

elers for visitation of Imam Husain (may Allah's peace be upon him). When I glance at him I begin to feel at ease and have rest of mind on him.

He came closer to me after he has inquired of my condition and rubs over my leg and said: there is nothing wrong with you, rise up and continue your journey.

I became cautious and said to myself: will I be bale to stand up? But I found myself to be able, thus I stood up and walk to join you people.

The great Ayatollah continue saying: It was the habit of my late brother -the decease Ayatollah- (may Allah have mercy on him) to admonish the believers in this auspicious occasion with Qur'anic admonition or the admonition of the household of the holy Prophet (may Allah's peace be upon them) or the inspired admonition from the teaches of the holy Qur'an and the household of the holy Prophet (may Allah's peace be upon them) consequently in this auspicious occasion I am advising you with two admonitions:

Firstly: if there is any differences or discrepancies between two people or more it should not be affiliated with the affairs and rites of Imam Husain (may Allah's peace be upon him), you should keep the differences and discrepancies aside in order to attend this gathering, thanks to Almighty Allah that you are not party of discrepancies but in case any of you is having difference with his colleague he should be advised not to affiliates it with the rites and gatherings of Imam Husain because here is a place of nearness to Almighty Allah.

Secondly: don't avoid any one from this rites and gatherings even though he is polluted with sins and crimes rather you should try to reform whoever is polluted. Surely a lot of people have been reformed in this manner. Likewise there is a lot of narrations and historical stories of those who are distance from Allah, prayer, acts of worship, recommendable and obliga-

tory acts. But when they came or when they were brought towards Imam Husain (may Allah's peace be upon him) they were guided, righteous and they were successfully elevated to high rank.

So try to encourage such people and advise them if you are able to do so or through a known preacher in order to change him by Allah's wish, by so doing you have contributed to the cause of his guidance.

Our master, the holy Messenger (peace be upon him and his family) said: "certainly it was written on the right side of Allah's Throne: Imam Husain is the light of guidance and ark of rescue"⁽³⁾

The holy Prophet found this statement when he ascends to the heaven for Allah to show him His great signs, and the above statement is part of the great signs shown to him.

Not only those that are astray or sinners that were guided through Imam Husain (may Allah's peace be upon him) rather the entire human being no matter the extent of their rank were guided through Imam Husain (may Allah's peace be upon him).

So try to forge forward and adorn yourselves with good moral and perfection in guidance through Imam Husain (may Allah's peace be upon him).

I seek from Almighty Allah to accept me and you all through the blessing of Ark of rescue and light of guidance; Imam Husain (may Allah's peace upon him) and may He increase our success within these two months (Muharam and Safar), May Allah's blessing be upon Mohammad and his pure household.

1. Wasa'il al-Shi'ah volume (4) chapter (1) the necessity of preserving prayer page (108) hadith number (4636).
2. Furu' al-Kafi, volume (4) chapter of whoever delay pilgrimage while he is capable, page (268) hadith number (1).
3. Uyun Akhbar al-Rida, volume (2) chapter (31) page (62).



but upon that, at any time a person is in a state of fear for his soul and life, he is permitted to delay it until the fear is over.

Fasting is also among the important act of worship in Islam, but if a person is in fear for his life due to fasting, it is incumbent upon him to break it and to pay it back after the fear is over.

Let's come to Pilgrimage which is one of the pillars of Islam and it was reported from Imam Sadiq (may Allah's peace be upon him) that: "whoever dies without performing the compulsory pilgrimage without any prevention or sickness that disable him or being prevented by tyrant leaders, he will die as Jew or Christian"⁽²⁾

Upon the aforementioned narration, not being in a state of fear is still regarded as one of its condition, the Jurist has refer to this condition as the way to be secured, meaning that if pilgrimage is perform in a state of fear it is not accepted and it is upon the pilgrim to repeat it if it is a compulsory pilgrimage.

As for rites of Imam Husain (may Allah's peace be upon him) of which visitation is part of it, nevertheless there is consensus of its recommendation before the Shites scholars – and it is not regarded as obligatory- it is not stop even though it is couple with fear and its recommendation is not abolished also. That is why Imam Sadiq (may Allah's peace be upon him) in an answer to Ibn Bukair said: "don't you wish Allah to envisage in a state of fear for our course", and such statement was not heard from any of the infallibles (may Allah's peace be upon them) concerning other aspect of worship.

