

Manners And Etiquettes

This is the first type of practical wisdom. Every human being is concerned with this, though he may be of any class or creed. Being human, if one has no human manners, one is not considered a human being. It is well known that the Almighty has bestowed human beings with two types of existences. An apparent existence that is evident from his physical body that includes flesh and blood, organs and nerves. The next is his internal existence that includes his moral capabilities.

Moral capabilities are of two kinds: One is natural perception and the other is responsibility. The former are such that if they had not been in control of human beings, they would have never got superiority over other animals. The latter is opposite to these. If they are not paid attention to, human beings can be worse than animals. We must know that moral training is concerned with the first type. After considering the incident of Karbala', it becomes evident that from the ethical point of view, it is a great matter of moral values.

That is, it is a great treasure of moral ethics. The good moral points are: helpfulness, faithfulness, bravery, charity, patience, satisfaction, forbearance, concealing of defects, forgiveness, mercy, favor, worship, meditation, piety, modesty, loyalty, sincerity, truthfulness and openness. In the same way, bad qualities are greed, anger, wrath, enmity, falsehood and jealousy etc.

It is necessary for man to cultivate good morals and to control bad habits and he must always strive in this direction. Another name of this practice is moral training. The incident of Karbala' is such a great event that by considering its events, one can achieve moral perfection in full. Just as the partisans of Husayn (a.s.) present such interesting examples of moral perfection, the partisans of Yazeed exhibit the abased characteristics.

For examples, if Imam Husayn (a.s.) shows benevolence to the army of Hurr and his animals, the army of Ibn Ziyad repaid this kindness by preventing them the water of Euphrates. Rather, in return of the request of water, Hurmala shot an arrow at the six-month infant of Imam (a.s.), Ali Asghar and martyred him.

In the same way, we can present hundreds of examples from which we realize the good morals of the

people of Husayn's side and the evil nature of Yazeed's partisans. Mir Anees, with his astonishing narrative capability, beautifully presents the picture of the morals of the two parties. Mir has shown how good were Imam Husayn (a.s.) and his followers.

And how evil were Yazeed and his cohorts. How far were Imam Husayn (a.s.) and his companions from material desires and how Yazeed and his compatriots were more inclined to wealth and pelf. Imam Husayn (a.s.) refused to pledge allegiance for the sake of religion and Yazeed for the sake of worldly life, was demanding allegiance of Imam Husayn (a.s.). For the sake of religion, the followers of Imam Husayn (a.s.) were his followers and the people followed Yazeed for material greed.

Mir Anees has realistically explained the benevolent qualities of Imam Husayn (a.s.) and his side; including, Aun, Muhammad, Akbar, Abbas and Qasim. Hurr's love for truth and the way he confessed to truth and how he changed sides when truth had become manifest to him. In the same way, Mir Anees has presented the admirable qualities and lent beauty to his composition. On the other hand, his poetry brought out the evil qualities and vicious traits of the partisans of Yazeed. In the knowledge of this writer, it is the natural duty of every person that he must study the elegies of Mir Anees from the aspects of moral values because the event of Karbala' is extremely edifying and Mir Anees has described these events in a natural manner and in a beautiful style.

The statement of the Maulavi that Imam Husayn (a.s.) arose to gain power, informs about the evil thinking of this writer. Imam Husayn (a.s.) was certainly not a discontented person. Imam (a.s.) indeed did not arise for kingdom and greed of wealth. Imam (a.s.) considered himself the rightful successor of the Holy Prophet (S) and hence he refused to give allegiance to Yazeed.

The allegation of the Maulana for Imam Husayn (a.s.) that he was greedy, is no less than the atrocities committed by Ibn Ziyad and Shimr. Anyone who makes such allegations against the noble personality of Imam (a.s.) cannot be called a follower of the Holy Prophet (S). What type of Islam is it that is based on the enmity of Muhammad's Progeny?

I am extremely regretful for the Maulavi and Mirza Hairat Dehlavi. Destiny has made these two gentlemen opponents of Muhammad's Progeny, whereas the allegation perfectly fits the character of Muawiyah, because as per the command of the Holy Prophet (S): "This person will never be satiated by eating."

It is justified that this allegation is concerned with the family of Yazeed. May Allah be merciful to this Maulana and people who have similar view and bestow them the ability to realize the merits of Muhammad's Progeny. Their situation seems to be serious and we sincerely pray for their guidance.

Obviously, when a person considers Imamate and Caliphate as divine affairs, he cannot blame Imam Husayn (a.s.) for greed and discontentment. To consider the office of Caliphate an affair decided by the people is the first step towards the dishonor of the noble personages. Such people can never believe in spirituality. Till the time of his death, such a person will remain a materialist and nothing else. Thus, for

these people, all are same: The Holy Prophet (S) and Abu Sufyan, Muawiyah and His Eminence, Ali (a.s.). They are all equal in the view of those who have no spirituality.

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