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THE PROMINENT AND HISTORICAL ROLE OF THE SUNNIS IN PROMOTING THE MOURNING OF THE AHL AL-BAYT OF THE PROPHET, ESPECIALLY IMAM HUSSAIN

Imam Hussain is Islam's prophet grandson and one of the religious leaders of Islamic community. He is not limited to any Islamic religions, but is considered a prominent Islamic and global figure. After the martyrdom of Imam Hussain, various individuals and groups started to perform taziye ceremonies for that Imam. Specially Mecca, Medina and Kufa citizens and some Famous people such as Abdullah Ibn Umar, Zayd Ibn Arqam, Abu Barza Aslami, Anas Ibn Malik, Wathila Ibn Isqa, Abdullah Ibn Harr Jaafi, Bashar Ibn Ghalib Asadi, Faras Ibn Jada Ibn Habira Makhzumi, Zahak Ibn Abdullah Mashreqi Ashura have reacted and became sad. The mourning ceremonies among the Imams from Imam Hussain generation and his friends lasted until this public ceremony was held by the government in Baghdad in 352 AH during the Caliphate of Al-Mustaqafi. After that, the scholars, people and friends of Imam Hussain from different sects and religions of Islam have held this ceremony. Scholars have written many books in this regard, including eight books written on the history and events of Ashura, which are first-hand sources in this section, six of which are from Sunni scholars. In addition, other books have been written by Sunni scholars in this regard. Among the books written by the Sunnis of Khorasan are the book, The Murder of Hussain Kharazmi and the Shrine of the Martyrs by Kashfi. The most important and specialized book of Roza al-Shuhada is by Hussain Vaez Kashefi, the preacher of the Timurid court in Herat, and one of the Sunni scholars who follows the Naqshbandiyya method in Sufism. This book has been written especially for the morning ceremony of Imam Hussain in the first decade of Muharram and has been arranged in ten chapters that started from the fall of Prophet Adam and ended with the events after the martyrdom of Imam Hussain and the fate of his killers. In this book, the initiative of escaping from the case under discussion to the sufferings of Imam Hussain is used for the first time, and even the names of the taziye after the publication of Roza al-Shuhada in the name of this book, until now, are tied to the meetings of Roza.

Key words: Ahl al-Bayt, Imam Hussain, Sunnis, mourning, role.

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Пайғамбардың Әһли Бәйтін, әсіресе Имам Хусейнді аза тұтудағы сүнниттердің көрнекті және тарихи рөлі

Имам Хусейн – Ислам пайғамбардың немересі және ислам қоғамының діни жетекшілерінің бірі. Ол ешбір исламдық діни талаптармен шектелмейді, бірақ көрнекті ислам және жаһандық тұлға болып саналады. Имам Хусейн мерт болғаннан кейін әртүрлі адамдар мен топтар сол имамға тазие (көңіл айту) рәсімдерін жасай бастады. Әсіресе Мекке, Мәдина және Куфа азаматтары және олар Абдулла ибн Омар, Зәйд ибн Арқам, Әбу Барза Аслами, Әнас ибн Мәлик, Уәтилә ибн Исқа, Абдулла ибн Харр Джаафи, Башар Ибн Ғалиб Асади, Фарас Ибн Джада Макзуми сияқты белгілі тұлғалар. Захак Ибн Абдулла Машреки Ашура көңіл танытып, қайғырған. Имам Хусейн ұрпағынан шыққан имамдар мен оның достары арасындағы аза тұту рәсімдері әл-Мустақафидің халифаты кезінде 352 хижри жылы Бағдад үкіметі бұл көпшілікке арналған рәсімді өткізгенге дейін жалғасты. Осыдан кейін Исламның әртүрлі мазхабтары мен діндерінен шыққан ғалымдар, адамдар мен имам Хусейннің достары осы рәсімді өткізген. Ғалымдар осыған байланысты көптеген кітаптар жазды, соның ішінде Ашура тарихы мен оқиғалары туралы жазылған сегіз кітап, бұл бөлімде алғашқы дереккөздер берілген, оның алтауы сүннит ғалымдарынан. Сонымен қатар, бұл тұрғыда сүннит ғалымдарының басқа да кітаптары жазылған. Хорасан сүнниттері жазған кітаптардың ішінде Кашфидің «Хусейн Харазмидің өлтірілуі және шейіттердің ғибадатханасы» кітабы бар. Роза әш-Шухаданың ең маңызды және арнайы кітабы Гераттағы Тимуридтер

сарайының уағызшысы және сопылықтағы накшбандийа әдісін ұстанатын сүннит ғалымдарының бірі Хусейн Ваез Кашефидің кітабы. Бұл кітап Мұхаррам айының бірінші онкүндігінде имам Хусейннің таңғы рәсімі үшін арнайы жазылған және Адам пайғамбардың құлауынан басталып, Имам Хусейннің шәһид болғаннан кейінгі оқиғаларымен және оның тағдырымен аяқталатын он тараудан тұрады. Бұл кітап алдымен талқыланған іс-әрекеттен имам Хусейннің азаптарына үшу бастамасын қолданады, тіпті осы кітаптың атауында аш-Шухада Розаны жарияланғаннан кейін тази есімдері әлі күнге дейін Розаның кездесулеріне байланысты.

