder upon this point. Why did Imam Hussain (as) do this sajda? Why was it necessary? This wasn't a sajda of prayer nor was it a sajda of shukr. Then what was it? History tells us when my Mazloom Imam (as) fell down from Zuljenah, His sacred body was not on the ground. It was stuck upon the arrows. Just imagine when my Moula (as) had done sajda, all the arrows would have gone through His whole body. May our lives and the lives of our children be sacrificed on our Master (as).

That was such a scene which caused the heavens and earth to shake. All of the prophets and angels were shocked. Their hearts were trembling with great amazement. What was that last sajda? The reason is Imam Hussain (as) completely showed His wilayat. I swear by Allah if Imam Hussain (as) had not done this sajda, then today there would be a statue of Imam Hussain (as) in every home and every person would be worshipping Imam Hussain (as). This was the last sajda of Imam Hussain (as) who is the savior of tawheed. This is the reason one of the names of my Moula (as) is "Daleel ala al Tawheed" (Proof of Oneness).

This was the reason Imam (as) stood against yazid (la). Imam Hussain (as) sacrificed everything for Allah. Imam (as) kept nothing for Himself. If the gaining of government was His purpose, then Imam (as) would have taken an army and weapons with Him not females and children. His only purpose was to save the tawheed of Allah and wilayat of His Father (as). He achieved His goal.

Rules of Aza (mourning)

The remembrance of Imam Hussain (as) is the greatest act of worship one can do. When we remember Imam Hussain (as), we also are remembering Allah, RasoolAllah (saw), Ameerul Momineen (as), and all other Aimmah (as). All other remembrances are alive because of the remembrance of Imam Hussain (as). All of our acts of worship revolve around the remembrance of Imam Hussain (as). Those people are very unlucky who have abandoned this great act of worship in order to show off their prayers to people. Prayer is nothing without Imam Hussain (as). One who reads such a useless prayer; there is no difference between his prayer and the prayers of the army of yazid (la). Prayer is an act of worship of Allah because of Imam Hussain (as). If you read prayer without Imam Hussain (as) then your prayer becomes the worship of shaitan.

When you will give such great respect to the majalis of Imam Hussain (as), then certainly you will also respect the rules of the majalis and julioos. Unfortunately, we respect majalis of Imam Hussain (as) but we do not respect the rules of majalis.

We have included such things in the majalis which are totally against the spirit of azadari. One person is not responsible for this. The majority of people, zakirs, scholars, and also the azadars (mourners) of Imam Hussain (as) themselves are responsible for this. We are pointing these things out so that you could remember them and hopefully will not allow any of these worldly aspects to be included in the holy remembrance of Imam Hussain (as).

First Example

Majalis of Imam Hussain (as) is coming to an end. The Zakir is reading masaib (sufferings), azadars (mourners) are weeping profusely and hitting their heads and chests, all of a sudden the zakir raises his hands and makes this dua:

“O’my Lord! Those who are jobless amongst these azadars, bless them with a job. Those who are childless, bless them with children. Those who are in jail, bless them with freedom. O’our Lord! Increase our rizq (sustenance)”. He will also make many other duas like this. I assure you this is like you are ignoring the sufferings Ahlul Bayt (as) completely.

Just stop for a moment and think; then you will be able to understand everything. When there is a death in one’s family, the dead body is laying there. You go to visit and offer your condolences. You are also crying with his relatives. Then suddenly you ask them, “I need 10,000 rupees. Please give me”. Tell me honestly, would you have the courage to ask them at that moment? Never. You know this is not a suitable time for asking such things. If that person is very generous he may give you money, but he will consider you to be a very selfish and cruel person. You will lose the respect in his eyes forever. Now imagine. When you do this in majalis, you are not respecting Ahlul Bayt (as) the way you would a common person. Don’t you know Syeda (sa) comes Herself to the majalis? She gathers the tears of the azadars in Her Chadar. At that time, what do you prove by asking for

worldly things? The only purpose of your tears was to show off in front of others.

For the sake of Allah, try to understand this. Whenever a zakir raises his hands for dua after masaib, stop him and tell him what he is doing is not good. If you want to ask, then ask on the 13th of Rajab. Ask on 3rd, 4th, and 15th of Shabaan. The greatest occasion of happiness is on the 18th of Zil Hajj. Ask on these occasions for any worldly pleasures for yourself from Moula (as).