This is not the only narration rather there are a lot narrations in this respect. Verily this type of narration from Ibn Bukair has been reported from Musma'a and other companions under the chapter "Recommendation of visitation of Imam Husain even if it is couple with fear" thus we don't have any other act of worship in the narra-

tions which is obligatory or recommended if it is couple with fear.

When (Sadam) prevented trekking for visitation of Imam Husain (may Allah's peace be upon him) he spread secret police within the cities and ways which leads to Karbala, they kill whoever observe the visit on trekking, that is why people doesn't go in congregation or in a crowd rather they went in small convoy in order to enable them flee if they were caught by the agents of the tyrant leader, in spite of this a lot of people were being martyred in this way. Congratulation to those martyrs, surely whoever went on this way Imam Husain (may Allah's peace be upon him) will be his speaker in the Day of Judgment as it was narrated from Imam Sadiq (may Allah's peace be upon him) in the previous narration.

A narrator of an incident said: we are small group of people wearing black or dark dresses without carrying a staff even though it is necessary for long journey traveler by foot, that was due to fear of the police and the security men, at the day time we walk in a place where there is buildings, trees and any other barriers and stop when the night comes, but in the desert and other open places we walk in the night hence there is no any cover-up in order to avoid the security of the enemy.

We came to a big stream in one of the nights and the archway is in an open place and far from us and there is no any archway at our side, we search for wood to serve as bridge for our crossing, we did not found except the wood that is shorter than the breadth of the stream, thus one young man among us decide to sacrifice to bear one side of the wood on his shoulder and the other side at the shore of the stream, we cross the stream one after the other and later bring out the young man after he has immersed into the mud with tiredness because the mission is not a minor. Thus the mud is flabby and to be firm on it carry-

ing wood while people walk on it is a very difficult tax and weary, though he is successful in that as we are also successful in bringing him out by the grace of God, but at that very moment a snake bite his leg and it immediately swell up and became black, he fell down twisting out of pain, he fell in our hand and we don't know what to do meanwhile there was no any nearby hospital in order to transfer him there for treatment and there is no any other way out for us, meanwhile it is not proper for us to delay very much and we are afraid not to be caught by the police or the security men. We are despair of his condition as the young man was also despair of his condition, thus he thought there is no benefit for us to remain with him and there is no power for us to rescue him. The afflicted young man said to us: definitely I am dead and he addressed Imam Husain (may Allah's peace be upon him) saying: I wish to pay visit to you but I am excused as you can see.

We bid him farewell hence we are forced to continue our journey due to fear of enemies, we continue until we can not envisage him, thus we decide to be faster as we have a lot of distance to cover in the desert before the day break. We've not gone far when we heard a voice that resembles his voice calling us; we waited while he joins us. We were surprise for a person who is not able to stand and how comes he able to walk, we glance at his leg and found it of being relief without swelling and black spot on it.

When we inquire from him of what happen, he said: after your departure I concentrated on Imam Husain (may Allah's peace be upon him) with despair from medication and seek from him to intercede for me on the Day of Judgment, still on that situation a man appeared before, in the first instance I fear thinking he is a governmental security, but immediately I became tranquil for the fact that I am not with trav-

posed to the view of all the Islamic sects; do you accept it?

Kamal: Yes, apparently the truth is with Shiites and other Muslims in this regard. I don't know what to do with all the curses and accusations I have made against the Shiites.

Muhammad: Seek divine forgiveness and always look for truth so that God may forgive you. Always verify the claims made against Shia to make sure that you have reached the truth and you are not misled. Do not be a bigot because the Holy Prophet (pbuh) said that every [unnecessary] bigotry will make a person entitled to hell fire.

Kamal: I will do so and I am grateful to you for helping me get acquainted with truth.

