

***Turbah - Khak'e Shifa of Karbala in Shi'i Esoteric Theology, Shifa and Spiritual Legacy:
The Sacred Gift of Moula al-Husayn (as) to the Mumineen***

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This article is dedicated to the cherished memory of my esteemed friend, Al Ustdh al-Shaikh Moiz Mulla Qurban Husayn Galiakuti, senior faculty member of Al Jamea tus-Saifiyah, Karachi. He tragically passed away in a road accident while traveling from Karbala to Jordan for the Ziyarah of Sayyiduna Jafar al-Tayyar (as). By the grace of Allah, he was laid to rest in the sacred soil of Karbala al-Muqaddasah, a place he loved so deeply. May Allah shower His choicest Rahmah upon his noble soul. A'ameen.

Abstract: *The Turbah - Khak'e Shifa of Karbala, sanctified by the blood of Al Imam al-Husayn ibn Ali (as), occupies a unique place in Shi'i Islamic thought and practice. Venerated as both a sacred relic and a medium of divine healing, Khak'e Shifa has, for centuries, been understood as a source of both physical and spiritual remedy, transcending the natural properties of earthly dust. This paper explores the theological foundations, historical testimonies, esoteric significances, and miraculous accounts associated with the Turbah of Karbala al-Muqaddasah. Drawing upon classical sources, Hadith literature, and spiritual practices transmitted by the Imams of Ahl al-Bayt (as), it examines the doctrinal, mystical, and practical dimensions of this sacred substance. Furthermore, it highlights the interplay between belief, divine permission, and spiritual etiquette required to access its benefits, while situating the Khak'e Shifa within the broader cosmology of Shi'i Islam. Ultimately, this study contributes to understanding how sacred materiality intersects with Rahmah, communal identity, and eschatological hope within the Shi'i tradition. The divine status of Moula Abi Abdillah Al Imam al-Husayn (as) is beyond imagination due to our limitations of Ma'arif (sacred wisdom) and strength of understanding. The Imam of Ahl al-Bayt (as) is an embodiment of "Al Mawjud al-Awwal" (the First Existent). Likewise, the blessings attached with the Imam also have a divine nature. Turbah, or Khak'e Shifa, is the gift of Moula al-Husayn (as) to his Shias, hence, they consume it for Shifa from all diseases and even use it for Hifazah from the Afaat (tribulations) and fears of the Duniya and A'akhirah. It is Wajib upon all Mumineen to understand the Ad'ab (manners) to use this sacred gift. The following study opens new vistas of Ma'arif to the seekers of Sacred Literature.*

Keywords: *Turbah of Karbala; Khak'e Shifa; Al Imam al-Husayn ibn Ali (as); Shi'i Islam; Ahl al-Bayt (as); divine healing; sacred materiality; Hadith literature; Shi'i cosmology; spiritual etiquette.*

1). Introduction of the Turbah - Khak'e Shifa:

Salaam upon Moula al-Husayn ibn Ali (as) whose holy blood made the Turbah (dust) around his Shrine blessed and popular as Khak'e Shifa. For centuries, people have wanted to know as to what Khak'e Shifa is. Is it a part of the most sacred land of the Earth, or is it not a part of this world? What is the secret which makes it special compared to the dust of Makkah, Madinah and Najaf? Nobody would be able to unravel this mystery till the Zahur of Al Imam al-Zaman (as) or Qa'im (as) [1] since incredible Haqaiq are hidden in it. However, the word "Kun", [2] the combination of "Kaaf" of Karbala and "Noon" of Najaf encompasses the entire Universe. "Kun" (Be) is the timeless command of Allah which contains Asrar 'ilahiyyah (divine realities). These precious and sacred gems of the esoteric ocean of 'ilm will be discovered only by the Imam who is the Bab (Gate) of Madinat al-'ilm (the City of Knowledge). The Imam al-Zaman (as) has the authority to distribute Maydah Ruhaniyyah (spiritual food) and explain the esoteric meanings of "al-Lulu wal-Marj'an" - pearl and coral - otherwise the Qaim al-Qiyamah [3] - the final Hujjah of Allah - shall disclose the coral and real pearl from the shell, which is one of his virtues. Al-Shifa is one of the Asma al-Husna (beautiful names of Allah), and He has gifted Shifa in the dust surrounding the grave of Moula al-Husayn (as). For apparent and hidden diseases, Khak'e Shifa is a cure - as Amir al-Mumineen Ali (as) says in Dua al-Kumail: [4]

"Ya man Ismuhu Dawa'un wa Dhikruhu Shifa'un."

O He whose name is medicine and whose remembrance is a cure.

The name of Husayn (as) is medicine for all ailments and his Zikar is remedy. Khak'e Shifa carries the Barakah of Ism al-Azam - "Al-Shifa", not only by name, but by action. And how generous Moula al-Husayn (as) is? He has made Shifa possible from all kinds of diseases and protection from multiple fears from Turbah for all his devotees, whenever a Mumin wishes for it. It is a fact that prior to Rasulullah (S), all Anbiya (as), Awsiya (as), and Aimmah (as) struggled to get the Turbah of Karbala for Shifa - each Hujjah of Allah awaited the divine permission to visit Karbala al-Muqaddasah and afterwards they took the Turbah for Barakah. If it is beyond the human intellect to fully grasp the power of the Turbah of Moula al-Husayn (as), how can one understand the significance of the Imam? The learned writer of the "Qirt'as Yemeniyyah" of 872 (AH) provides us with details regarding the Ma'arif (mystical understanding) of Turbah: [5]

Alfa alfa Salāmun wa Tahīyyatun
bi-Wilāyatin Minnī wa Hadiyyatun.

