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47. Reward Of Avenging The Blood Of Imam Husain (as)

Among the things accomplished by praying for the early reappearance of our master, the Master of the Time (aj) is: The reward of avenging the blood of the oppressed master, our martyr, His Eminence, the chief of the martyrs, Imam Husain bin Ali (as). And it is something that except for Allah no one knows how rewarding it is. Because the greatness of the blood is according to the person it belongs to. Thus just as no one except Allah knows the status of Imam Husain (as) in the same way it is also not possible to estimate the value of avenging his blood. Because Imam Husain (as) is the same one about whom we say in the *Ziarat*:

"Peace be on you, O blood of Allah and the son of His blood."

If *Dua* for the early reappearance of our master, the Master of the Time (aj) is having the same reward then this much is enough for its excellence and greatness. Though it is having innumerable rewards and merits.

As for the point that it earns the reward of avenging the blood of Imam Husain (as): Indeed, avenging the blood of His Eminence is the duty of every believer. Because His Eminence is the real father of theirs. As explained in Part Three of the book, Imam (as) is the true father – and this is also supported by the exegesis of the verse:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا

***"And We have enjoined on man doing of good to his parents."* (Qur'an, Surah Ahqaaf 46:15)**

The parents are interpreted as Imams Hasan and Husain (as) – as mentioned in *Tafseer Qummi*[1] and others – therefore it is correct that the believer should consider the avenging of the blood of His Eminence to be related to himself. And every believer considers himself to be heir of his blood as

mentioned in *Ziarat* Aashura thus:

"(I pray that) He (Allah) provides me the opportunity to fight for justice and fairplay alongwith Imam Mahdi of your progeny who surely will come and speak the truth."[2]

Also the Messenger of Allah (S) ordered his Ummah that it should have love and regard for his kinsfolk. And numerous traditions are quoted in the forgone pages that prove this. That which is implied from 'kinsfolk' are the Holy Imams (as). Suppose we take the apparent meaning, even then it denotes the close relatives and progeny of the Messenger of Allah (S). Without any doubt, the Imams (as) are the best of these persons and the implication is more apt for them. And also there is no doubt that avenging their blood and demanding their rights is the most obvious aspect of love and regard for them and the most prominent expression of devotion with them.

Now that you know this I say: Avenging is having many levels and four grades:

First: When the heir avenger is having power, rulership and authority. And he orders those under him to kill the murderer and in this way the blood of the oppressed is avenged.

Second: That he himself eliminates the killer. And Allah, the Mighty and the High would avenge the blood of the oppressed martyr, His Eminence, Husain bin Ali (as) in these two ways. Because He, in fact, is the owner of the blood of His Eminence as mentioned in many *Ziarats:*

"Peace be on you, O blood of Allah."

As for the first type: Since Allah, the Mighty and Sublime has ordered our master, His Eminence, Qaim (aj) that he should demand revenge for the blood of Imam Husain (as) – as mentioned in many *Ziarats,* and some of them we quoted in the chapter of Letter 'Th' – and in *Kamil az-Ziaraat* through his own chain of narrators it is mentioned regarding the statement of the Almighty Allah:

"And whoever is slain unjustly, We have indeed given to his heir authority, so let him not exceed the just limits in slaying."

That the Imam said: "He is the Qaim of Aale Muhammad (as) who would arise and take revenge for the blood of Husain bin Ali (as). Thus if he eliminates the people, it is not excess, and the statement of Allah, the Mighty and the High that:

"…so let him not exceed the just limits in slaying."

Then Imam Ja'far Sadiq (as) said: "By Allah, he would slay the progeny and the descendants of the killers of Husain (as) due to the deed of their ancestors."[3]

In *Noorul Anwaar* of the accomplished scholar, Burujardi, it is mentioned that: When people blame His Eminence for mercilessness and excess bloodshed, His Eminence would go on the pulpit and take out a

shoe of His Eminence, Imam Husain (as) and the unique warrior of Kerbala and he will say:

“Even if I kill all the enemies, it will not fulfill the revenge of blood on this sandal strap.”

In another traditional report it is mentioned that he said:

“Even if I kill all the people of the world it will not recompense this sandal strap.”