Түйін сөздер: Әһл-Бәйт, Имам Хусейн, сүнниттер, жоқтау, рөл.

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Выдающаяся и историческая роль суннитов в продвижении траура Ахль аль-Байт Пророка, в особенности имама Хусейна

Имам Хусейн – внук пророка ислама и один из религиозных лидеров исламской общины. Он не ограничивается какими-либо исламскими религиями, но считается выдающейся исламской и мировой фигурой. После мученической смерти имама Хусейна различные отдельные лица и группы начали проводить церемонии тазия в честь этого имама. Особенно жители Мекки, Медины и Куфы, а также некоторые известные люди, такие как Абдулла Ибн Умар, Зайд Ибн Аркам, Абу Барза Аслами, Анас Ибн Малик, Ватила Ибн Иска, Абдулла Ибн Харр Джафи, Башар Ибн Галиб Асади, Фарас Ибн Джада Ибн Хабира Махзуми, Захак Ибн Абдулла Машреки Ашура узнав так же опечалились. Траурные церемонии среди имамов из поколения Имама Хусейна и его друзей продолжались до тех пор, пока правительство не провело эту публичную церемонию в Багдаде в 352 году хиджры во времена халифата Аль-Мустакафи. После этого ученые, люди и друзья имама Хусейна из разных сект и религий ислама провели эту церемонию. Ученые написали много книг по этому вопросу, в том числе восемь книг, написанных об истории и событиях Ашуры, которые являются источниками из первых рук в этом разделе, шесть из которых написаны суннитскими учеными. Кроме того, суннитскими учеными на этот счет были написаны и другие книги. Среди книг, написанных суннитами Хорасана – книга “Убийство Хусейна Харазми” и книга Кашфи – “Храм мучеников”. Наиболее важная и специализированная книга Розы аль-Шухады написана Хусейном Ваезом Кашефи, проповедником при дворе Тимуридов в Герате и одним из суннитских ученых, который следует методу Накшбандийа в суфизме. Эта книга была написана специально для утренней церемонии имама Хусейна в первое десятилетие Мухаррама и состоит из десяти глав, которые начались с падения пророка Адама и закончились событиями после мученической смерти имама Хусейна и судьбой его убийц. В этой книге впервые используется инициатива бегства от обсуждаемого дела к страданиям имама Хусейна, и даже имена тазий после публикации Розы аш-Шухады в названии этой книги до сих пор привязаны к встречам Розы.

Ключевые слова: Ахль аль-Байт, имам Хусейн, сунниты, траур, роль.

Introduction

Problem statement. Every year in Islamic countries, mourning ceremonies of Ahl al-Bayt of the Holy Prophet of Islam are held on the occasion of the martyrdom or death of those nobles, especially mourning for Imam Hussain in the month of Muharram. However, most of these gatherings are held by followers of the Shiite religion; but in countries such as Afghanistan, Iran and Iraq, the followers of Islam, including Shiites and Sunnis, hold such condolence gatherings. However, it is believed that the propagandists of taziye ceremonies on the Ahl al-Bayt of the Prophet, especially his honorable grandson Imam Hussain, were Shiites. For this reason, at present, a significant majority of taziye

ceremonies are held on that Imam by followers of the same religion. Therefore, the present study seeks to investigate whether the promotion of taziye on the Ahl al-Bayt was done only by followers of Shiism or whether the sects contributed to its promotion. The present article seeks to investigate this issue using first-hand and old library sources.

Materials and methods

The method considered in this research is library. In this method, first, the sources are collected and the material is reviewed in the texts, and then the obtained materials are reviewed, unified and refined to obtain the necessary result, and the used sources are also recorded.