Second Example

On the day of Ashura, which is in reality the Day of Judgment, we tear our clothes, put dust on our heads, and such strange scenes can be seen on that day. On the Taboot of Imam Hussain (as), which is suppose to be a replica of His funeral, we see apples stuck on the taboot. They are called “mannati apples”. If our mannat is fulfilled, then next year we will give more apples. Zuljenah is a replica of that horse who gave the news of Imam Hussain (as)’s martyrdom to His Family. People will hold the legs of Zuljenah and make different duas. People will bring their unmarried daughters especially to the juloos and majalis of Imam Hussain (as) and put the mehndi which is taken out in the remembrance of Hz Qasim (as) on their daughter’s hands so that their daughters will get married. Now tell me honestly. Do mourners behave like this? Do the loyal people act like this? I am very sorry but I must say these people are like those

who go to the place of an accident and while helping the injured, they steal the watches and money from the pockets of the injured. It is really very shameful. Only Allah knows who established these evil customs.

Third Example

The previous examples were related to common people. Now we come to the scholars and zakireen who use fake narrations to make people cry. Even though Imam Mazloom (as) said, “One who narrates such sufferings which We did not face is considered amongst Our killers”. When the people use fake narrations, in reality they are saying they wish the Imam (as) would have suffered in this way. Then we would have found another way to make the people cry. The people also read such fake narrations which clearly insult Ahlul Bayt (as).

We will present two examples. Every scholar and zakir reads these fake narrations. Before we describe the first narration, we want to write a brief incident which is related with Hz Ameer Mukhtar (ra). Then everything will become clear.

When Ameer Mukhtar (ra) was a teenager, his father took him to see Ameerul Momineen (as). Moula Ali (as) lovingly put His hand on the head of Ameer Mukhtar (ra) and said, “This boy will kill 100,000 people from Bani Ummah”. After a long time,

Ameer Mukhtar (as) was arrested by the accursed Hajjaj bin Yousuf (la). He ordered Ameer Mukhtar (ra) to be killed. Mukhtar’s head was fixed in the guitine. Hajjaj (la) saw Mukhtar laughing. Hajjaj (la) became so amazed and thought, “This man is about to die but he is still laughing”. He (la) asked Mukhtar ,”Why are you laughing?” Mukhtar replied, “I am laughing

because you are arranging for my murder, but you will never be able to kill me”. Hajjaj (la) became infuriated and asked, “Why can I not kill you”? Mukhtar replied, “My Moula (as) told me I will kill 100,000 people from Bani Ummah. If you kill me now, then who will kill those 100,000 from Bani Ummayah? My Moula (as) is the Lord of Truth. Whatever He said to me, it will become truth.”

The purpose of narrating this incident was to tell you Moula (as)’s ordinary slave has such belief on the sayings of Moula (as) that even in such occasions where a normal person would lose his mind from fear and anguish, he remained without any fear or worry. Now we come to those narrations which all the scholars and zakirs often read. When Hz Abbas (as) was going to the battlefield, Syeda Zainab (sa) gathered all the women and said, “When I left Medina, I was responsible for the protection of Your veils. Now I take this responsibility back. When I was a child, one day I was sitting on My Father’s lap, and My Father was kissing My arms. When I asked Him why He was doing this, My Father said, “Your arms will be tied with ropes.” I use to think

I have a brother such as Abbas (as). Who on this earth has the courage to tie My arms with ropes in the presence of Abbas (as)? Now when Abbas (as) is going, I am sure My arms will be tied with ropes.”

We wrote the whole incident word by word. Now if your iman lets you believe in this. Then we will keep quiet. Those who have great iman and intellect will definitely think an ordinary slave of

Moula Ali (as) had undoubtable belief in the words of Moula (as) and was laughing while looking death in the eye, but the Daughter of Moula Ali (as) such as Syeda Zainab (sa) (maaz’Allah) She is not ready to believe in the words of Her Father. Our heart cries tears of blood when we hear such fake narrations in the majalis. I can only request and beg to our scholars and zakirs not to read fake narrations in majalis. The second narration which often is read in the majalis is when Ahlul Bayt (as) were released from the prison of Shaam and all the heads of the martyrs were brought to one house. When the heads of the martyrs were brought, every Bibi (as) took the head of Their child and wept. Only two heads were left sitting and no one was crying over Them. Narrator asks, “Did the Mother of these children die”? Syeda Zainab (sa) replied, “No. I am Their Mother, but I will not cry over Them. I will cry on My Brother Hussain (as).” This narration is mentioned to make people cry.