1. Kashul Ertiyab, p.139 (cited from Khulasatul Kalam, p.230)

2. Qaf (50): 22

3. Al-Baqarah (2): 154

4. Aal-e Imran (3): 169

5. Abu Abdullah, Muhammad bin Ismaail Bukhari Ju'afi, Sahih Bukhari, vol.1, p.462, chapter 85, hadith No.1304, kitab al-janayez. Also, the same narration has been related in the following manner: The Holy Prophet (pbuh) walked over to the bodies of pagans who had been killed during the Battle of Badr. Addressing the dead bodies, the Holy Prophet said: "We found our God's promise to be true; did you find your god's promise to be true?" The companions asked: "Do you speak with the dead?" The Holy Prophet answered: "You do not hear better than they do but they cannot answer."

6. Abu Hamed, Muhammad bin Muhammad Ghazzali, Ehia al-Ulum, vol.4, p.493, part 7, chapter Explaining the Essence of Death.

7. Ibid.

8. Sahih Bukhari, vol.1, p.462, chapter 85, hadith No.1304, kitab al-janayez.

9. Kashul Ertiyab, p.139

10. Companion or "Sahabi" of the prophet can be regarded as the one who met the Holy Prophet and accepted Islam and died as Muslim, even though in between accepting and Islam and death he may have become apostate (vide, Al-Re'ayah fi Ilm al-Dirayah, p.339).

11. Vide Bayhaqi, Sunan al-Kubra, Ibn-e Abi Shaibah, Al-Musnaf, vol.7, p.481, Darul-Fikr Publishers', Beirut, 1409 A.H. and Ahmad bin Zaini Dahlan, Sirah.

12. As-Samhudi, Khulasatul Kalam, p.17, (printed in Egypt,1305 A.H.) and Tabarani, Al-Mu'jam al-Kabir, vol.9, p.18

13. He is Malik bin Anas bin Malik bin Ghaiman bin Khathil bin Amr.

14. Al-Nisa (4:64)

15. Khulasatul Kalam, p.17

16. Ibid

17. Al-Zukhruf (43): 23



The Great Ayatollah Shirazi Reviving the Rites of Imam Husain is Recommended Even in Existence of Fear:

The speech of the great Ayatollah Sayyid Sadiq Husain Shirazi (may Allah prolong his life) which was delivered to the officials and members of organizations and convoys of Imam Husain (peace be upon him) on Tuesday corresponded with 28th Zulhijja 1428 A.H.

Certainly visitation of Imam Husain (may Allah's peace be upon him) through out the history is coupled with fear, sacrifice and difficulties, rather even mentioning Imam Husain (may Allah's peace be upon him) enraged the tyrants, which make them to confine the believers and creates problems upon them. When they mentioned Imam Husain (may Allah's peace be upon him) or when they organize memorial gathering or went for his visitation or they glorifies any of his signs and rites or mentioned what has occurred to him, his household and companions in Karbala. That is why Imam said to Ibn Bukair: don't you wish Almighty Allah to envisage you among us (i.e. in our course and because of

us) in a state of fear?

The greatness in remembering Imam Husain (may Allah's peace be upon him) and organizing heart feeling for his calamity, like wise his visitation and reviving his sign and rites which are among the signs of Allah the most high. Its distinctiveness is not in any act of worship even the compulsory act talk much of the recommended act. The distinctiveness is the impermissibility of leaving its commemoration even though in a state of fear.

The great Ayatollah added saying: if we exempt Jihad (fighting in the course of God) which is naturally couple and accompanied with fear, there is no any other act of worship in Islam that is coupled with fear irrespective of whether such worship is obligatory or recommended.

For instance Prayer which is one of the most important obligation and it was said concerning it "the first thing a servant will be call upon for its accountability, if it is accepted, the other acts shall be accepted"⁽¹⁾

from religion, beseech the Prophet, Imam or one of the pious saints of God?

Muhammad: That is a good question but let me ask you whether it is permissible to ask someone for help and assistance or to seek their prayer? Is it permissible [as per the Islamic Law] to say, O Baqir, O J'afar, O Reza, give me a dinar, pray for me, grab my hand and take me to the mosque?

Kamal: Of course, it is permissible.

Muhammad: Now that we have proved that a dead person hears like a living human being, is there any objection to beseeching him?

Kamal paused for a moment. Raising his head, he said: You are right, it is correct.

Muhammad: There is yet another evidence substantiating the validity and permissibility of beseeching the Holy Prophet (pbuh) and other pious servants of God.

Kamal: What is it?