Research background. Countless books, articles and writings have been written about the taziye, the methods of taziye, the history of taziye and how it is promoted by the followers of the Shiite religion. But books and writings that show the promotion and holding of taziye by Sunnis seem less. In order to narrate the history of Ashura of Hosseini and transfer it to the human community, Sunni writers have a great share. Eight authentic historical books have been written on the history of Imam Hussain's uprising. The existence of these eight first-hand sources has made the event of Ashura lasting and not distorted over time. Of these eight books, two are written by Shiite scholars and six are by Sunni authors, which show that Sunnis and Shiites joined hands to record the Ashura event and protect it from oblivion and oblivion. From a historical perspective, including the eight sources available to us; the first book is the murder of Al-Hussain Abu Makhnaf, which was written in 157 AH. Tabaqat al-Kubra Ibn Sa'd in 230 AH, Ansab al-Ashraf Blazeri in 279, Akhbar al-Tawwal Ibn Qutaybah Dinuri in 282, the assassination of Ya'qubi in 284, the assassination of Tabari in 310, al-Futuh Ibn A'tham in 314 and the assassination of Kharazmi in 568 Hijri was written. The recent book is an important source of the shrine of the martyrs, the preacher Kashfi, the most important book written about the taziye of the Ahl al-Bayt, especially Imam Hussain during the days of Muharram, which was written by Sunni scholars. This book is by Hossein Waez Kashefi, the preacher of Sultan Hussain Bayqara, one of the ninth century Timurid rulers of Herat.

Results and Discussion

Application of research results

The results of the research can refute the fact that the Ahl al-Bayt is related to only one of the Islamic religions and others have no share in it and prove that just as the Ahl al-Bayt of Prophet belongs to all Muslims and the Holy Quran in verse 23 of Surah Shura from The words of the Prophet expect all Muslims to love the Ahl al-Bayt; Muslims also love the soul of the Holy Prophet of Islam dearly and are happy with their happiness and sad with their sorrow. Remembering and highlighting the joys and sorrows of the family of the Holy Prophet of Islam causes the unity of the Islamic Ummah, the strength of brotherhood and equality between this brotherly nation, the expansion of relations and common grief among Muslims, and finally understanding each other and forming an Islamic nation as it is.

Concepts of mourning

1. Mourning: Mourning in the word means patience, patience in adversity, mourning, condolence and mourning. (Moein, 1380: 2/2298) and also means heaviness, dignity, sobriety, consolation, grief, consolation and mourning ceremony (Azarnoosh, 1393: 473). Mourning means mourning and wailing, in a state of mourning in Coming, for mourning and calamity, to put on clothes and means to mourn the cause of someone's death (Dehkhoda, 1377: 15857) In the term mourning in common usage refers to two meanings: personal and actual mourning. Mourning ceremonies traditionally held for religious leaders and others. Real bereavement is involuntary and bereaved people go out of their way of normal life and have to gradually return to normal life. But mourning ceremonies are completely optional and planned and are considered as part of the normal life plans of individuals. Grief is a mental and internal condition, but mourning ceremonies are usually social. Factors, such as mourning ceremonies, help to normalize the life of the bereaved person (Kaviani, Bita: 6).

2. Mourning: It is a mourning ceremony for the Prophet and his family, which is performed on different days, especially the first decade of Muharram and Ashura. This act is encouraged by many religious leaders, and the infallibles themselves tried to mourn Hussaini. Mourning is held in the form of mourning ceremonies, composing mourning, crying, lamentation and other forms (Mohaddesi 1376: 312).

3. Roza: It means garden and orchard, and in the term Roza. Roza, means mentioning the calamity of Imam Hussain and reciting mourning for the Prophet and the infallibles. Encouraging the Imams to hold taziye meetings is one of the factors for survival of the Hussaini movement and the spiritual and emotional connection with the religious leaders. The reason for the fame of the mourning ceremonies is the reading of the book of the shrine of martyrs of Hussain Waez Kashefi, the preacher of the time of Sultan Hussain Bayqara, one of the Timurid sultans of Herat. And Khatibi, who was a scientist, his book soon became famous, and his sermons and remembrances attracted a lot of attention. The book of the shrine of the martyrs Kashfi, which was written in Persian in the event of Karbala, was read from the book in mourning ceremonies. For this reason, taziye ceremonies became customary for reciting roza, which is, reading a part of the book of roza al-shuhada by Hussain Waez Kashefi. After a while, the book Roza al-Shuhada gave way to other

books, and the name of Roza Khani remained, and it is still known by this name until today (Mohaddesi, 1997: 189).

4. *Mourning house*: The mourning house, the house where mourning is held, the mourning house, the mourning house, the reliance house and the Hosseiniyah are also called by this name because the mourning ceremony of Imam Hussain is held in them (Ibid., 312).

5. *Taziyeh*: Taziyeh and taziyat means to offer condolences to a bereaved person. Performing a kind of religious play in memory of the Ashura incident, which is also a kind of imitation, is called taziyeh. (Ibid, 149).

