

Introduction: Events of Truth are Everlasting

The Holy Qur'an illustrates 'the example of truth' in the following way:

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ

What is with you vanishes and what is with Allah will endure. (Holy Qur'an, 16:96)

وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُتُ فِي الْأَرْضِ ۗ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ

...As for the scum, it disappears like froth cast out; and as for that which benefits mankind, it remains on the earth. This is how Allah sets forth parables. (13:17)

Every phenomenon of truth¹ is everlasting. The verse above likens clean water with truth and the scum over it with falsehood. Some phenomena resemble the scum on the water which finally evaporates and vanishes, while others resemble water which remains on earth and is beneficial to mankind.

Phenomena of truth resemble springs of pure water that quench every generation to come. They also benefit those who lived prior to their existence. Therefore their effect transcends time. Narratives indicate that the past Prophets of God after having been informed about what will befall the grandson of the last Prophet of God (S) cursed his killers².

Hence the matter is beyond the confines of time or place. Such is the nature of an event of truth.

Those events which have Divine color always remain, but those phenomena which concern other than Allah never subsist. The Holy Qur'an says in this connection:

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ

What is with you vanishes and what is with Allah will endure... (16:96)

The Holy Prophet and his infallible progeny, upon whom be peace, were models of emulation for all times. This is because every act of theirs was in complete obedience to Almighty Allah and the truth. In the radiant Ziyara of Jami'a al-Kabira we address them as follows:

وَالْحَقُّ مَعَكُمْ وَفِيكُمْ وَ مِنْكُمْ وَ

And truth is with you, in you, from you and...

Therefore every move they made was 'the truth' and everlasting and for all places and ages to come. The nature of truth is such that it can never perish. Therefore every move, action, and thought of truth will never perish.

1. 'haqq' (lit. truth) is known to be so because it 'endures'. The verb 'haqqa' means 'thabata' (to endure).
2. 'Allama Majlisi, Bihar al-Anwar, v. 44, pp. 243–244. Readers must also understand that 'cursing' the killers of the Imam ('a) and his loyal companions cannot be merely reduced to personal enmity with the perpetrators of the heinous crime. If one looks at the 'reality of the matter' he/she would come to realize that the sum total of one's personality is one's deeds. Small wonder it is that Almighty Allah describes the son of Nuh as "innahu 'amalun ghayru salihin" (Surely he is a bad deed, Holy Qur'an, 11:46).

Therefore, our curse reflects (1) our hatred towards the deeds of the perpetrators of evil, and (2) our stance of being against them – Author

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