Muhammad: The companions⁽¹⁰⁾ of the Holy Prophet (pbuh) resorted to the Holy Prophet (pbuh) before and after his demise. The Prophet (pbuh) during his lifetime and his companions after his death did not stop people from doing so. If beseeching a being other than God were considered polytheistic, they would undoubtedly prohibit it.

Kamal: Who beseeched the Prophet (pbuh) after his demise?

Muhammad: Let me mention a few instances:

Beihaqi⁽¹¹⁾ and Ibn-e Abi Shaibah narrate (also it has been narrated through Ahmad bin Zaini Dahlan) that during the caliphate of Umar, people suffered from famine. Bilal bin Harath went to the grave of the Holy Prophet (pbuh). Addressing the Prophet (pbuh), he said: "O Prophet of God, pray for rain because your Ummah (nation) is on the verge of destruction [due to hunger and drought]."

We know that Bilal was a friend and companion of the Holy Prophet (pbuh) for a long time. He used to receive divine laws directly from the Prophet (pbuh). If calling and imploring the Prophet (pbuh) constituted polytheism, Bilal would not have committed such an act. Had he done it, other companions would have prevented him from doing so. This example is one of the strongest evidences showing the permissibility of beseeching the Prophet (pbuh).

Also Bayhaqi narrates from Umar bin Khattab that the Holy Prophet of God said:

When Adam made the mistake, he said:

يا رب اسئلك بحق محمد (صل الله عليه و آله

وسلم) إلا ما غفرت لي...

O my Lord, I ask you through Muhammad's right to forgive me...⁽¹²⁾

Therefore, if beseeching the Holy Prophet were forbidden or polytheistic, Prophet Adam would never go for doing such an act.

In another narration, it is mentioned as such:

When Mansoor Dawaniqi went on a journey to Makkah to perform Hajj, he also visited the Holy Prophet's grave. There he met Malik,⁽¹³⁾ leader of the Malikis. He said:

'O' Abu Abdullah, may I face the Qiblah to pray or should I face the (shrine of the) Prophet?'

Malik answered, 'Why do you turn your face away from him when he is your intermediary and your father Adam's intermediary to Allah on the Day of Judgment' Turn your face towards him and ask him to be your intercessor with Allah. Allah (Exalted is He) says,

ولو أنهم إذ ظلموا أنفسهم جاءوك فاستغفروا الله

واستغفر لهم الرسول لوجدوا الله توابا رحيمًا.

'And had they, when they were unjust to themselves, come to you and asked forgiveness of Allah and the Apostle had also asked forgiveness for them, they would have found Allah Oft returning to mercy, Merciful.'⁽¹⁴⁾⁽¹⁵⁾

The passage "he is your intermediary and your father Adam's intermediary to Allah on the Day of Judgment⁽¹⁶⁾" is a strong evidence showing the permissibility or rather desirability of beseeching the Prophet – peace and blessing of Allah be upon him and his pure progeny.

In his book, Darimi narrates Abul Jawza that:

"The people of Madina were suffering from severe famine. They talked about their grievances to Aisha who said to them: Look at the Prophet's grave (and by so doing) make yourself a ray (of hope) stretching from the earth to the sky with no barrier in between (ask him to intercede with Allah).

They went to the Prophet's grave and acted accordingly. As a result of their resorting, the sky started raining, there was grass everywhere, the camels became so fleshy that they produced more fat and

cracked. That was called "crack year".

Books containing narrations are replete with hundreds of similar instances revealing the permissibility of beseeching the Prophet after his demise. Hence, if beseeching had been permissible, there should not be any objection to beseeching the Imams, angels and the pious servants of God because if it were a polytheistic act, it would have been declared forbidden. If it is allowed, it should necessarily be allowed not only with the Prophet but with all pious servants of God.

Kamal: Strange! So far I had heard not heard any of the traditions which you enumerated.

Muhammad: If you refer to hadith books, you will find hundreds of evidences and instances underscoring the legality of beseeching the Prophet (pbuh). What I mentioned for you was a dewdrop versus an ocean. It seems to me that you have not had much study in the area of hadith and the practical biography of the saints.

Kamal: In spite of my great enthusiasm to read such books, I have been unable to read any due to daily preoccupations.