Mourning permit

Although mourning and weeping over the sufferings of the saints is not one of the principles or sub-principles of religion, but it is not unrelated and committed to some principles and sub-principles of religion. A study of religious texts shows the place of this ancient tradition in the collection of religions and clarifies that mourning for the saints of God has a fixed place in the divine religions. (Babaei, 1382: 2). Purposeful mourning and mourning of the bereaved is a part of human nature, because it originates from the love and affection that has been prevalent from the beginning of creation until the present age. The Holy Qur'an has not left this out by endorsing this issue by telling the story of Jacob's sorrow at the parting of Yusuf. In this regard, after Ya'qub is aware of the absence of his son Yusuf in the gathering of his brothers and the story of his children regarding the tearing of Yusuf by a wolf, the Qur'an describes the biography of Ya'qub at the separation of his son Yusuf as follows: (84 Yusuf) said: Woe to Yusuf! And his eyes became white with grief, but he swallowed his anger. Jacob suffered a lot of grief at the separation of his son, Yusuf, so that for many years he shed tears in Yusuf's grief until his eyes turned white and he lost his sight. The sons of Ya'qub were very saddened by the weeping and sorrow of their father and said, Go and do not give up on him until you are about to perish! These noble verses mention the long cry of Prophet Ya'qub at the parting of his son Yusuf. Some narrations have considered Yaqub's abundant crying as his special feature. Sahih Bukhari, Sahih Muslim, Sunan Abi Dawood and Sunan Ibn Majah narrate from Anas Ibn Malik that we entered upon the Messenger of God (PBUH). . . Abraham was dying. The eyes of the Prophet shed tears, Abd al-Rahman ibn Awf said: O Messenger of God! You too?! He said: Son of Awf! This is mercy, then he added to it and said:

You see, the sight is weeping and the heart is sad, but we should never say anything except what pleases our Lord. O Abraham! Indeed, we are saddened by your separation (Bukhari, 2012: 1/439). Although the text of this phrase is Sahih Bukhari, the books mentioned above confirm this. In addition, in Sahah Seth, there are narrations about the mourning of the Prophet in the illness of Sa'd ibn 'Abadah, his uncle Hamza, the martyrs of the battle of Mutah, Ja'far ibn Abi Talib, on the grave of his mother Amina on various occasions. Therefore, from the point of view of Quran and Sunnah, not only is mourning for the suffering of loved ones condemned, but it is also confirmed by the Quran and Sunnah of the Holy Prophet (Askari, 1997: 8-18).

Holding a tradition of mourning by religious leaders

Leaving aside the issue of who mourned the martyrdom of Imam Hussain before his martyrdom, the history of mourning after Ashura begins from the first moments of Imam Hussain's martyrdom. That is, since that gentleman's horse's car returned from the murder with an overturned saddle and a drowned mane. The first person of the elders of the religion of Imam Zin al-Abedin is the noble son of that Imam who has mourned the sufferings of his grandfather. Zeinab, the daughter of Ali and the sister of that great martyr, the daughters of that Imam, Umm Kulthum and Fatemeh Soghari in Karbala, Kufa to Sham, along with other members of the family of that Imam, mourned and mourned in that Imam. The mourning of the women of Bani Assad when the martyrs are buried, the mourning of Umm Al-Banin in Baqiya and other people are evident from the relatives of that Imam (Isfahani, 1414: 85). After the martyrdom of Imam Hussain and his companions, history has witnessed the mourning of the friends of the Atrat family individually and collectively. In addition to holding mourning ceremonies in the cities of Kufa and Sham, after the arrival of the Ahl al-Bayt in Medina, public mourning was held and all the people of Medina lamented. Mourning circles were set up by celebrities. Zeinab was among those who organized a mourning assembly in Medina. This mourning put Medina on the verge of explosion and public movement, and Omar ibn Sa'd reported the situation to Yazid and announced that the presence of Zainab in Medina stimulates thoughts, because she is a wise and intelligent orator. He and those who accompany him plan to rise up against Hussain. As a result of this report, Zainab was exiled to Syria or Egypt and died there (Shams al-Din, 1413: 265). According to Yaqubi, one of the mothers of the