They do not realize when they mention this narration they make the Holy Bibis (as) who were weeping become disloyal to Imam Hussain (as). The people who have marifat (recognition) of these loyals will certainly think how is it possible the females of Imam Hussain (as)’s family would have left the head of Imam Hussain (as) alone and start crying over Their children? If They had such love for Their children, then why did They prepare Their children themselves to be sent into the battlefield in order to help Imam Hussain (as)?

Fourth Example

This example is related to the so called worshippers. They already have a very bad reputation. Their only purpose is to divert people’s thoughts from

Ahlul Bayt (as) and busy the people in pretend worships. They show the same behavior regarding azadari. In Ramadan, Shab e Zarbart and Shab e Shahadat are the nights of qiyamat (day of judgment). In those nights only the martyrdom of Ameerul Momineen (as) is in our minds. When we imagine how the Ahlul Bayt (as) would be feeling during those nights, our hearts become filled with pain.

This pain does not allow us to sleep. We cry and do matam the whole night during those nights. These so called scholars gather the people in masjids during those nights to put Quran on their heads and ask Allah for the forgiveness of their sins and they forget the martyrdom of Moula Ali (as).

On the night and day of Ashura, our hearts cry tears of blood. We put dust on our heads and tear our clothes and chant “Ya Hussain (as) Ya Hussain (as)”. We go from one imambargah to the next. We give our condolences to the Mother of Imam Hussain (as) for the brutal slaughter of Her Family. We forget everything in the grief of Imam Hussain (as). We forget if we need to eat. We forget if we even exist. We forget even about our children. The mothers of newborn babies do not feed their children because the thirst and hunger of the children of Imam Hussain (as) is in their minds. In order to shatter such devotion, amal e Shab e Ashur and amal e Shab e Asr e Ashur were invented. So that people forget Imam Hussain (as) and start doing these acts. If something else is left, they complete it by stopping the procession of Ashura to stand for prayer.

Ziaratul Hussain (as)

We have completed our book, but it is our duty to remove one last extreme misconception regarding Ziarat e Qabr e Imam Hussain (as) (visiting the grave of Imam Hussain as). So called religious people say that we must first perform hajj and then ziarat. Because according to them, hajj is wajib and ziarat is mustahab. This is also an attempt to decrease the importance of Imam Mazloom (as). We deny this rumor with our whole existence. We openly say Ziarat e Imam Hussain (as) is not mustahab. It is absolutely wajib (compulsory).

Hajj is based upon conditions such as if you have the finances then you can perform, but the Ziarat of Imam Hussain (as) is wajib without any conditions. Hajj is wajib only once during a person's lifetime. While the Ziarat of Imam Hussain (as) is wajib every day. In this regard we will present two hadiths from Masoomeen (as) which is proof of our claims. We are writing these hadiths from our book "Kashaful Ahkam".

1. Min La Yahzarh ul Faqeeh Second Edition page no. 337 hadith 3177, Imam Muhammad Baqir (as) said, "One who believes the imamate of Imam Hussain (as) is from Allah , then it is wajib upon that person to make Ziarat of Imam Hussain (as)."

2. Min La Yahzarh ul Faqeeh Second Edition page no 357 hadith 3203, Imam Jafar Sadiq (as) said, "Hajj is wajib once during one's lifetime but there are conditions. Ziarat e Qabr e Imam Hussain (as) is wajib everyday. If someone does not do this, then he is among those who oppressed Imam Hussain (as). If it is not possible to visit the grave of Imam Hussain (as) everyday, then you should go on the roof of your house. First look to the right. Then to the left. Then look at the sky. Then he should say salam to his Master Moula Imam Mazloom (as). This is the same as if you were saying salam while standing near to the grave of Imam Hussain (as)."

You must know life and death does not matter to Imam (as). The same rules which applied while making ziarat (visitation) of the Imams (as) when They were alive also apply while making ziarat of Their graves. It is wajib to do ghusl or wudhu before making Their ziarat.

The way no one could meet Them during Their lifetime without first asking permission, before entering Their shrines you must also ask Their permission. During the days of aza (mourning), do not ask Them to fulfill any of your worldly needs. Ask Them to increase your love and marifat of Them. When you perform prayer, do not read while standing in the front of the grave or on the right or left side. Perform prayer behind Their grave in such a way you make Their grave become your Qibla. Their love and marifat (recognition) is wajib and without them your ziarat will never be accepted.

Wama tofeeqi illa billah al Ali al Azeem

Tohfa Ya Ali (as) Madad