Muhammad: Given your confession that you have read no hadith books, is it right to abuse and accuse Shiites of polytheism on the basis of Muhammad bin Abdul Wahhab's saying? I don't believe it is right. Let me tell you something frankly.

Kamal smiled and giggled out: Tell me whatever you have in your mind. After all, we are friends and I raised this discussion so as to benefit from your knowledge.

Muhammad: You are very much like the Quraish unbelievers who made their forefathers' idolatry a pretext for not accepting the truth. They used to say:

إنا وجدنا آباءنا على أمة و إنا على آثامهم

مقتدون.

Verily, we found our fathers on a creed, and verily, of their footprints we are the followers.⁽¹⁷⁾

And they were persisting on their idolatrous acts. Do you know why God chastised them? They were chastised because they did not pay heed to the sayings of the prophets to examine the correctness or wrongness of their sayings.

I want you not to follow your forefathers blindly. Use your mind to think and contemplate while looking for truth. Definitely, if you go through hadith books, you will find out that the view of the opponents of beseeching God's saints is quite op-

Kamal: It seems to me that their trickery, deceitfulness and polytheistic acts have had an impact on you also. You have very little knowledge of Islam.

Muhammad: I am ready to discuss with you about beseeching God's saints with reliance on the holy Quran, prophetic tradition and the lifestyle of the pious Muslims.

Kamal: Almighty God is more kind to his creatures than His own creatures; there is no barrier between God and His creatures. His servants should communicate with Him directly at all times and under any circumstances. He should seek help only from Him and beseeching a being other than God like prophets, Imams, angels and God's saints is not permissible even though they may be in high divine position.

Muhammad: Why is it not permissible to beseech them?

Kamal: Man vanishes after death. He gets perished, why should we beseech someone who cannot benefit others and who is completely destroyed.

Muhammad: What are your arguments to prove that death amounts to destruction? Who actually says that?

Kamal: Imam Muhammad bin Abdul Wahhab says: To beseech the dead saints is tantamount to seeking help from a perished individual; it is rationally mean and despicable.

Also, one of his followers reports that it was said in his presence or he heard the following and consented to it and approved of it: "this cane of mine is better than Muhammad because we can use it for killing snakes, scorpions and the likes whereas Muhammad is dead and of no benefit to the creatures."⁽¹⁾

Therefore, these arguments and what I said earlier prove the meanness and despicability of beseeching the dead even if one of them may be our prophet, the Prophet of Islam (pubh).

Muhammad: The fact is quite the opposite of what you said because there are worlds which are revealed and discovered to the dead person after his death. They are the worlds which remained undiscovered during his lifetime. In this connection, God says:

فكشفنا عنك غطاءك فبصرك اليوم حديد.

Now We removed from thee thy veil, so thy sight today is sharp.⁽²⁾

ولا تقولوا لمن يقتل في سبيل الله أموات بل احياء

ولكن لا تشعرون.

And say not of those who are slain in the path of God that they are dead; Nay, (they are) living, but ye perceive not.⁽³⁾

ولاتحسبن الذين قتلوا في سبيل الله أمواتا بل

احياء عند ربهم يرزقون.

Reckon not those who are slain in the way of God, to be dead; Nay! Alive they are with their Lord being sustained.⁽⁴⁾

It is reported in Sahih Bukhari that on the day of the Battle of Badr, Allah's Prophet (pbuh) ordered that the bodies of twenty-four leaders of the Quraysh be thrown into one of the foul, abandoned wells of Badr. On the third day after the battle the Prophet called for his mount and saddled it. Then he set out, so his companions followed him. They said amongst themselves, "He must be going to something important." When the Prophet (pbuh) arrived at the well, he stood at its edge and began addressing those therein by calling upon them by their names, "O so and so, son of so and so; and you, so and so, son of so and so! Would it not have been easier to have obeyed Allah and His Messenger? We have found that which our Lord promised us to be true. Did you find what your Lord promised you to be true? Thereupon some people inquired, "O Messenger of Allah, what are you saying to these bodies without souls?! The Prophet (pbuh) answered, "By Him in whose hand lies the soul of Muhammad, you did not hear better than them."⁽⁵⁾

Also, Ghazzali, one of the Shafe'ei scholars says: "Some people think that death means destruction. This is a perception particular to atheists (infidels)."⁽⁶⁾

Kamal: Is Imam Ghazzali of the view that belief in destruction is atheistic and the same as infidelity?! Where has he stated that?