believers, Umm Salma, was the first person to wear black clothes and mourned in mourning for Hussain (Yaqubi, *Bitā*: 2/245). It became commonplace, although from ancient times the black dress was considered a dress of sorrow. Following this order, Abu Muslim Khorasani wore black clothes during the uprising against the Umayyads and said that this dress is a sign of mourning for the family of Muhammad, the martyrs of Karbala, Zayd and Yahya the martyr (Reyshahri, 2013: 120). When the news of the martyrdom of Imam Hussain reached the people of Medina through Amr bin Saeed, the governor of Medina, he mourned all the neighborhoods and alleys of Medina and the narcotics of the shrine came out of their houses and mourned. When a man and a woman came in groups, they would sit with torn arms, mourn and go from one house to another, where they would cry and mourn for a few days (Zehni Tehrani, 2010: 853). In addition to the people of Medina, the residents of Mecca and Kufa, and famous people such as Ibn Abbas, Zayd Ibn Arqam, Abdullah Ibn Umar, Abu Barza al-Islami, Anas Ibn Malik, Jabir ibn Abdullah Ansari, Wathila ibn Isqa, Abdullah ibn Ja'far Tayyar, Abd Allah Ibn Harr Ja'fi, Bashar Ibn Ghalib Asadi, Firas Ibn Jada Ibn Habira Makhzumi, Zahak Ibn Abdullah Mashreqi have reacted to the issue of Ashura and grief has taken over them (Sheikhani, 2012: 113-123). A large group of Muslims called Tawabin came to Karbala and mourned after the martyrdom of that Imam. Also, the infallible Imams of Imam Baqir, Imam Sadegh, Imam Kazem, Imam Reza not only cried over the sufferings of Imam Hussain but also issued an order to hold a mourning meeting for Imam Hussain, especially during Muharram (Qanad, 2009: 160).

Mourning ceremony for Imam Hussain by the government

After the Ashwar incident, a mourning ceremony was held for Imam Hussain; Imams such as Imam Sajjad, Imam Baqir, Imam Sadegh, Imam Kazem, Imam Reza and others, in addition to encouraging the holding of mourning sessions, participated in those sessions. But the mourning session was held today in Baghdad with the encouragement of the government for the first time in 352 with the approval of the Caliph of Islam, Ahmad Dailami. Ahmad Mu'izz al-Dawlah, one of the three Al-Buwayh brothers, built the shrines of the infallible Imams, especially Imam Hussain, in 334 during the reign of the Abbasid Caliph Mostakafi Ballah. Markets should be set up to water people. Mourning women, while chanting lamentations for Imam Hussain and

hurting their faces, left their homes and mourned (Al-Kiliddar, 1988: 106). This was the first time such a ceremony was held in mourning for Imam Hussain under the banner of the government. The tradition of mourning in the first decade of Muharram has been remembered ever since. After that, mourning for Imam Hussain was performed by the governments of the time with constant ups and downs. After the Buyids, the Seljuk dynasty also addressed this issue, and after the Seljuks, the Timurid period was very important in this regard and witnessed the gradual expansion of the culture of mourning. During this period, a ceremony was held every year on the anniversary of the Ashura uprising, and the important book of Rawdah al-Shuhada, especially for holding mourning ceremonies during Muharram, was written in ten chapters to commemorate the first ten days of Muharram. In addition, Khorasan in the other side of the river, mourning ceremonies for Imam Hussain were held every year (Qanad, 1388: 161).

Holding mourning ceremonies and activities related to Imam Hussain by Sunnis

The Holy Quran has called on all Muslims to be friends with the Ahl al-Bayt of the Prophet. In verse 23 of Surah Al-Shura, it is stated: According to the contents of this verse, friendship with the relatives and the Ahl al-Bayt of the Prophet is related to all Muslims, as is practically common among Muslims, not a particular class and religion. According to this article, the first report of the protest and crying of one of the elders of the Companions after the martyrdom of Imam Hussain and the captivity of the Ahl al-Bayt is the protest and crying of Zayd ibn Arqam in Ibn Ziad's Majlis. We can also mention Hassan Basri, Imam Shafi'i, Khalid ibn Ma'ran, Ahmad ibn Mansour ibn Ali Qati'i, who wept in mourning for Imam Hussain (Qannadi, 1388: 162) Many Sunni jurists from Kufa, especially the great Imam Abu Hanifa, were among the most ardent supporters of the Alawite uprisings. Imam Abu Hanifa supported them during the uprising of Zayd Ibn Ali Ibn Hussain and the uprising of Muhammad Nafs Zakia and Ibrahim Ibn Muhammad (Isfahani, 1414: 314). Imam Ahmad Ibn Hanbal played a constructive role in promoting the virtues of the Ahl al-Bayt among Muslims and Religion of people such as the lineage of Ibn Jozi and Yahya ibn Salameh Hafsaki (they have poems in the mourning of Imam Hussain. Hussain has written (Qanad, 1388: 162). Abdul Jalil Razi, a scientist of the sixth century AH and author of the book Al-Naqq, in a rebuttal to the author of the book Some Fada'ih al-Rawafid, whose name is