As for the second type: Please note the following statement of the Almighty Allah:

اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا

“Allah takes the souls at the time of their death.” (***Qur’an, Surah Zumar 39:42***)

No soul comes out of the physical body except by the permission of Allah, the Mighty and the High. And in the same way the All-powerful Revenging Allah – glorified be His might – would take revenge in these two ways. In the same way His Eminence, Qaim (aj) would also seek the revenge of the blood of his forefather, Imam Husain (as) in these two ways, although in another sense. Because he will kill the killers of his forefathers (as) and also those who were satisfied with them. And he will order his Shias and companions to slay them.”

Third: It is that when the one who is seeking revenge is weak and incapable of avenging except by complaining to the ruler and the authorities that his rights have been usurped unjustly. And it is also clearly a type of seeking revenge.

Fourth: It is that due to being weak and incapable of taking revenge he takes the help of others who have the strength that together they may perform this task. In other words, cooperating willingly and providing means of revenge is a type of taking revenge.

Since in this age we do not have the power to take revenge for our master, Imam Husain (as) except through the last two methods mentioned above, it is necessary on us according to the responsibility imposed on us to act upon these methods. And these two can be achieved by praying for an early reappearance of our master, the Master of the Time (aj) as Allah the powerful avenger is more powerful than all rulers and He is the one that will take revenge from all oppressors and tyrants. Since through widely related traditional reports we know that the all-powerful God has kept our master, the Master of the Time (aj) for taking this revenge, it is necessary on us that day and night we beg in the court of the Almighty for an early reappearance and deliverance of Imam Mahdi (aj) so that he may take the revenge from the tyrannical infidels because during the occultation of His Eminence there is no other way to seek revenge.

As for this *Dua* being included among the fourth type of seeking revenge, as we mentioned in the twenty-second point of benefit, the prayer of the believers for early reappearance can actually cause

advancement in reappearance of His Eminence. Hence *Dua* from this aspect is helping His Eminence in the matter of taking revenge for the Holy Imams (as).

What we have mentioned is also stated in the text of the blessed *Tawqee* of His Eminence addressed to Shaykh Mufeed:

"If our Shias – may Allah give them *Tawfeeq* in His obedience – had been united in fulfillment of the covenant and pledge that is on them, our meeting them would never have been delayed and they would have the honor of meeting us sooner due to *Marefat* and correct recognition regarding us, thus there is no barrier between us except the displeasing matters that reach us from them, which we don't like for them.

And Allah is the helper and He is sufficient for us and the best of the protectors."[4]

Also that which supports this point is the dream of a reliable and pious lady in my acquaintances who is very much aggrieved at the dominance of infidels over Muslim countries. The gist of the dream is as follows: It was heard that a person said: If a believer is regular in *Dua* for early reappearance of his master after prayers just as he prays for himself, when he is sick or indebted, in such a way that the separation of His Eminence (aj) should be a source of sorrow, grief, distress and restlessness, in that case his *Dua* will be cause of one of the two things: either his master will reappear sooner or that his sorrow and distress will be replaced by happiness and joy and his distress and sorrow would be removed. And that he would be delivered from hardships and calamities.

And this meaning – that praying for early reappearance of our master, the Master of the Time (aj) is among the implications for taking revenge of our oppressed master, His Eminence, Abu Abdullah Imam Husain (as) – can be explained in another manner also. It is that when the believer knows that among the effects of this *Dua* is return to the world during the time of reappearance of His Eminence, therefore it may be that this happens sooner and he himself takes revenge for the martyred and oppressed master, Imam Husain (as) from the enemies and descendants of the killers of His Eminence who are satisfied with the handiwork of their forefathers. Since this believer has to be included in the seekers of revenge of His Eminence either his lifespan will be prolonged to the extent that he can reach that period or if he dies he will be returned to the world to take revenge from the enemies. And this is the effect of that supplication. This matter was explained to me by a brother in faith who had received divine help to arrive at this conclusion.

From what has been discussed so far, it is clear that one who prays for an early reappearance of our master, the Master of the Time (aj) will get the reward of taking revenge for all the True Imams (as) and their followers and ardent companions who were in their service. Because His Eminence, Qaim (aj) will avenge the blood of all of them and take revenge from their enemies, as we have mentioned some of its evidences in the chapter of the Letter 'Alif', in Part Four of the book.

1. Tafseer Qummi, Vol. 2, Pg. 297

2. Biharul Anwar; Vol. 101, Pg. 292
3. Kamil az-Ziyarat, Pg. 63
4. Al-Ihtijaaj; Vol. 2, Pg. 325

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