Muhammad: He has mentioned it in his book titled Ehia al-Ulum.⁽⁷⁾ Go through his book and you will find his statement in this regard.

Kamal: This statement is very weird on his part!

Muhammad: Ghazzali's statement is not weird! What is weird is your lack of knowledge in this regard. Didn't you know what the Holy Prophet said to the slain pagans in the Battle of Badr? He said: "You are not more hearing than them."⁽⁸⁾ I guess the Holy Prophet's saying is enough to convince you that the dead people can

hear and understand.

Kamal: Yes, I wonder why I had not taken notice of these verses and contemplated over them in my whole life, nor had I heard the Prophet's saying or that of Ghazzali.

Muhammad: I think that you have accepted now that Shia's belief that man does not perish after his death is just and based on reality. Do you still maintain doubt about it?

Kamal: No, I have no doubt in that saying but something is still confusing for me.

Muhammad: What is that?

Kamal: The thing which has been a matter of confusion for me is Ghazzali's saying. He says that belief in destruction is particular to atheists. The Holy Prophet also stresses that the dead people hear and understand like the living people whereas Muhammad bin Abdul Wahhab maintains that men are doomed to destruction!

What's more, he makes me puzzled by making the rude remark that "my stick is better than the Prophet because it benefits me whereas the Prophet does not."⁽⁹⁾

Muhammad: You should not be taken aback. We must judge people by the Quran, Sunnah and the lifestyle (Sirah) of the pious predecessors. If their conducts and sayings are consistent with the Quran, Sunnah and the lifestyle of the pious ones, then they are believers. What is more, we should not recognize religion through individuals. Can we take a person's acts and sayings for Islam even though we know it is against the Quran and Sunnah simply because he is a faithful and sincere person? No, never. We should detach ourselves from whomsoever who is deviated no matter what their ranks and status.

Kamal: You are right up until now I had a strong faith in this man (Muhammad bin Abdul Wahhab) but now that you have informed me about a false belief, one that can be counted as faithlessness and infidelity, I have lost my belief in him and I will no longer give him the status of a scholar, one who could be considered as a source for obtaining religious laws.

Muhammad: Let's leave aside talking about him (Muhammad bin Abdul Wahhab) and carry on our discussion on beseeching God's saints.

Kamal: That is okay. I accept that man does not perish with death but how can one, who believes that beseeching a being other than God amounts to polytheism and separation

Beseeching God's Saints



He sighed and whispered to himself: "Woe unto these pagans and heretics, who consider themselves as Muslims. Woe!"

Muhammad tells him: Whom do you mean?

Kamal: I mean the Shiites!

Muhammad: Don't curse them and don't call them polytheists because they are Muslims.

Kamal: They are more entitled to death rather than the infidels.

Muhammad: What is this preposterous allegation for? Why do you believe they are polytheists?

Kamal: They have chosen other gods besides Allah. They worship a thing, instead of God, that cannot benefit or harm them.

Muhammad: How come?

Kamal: They beseech the prophet, Imams and God's saints by phrases such as: O Messenger of Allah, O Ali, O Husain, O Imam of Time etc. asking them to grant their wishes? Shiites believe that they are God's saints and they can grant their wishes. Don't you think such an act is an express, naked and visible form of worshipping a being other than God?

Muhammad: Let me tell you something in brief.

Kamal: Go ahead.

Muhammad: I am also one of those people who used to abuse, curse and put unjust accusations on the Shiites. Whenever, I had an opportunity, I would curse them in their absence until one day I met a Shiite man in a journey to Makkah. Since I was very much pessimist about the Shiites, I tried to behave incompatibly with him; I talked whatever ill I could of the Shiites but he was patient and silent. He smiled at me with cheerfulness on his face. The more I insulted him and the Shiites, the more he smiled with kindness and gentleness. His kind and gentle indisposition extinguished the fire of hate and animosity in me. When I stopped speaking, he turned his face towards me and said: my brother in faith, Muhammad, will you allow me to say a few words?

We exchanged opinion about different topics. One of the topics which we discussed about and which made me believe that it was true was calling and imploring God's saints.