not known, defends the tradition of mourning for Imam Hussain and writes: The jurists of the sects of the sects, following the Salaf, have observed this tradition” (Qazvini Razi, 1979: 370). He said that on the day of Ashura, they mourned Imam Hussain (AS) with great enthusiasm (Ibid, 371). In his book *Al-Naqq*, Qazvini reminds that every year the mourning ceremony of Imam Hussain was held among the Baghdadi, Hamedani with the presence of Wright Sultan and Lashkar-e-Turkan, Hanafi Nishapuris of a very good religion. In the city of Rey, Sheikh Abu Al-Futuh Nasrabadi and Khajeh Mahmoud Haddadi Hanafi and others hold *taziyeh* ceremonies on the day of Ashura in caravanserais, pavilions and large mosques. Abu Nasr Hasanjani’s *taziyeh* on the day of Ashura is famous for the presence of rulers, Turks, Khajagans and Hanafis, and everyone agrees with him and performs the *taziyeh* ceremony. Khajeh Imam Abu Mansour Hafdeh, one of the companions of Shafi’i, established a *taziyeh* assembly while he was in the city of Rey, and in the presence of Colonel and Judge Savi Hanafi, who is a well-known speaker, he held a *taziyeh* assembly in the presence of twenty thousand people. They stripped him naked and clothed him. Khajeh Taj Ash’ari Hanafi Neyshapouri held a *Ta’ziyeh* assembly on Ashura day after prayers in the *Atiq Jame ‘*, and Shahab Mushat first killed Uthman and Ali every year in the month of Muharram, and on Ashura day he performed a *Ta’ziyeh* assembly on Hussain. (Qazvini Razi, 1358: 372-373). Sunni scholars living in different cities of Iran and Afghanistan at that time and most of the Sunni scholars of Baghdad in the sixth century spoke about the oppression of Imam Hussain and held mourning ceremonies, and these condolence ceremonies lasted between Sunni and Shiite followers and never it has not been closed (Jafarian, 2007: 292). Since in addition to the cities of modern Iran, this ceremony was also performed in Herat, it indicates that the Sunnis also performed this ceremony. The book that was mostly used in this ceremony before the shrine of the martyrs was a work called *Noor al-Imam*, which is a kind of translation of the book *The Murder of Al-Hussain Mowaffaq bin Ahmad Kharazmi Hanafi*. There have been other books on the subject, though. At the end of the Timurid period, a book was written by one of the famous Sunni elders and preachers about the assassination of Al-Hussain. The Timurids are from Herat (Jafarian, 2007: 293).

Books written by Shiite and Sunni scholars about the assassination of Imam Hussain

From the middle of the second century to the end of the sixth century and the beginning of the

seventh century, Sunni and Shiite writers tried to record the event of Karbala. They have been very successful in this field and have written eight authoritative ancient books that are now available. The existence of these eight books made the event of Ashura lasting and not distorted over time. The first book was written in 157 AH, the book *The Murder of Al-Hussain Abu Makhnaf*. *Tabqa al-Kubra Muhammad Ibn Sa’d* was compiled in the year 230 AH. In 279, *Ansab al-Ashraf Blazeri* and in 282 *Akhbar al-Tawwal Dinuri* were compiled. In the year 284, the murder of Ya’qubi and in the year 310, the murder of Tabari or the same history of Tabari, in the year 314 of *Al-Futuh Ibn A’tham*, in the year 568 of the murder of Kharazmi have been written. These eight books bring us the history of Karbala. Of these eight books, only two are written by Shiite scholars and the other six are by Sunni authors. In addition, many Sunni scholars have written books on the murder and mourning of Imam Hussain (Hassani, 2003: 8/307). According to the historical order, the murderers whose works are printed or manuscripts are available in one of the libraries of the Islamic world can be counted as follows: Abu Makhnaf Lot ibn Yahya (157 AH), Muhammad ibn Umar Waqidi (207 AH), Ali Ibn Muhammad Abul Hassan Madaini (215 AH), Qasim Ibn Salam Heravi (224 AH), Suleiman Ibn Ahmad Tabarani (206 AH), Ibn Qutaybah Dinuri (276 AH), Ibn Abi Dunya (281 AH), Ibn Wadih Ya’qubi, Muhammad ibn Zakaria Ghallabi Baghdadi (298 AH), Abu Bakr Kharazmi (568 AH), Abdul Razzaq Abu Muhammad Rasani (661 AH), Sayyid Ibn Tawus (664 AH) Mahmud Ibn Uthman Lamei (938 AH), Fakhruddin Tarihi (1085 AH), Hussain Ibn Mohammad Asfour (1216 AH), Sheikh Mohammad Hussain Al-Kashif Al-Ghatta (1382 AH), Mohammad Taqi Bahr al-Ulum (1393 AH) and Abdul Razzaq Mousavi. Mr. Bozorg Tehrani in the book of *Al-Dari’ah* has named 56 volumes of the book which is mentioned only with name of the murder of Hussain (Mr. Bozorg Tehrani, 1355: 22 / 21-28) and Abd al-Jabbar Rifai in the book of the dictionary of the school of the Prophet and his family. He has mentioned 31 volumes of books with the same name that have been written through Sunni and Shiite scholars in connection with the assassination of Imam Hussain (Rifai, 1409: 8 / 72-79). From a historical point of view, the first book among the books of Ashura chronicle is the murder of Al-Hussain Asbagh Ibn Nabateh Moshajee, which was written a few years after the event of Ker Bel in 100 AH, and since then the governor has been continuing the process of murder.

An example of the works of Hanafi scholars about Imam Hussain

The books and writings of Sunni scholars, especially the Hanafis, about Imam Hussain are innumerable and not all of them can be stated in this article. In order to prove the point, some examples of their works are mentioned. Many of the works of Hanafi scholars are about the virtues and virtues of the Ahl al-Bayt, and a number have written about the case of Ashura and Imam Hussain, which is stated below: . This book was published many times in Najaf and Qom, the new version of which was published by Noor Al-Huda Publications in 1418 in Qom. Afif al-Din Abdullah ibn Ibrahim Taifi Hanafi has written a book about the Manaqib of Imam Hussain and Qadir Bakhsh ibn Hassan Ali Hanafi, entitled *Jur al-Ashqiya Ali Reyhaneh Sayyid al-Anbiya*. Abdul Aziz, the son of Shawliullah Dehlavi, has written a book entitled *The Work of the Martyrs on the Philosophy of Imam Hussain's Martyrdom*, which has been published in Urdu and Arabic. Ali Anwar Ibn Ali Akbar Alavi Hanafi Kakouri has written a book called *The Martyrdom of Al-Kunin in the Murder of Sayyid Na Hussain Al-Sabt and Muhammad Mo'in Ibn Muhammad Amin Sandi*. Mahmud ibn Uthman ibn Ali Hanafi has written a book entitled *The Murder of Imam Hussain ibn Ali ibn Abi Talib*, and other scholars of this religion have written remarkable poems in mourning for Imam Hussain. Some of them are collected in the book *The Murder of Al-Hussain Kharazmi* (Jafarian, 1390: 298- Hassani, 1382: 8/307) The first and one of the famous, specialized and written books, especially for holding mourning ceremonies for Imam Hussain in the first decade of Muharram, is the book *Roza al-Shuhada*, written by Hussain Vaez Kashefi, the preacher of the era of Sultan Hussain Bayqara in Herat Tradition has been written. Al-Shuhada shrine alone is a compelling reason for Sunni mourning ceremonies for Imam Hussain in Afghanistan. Although before this book, the book *The Murder of Al-Hussain Mowaffaq Ibn Ahmad Kharazmi Hanafi* and other books related to the Murder of Al-Hussain existed, but the shrine of the martyrs has been written in a specialized way to promote the mourning ceremonies of the first decade of Muharram (Waez Kashefi, 1390: 33 – 35).

The reason for compiling the Roza al-Shuhada

Roza al-Shuhada was written in the late Timurid era of Herat. This book is one of the most important works of the preacher Kashfi. He wrote this book at the request of Seyyed Mirza, the son-in-law of Sultan Hussain Bayqara. Kashefi himself states the

purpose of writing this book as follows: "Every year, during the month of Muharram, a group of Ahl al-Bayt lovers renew the suffering of the martyrs and offer condolences to the children of the Prophet." "Let everyone's hearts be filled with the fire of sorrow, and let the eyes wander with astonishment," he added. Although the relationship is written according to the story of the martyrs, but it is empty of the comprehensiveness of the virtues of the Sabbaths and the details of their surroundings ... Occupy the conditions of people of calamity, from the prophets, Isfiya, martyrs, and other masters of affliction and the condition of Al-Abba, for the sake of explanation and detail mentioned in him" (Waez Kashefi, 1390: 111-112). The importance of the shrine of martyrs is such that after composing all the taziyyeh ceremonies, they are called the assembly of the shrine until our time. That is, the gatherings in which a part of the book of the shrine of martyrs is read. *Roza al-Shuhada* is an important and famous book, as it has been copied and reproduced many times and translated into Turkish, Urdu and Hindi (Waez Kashefi, 1390: 57-58).

Author of Roza al-Shuhada

As mentioned above, the author of the book is Hossein Vaez Kashefi. Kashfi Sabzevari is originally and educated in Herat. He was probably born in 830 AH and died in 910 AH in Herat. He is a follower of the Naqshbandiyya sect, one of the most famous Sunni sects in Sufism. He has experimented in most natural sciences and has memorized some of his works and all his works are in Dari language. He was encouraged to write by Maulana Abdul Rahman Jami, Amir Ali Shir Navai and Sultan Hussain Bayqara. Saeed Nafisi in his book *Lab al-Labab* mentions thirty-seven works and Gholam Hossein Yousefi in the following brief description in the *Encyclopedia of Islam* mentions forty of his works with translations into Turkish. (Waez Kashefi, 1390: 7-28) Among these mirror works are *Eskandari*, *Astronomical Authorities*, *Mohseni Ethics*, *Asrar Ghasemi*, *Anwar Soheili*, *Bada'i Al-Afkar*, *Tahfa Al-Salawat*, *Jawaher Al-Tafsir*, *Tahfa Al-Ih*, *Deh Majlis*, *Risaleh Al-Aliyah*, *Khatamieh Risaleh*, *Sahifa Shahi* , *Masnawi Lab Labab*, *Al-Labab Al-Mannawi*, *Essay Repository*, *Meraat Safa*, *Al-Marsad Al-Asni*, *Mawaheb Alayh* and *Al-Shuhada Shrine* are still available (Ibid., 8-27).

Contents and chapters of Roza al-Shuhada

Roza al-Shuhada is a book that has been written professionally for the Muharram decade and the days of mourning for Imam Hussain. The writing of this book acted like a driving force used for the

permanent emergence of Muharram ceremonies. From the heart of this movement, a new style of activity was created called fasting, which has survived to our time. The main approach of the book is to affliction and calamity, for this reason, the book starts from the story of creation on the axis of calamity and leads to the event of Karbala. Since the first affliction befell the divine prophets, the book begins with the expression of the suffering of the prophets and ends with the event of Karbala. The shrine of martyrs has ten chapters and one end. Of the mentioned chapters, four chapters are related to Imam Hussain. The contents of the ten chapters of the shrine of martyrs are as follows: The first chapter is the creation of Adam, his descent and affliction, and the prophets such as Noah, Abraham, Jacob, Joseph, Job, Zechariah, and Jesus. The second chapter of the Quraysh persecution of the Prophet contains the martyrdom of Hamza and Jafar. The third chapter covers the death of the Prophet and the events that followed. Chapters 4 to 7 cover the lives of Ali, Fatima and Hassan from birth to martyrdom. The seventh to tenth chapters of Imam Hussain's manaqeb begin and end with the martyrdom of that Imam and his companions. The tenth chapter deals with the events after the martyrdom of Imam Hussain and the punishment of the murderers in two chapters. . One of the exploratory initiatives in the book *Roza al-Shuhada* is escape. That is, after stating the subject under discussion, he escapes to the event of Karbala. Escape from the event of Karbala, like the shrine itself, is one of the concepts that Kashfi has introduced in the field of taziyyeh (Waez Kashfi, 1355: 105-729) The shrine of the martyrs cannot be cited from the content point of view of the book. The purpose of writing this book is to arouse emotions and the type of book from the type of sermon in the parliament. The citation of sources in such books is not promoted and the author's goal is not to include sources. However, Kashefi points to some of his sources, but these sources are unknown and unreliable. There are several types of narration, the first part of which is not quoted from any source, the second part of vague and baseless references such as "historians believe that ... in some chronicles it is ..." the third part of the cases between Judges two

different quotations, such as quoting authentic books from Ashar, the fourth part is citing as he refers to books. The fifth section mentions the owners of the book but does not name the books (Vaez Kashefi, 1390: 59-64). Many topics such as the wedding of Qasim Ibn Al-Hassan, the story of Amr Laith Saffari, the presence of Zafar Jani in Karbala, etc., which are mentioned in the shrine of the martyrs, have not been seen in other books before and have no historical document.

Conclusion

After examining the works of the past in relation to the unanimity or differences between Sunnis and Shiites regarding the holding of a taziyyeh ceremony on Imam Hussain, the following was obtained:

1. From the Islamic point of view, holding mourning ceremonies for religious leaders, elders and even family members is not only not a problem, but it has also been held by prophets such as Ya'qub.

2. After the martyrdom of Imam Hussain Umm Al-Mu'minin Umm Salma, the companions of the Prophet, his followers and residents of Medina, Mecca and Kufa, including the Ahl al-Bayt of the Prophet, have mourned for that noble man.

3. Mourning ceremonies for Imam Hussain in the first decade of Muharram were common among the friends of that Imam until during the caliphate of Al-Mustakfi, he officially held a government through the government in the caliphate of that time, the city of Baghdad, and then among all sects. Different Islamic religions became popular.

4. Many Sunni scholars and thinkers have written a book about the uprising of Imam Hussain and the event of Ashura written by the Majlis and have spread the mourning of that Imam among their people.

5. Khorasan Zamin was the center of holding and promoting mourning ceremonies for Imam Hussain during the Timurid period of Herat. *Roza al-Shuhada* Kashfi, the writer and preacher of the time of Sultan Hussain Bayqara, became the driving force behind the mourning ceremonies of Imam Hussain in the east and west of the world.

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