"Countless peace-greetings and salutations,
together with my pledge of loyalty from me, and a gift."

(The phrase "Alfa Alfa Salamun" (countless greetings) reflects the infinite Salaam devotees send upon the Turbah of Karbala; Since it is sanctified by the blood and sacrifice of Moula al-Husain (as). In traditions, every particle of this soil of Karbala carries Rahmah and Barakah. "Bi-Wilayatin Minni" highlights that the offering of Salam is not mere words, it is tied to Wilayah (allegiance). According to Shi'i Hadith, Wilayah of Ali and his Itrah Tahirah (as) is inseparable from true Aqidah, and the Turbah becomes a physical reminder of that Misaq. "Wa Hadiyyatun" - the Salam itself is a gift. In devotional practice, the Turbah is often kissed, perfumed, or used for Shifa, symbolizing an offering of Gift of Husayn).

*“Li-Turābin A’şaru Min al-‘iksīri;
Wa a’malu Min at-Taqdīri.”*

*The mere dust (of Karbala) is more potent than the elixir;
And it’s more effective than destiny (fortune).*

(It is usually discussed in Ismaili Tayyibi esoteric literature, pointing to the hidden power of the Turbah to transform or even transcend divine will).

2). Shifa from all spiritual and physical diseases by the Turbah:

Karbala, the Qatalgah (site of slaughter) of Moula al-Husayn ibn Ali (as), achieved sacredness among other places. For Shia Muslims, Al Khamsah al-Ath’ar (Muhammad, Ali, Fatimah, Hasan and Husayn) (as) are the only source of Hidayah (guidance) and without their Shafa’ah (intercession), Najaat (salvation) is impossible. The Shias follow them in every matter and love them more than their own lives. As per the Shi’i Aqidah, Turbah contains miraculous remedial value for each disease, physical or spiritual, because of its relation with Moula al-Husayn ibn Ali (as).

*The learned writer of the “Qirt’as Yemeniyyah” of 872 (AH) states: [6]
“Turābuhu Dhahabun, La Bal Huwa ‘iksīrun;
La Bal Huwa Nūrun, La Bal Huwa Sirru ‘Kun.”*

*Its dust is gold - nay, it is the elixir;
Nay, it is Noor; nay, it is the secret of ‘Be!*

(This is a Bayan of Ma’arif, likely from esoteric poetry, emphasizing transformation, illumination, and divine creative power hidden even in Turbah of Karbala al-Muqaddasah).

*“Yazharu Minhā Nūr ul-‘imāmati Tarratan;
Wa Yatajallā Fīhā Rabb ul-An‘āmi Marratan.”*

*From Turbah sometimes shines the Noor of Imamah;
And at times the Rabb of all creation manifests therein, shows His Glory.*

(The Shi’i doctrine of spiritual and political leadership of the Ummah is limited only for Ali (as) and his descendants from his son Al Imam al-Husayn ibn Ali).

“Al Sahifah al-Yemeniyyah” provides us with a very useful spiritual Amal: [7]

“Whenever you have a special request, don’t forward it to the concerned as it is; touch that document with Turbah as it guarantees fulfillment of the wish.”

Not only the blood of Husayn (as), but ‘ilahi Jalal (divine majesty) is in the Turbah. The Turbah apparently is simple dust, but Haqaiq (divine realities) are hidden in it. The birth of a Mumin constitutes Juz (part) of Noor’e ‘ilahe and Teenat’e-Elliyyin (the clay which is reserved by Allah for the birth of Shia of Amir al-Mumineen (as)). The Qur’an educates: [8]

"Allahhu Noor us-Samawat'e wal-Ard"
Allah is the light of the heavens and earths

Rasulullah (S) and Ali (as) were created from the Noor of Allah and their Shia from its remnants. Allah creates through an Amr - timeless Command - described as "Kun" or "Be" in the Qur'an. The first thing Allah created by His Command is al-Aql - Universal Intellect or The First Intellect. The Cosmos is created from the Universal Intellect through various stages of creation such as the Universal Soul and Prime Matter among others. Rasulullah (S), Ali (as) and the Imams of Ahl al-Bayt (as) are the Mazhar (locus of manifestation) of the Aql al-Kull (Universal Intellect) on Earth and each Shia individual is linked to the Noor (Light) of their Imam.

Moula Abi Abdillah Al Imam Jafar al-Sadiq (as) says: [9]

"When Allah created Teenah (nature) of Mumin, He mixed in it Turbah."

When Imam (as) discussed this point in his Majlis, Mumineen were left surprised and asked:

"Turbah in Teenah?"

The Imam (as) replied:

"Yes! Its evidence is Mumineen's hearts which are inclined towards Moula al-Husayn (as), like a magnet."

To understand this point, the following famous Arabi phrase is sufficient: [10]

"Kullu Sha'in Yarjeo'ila Aslyhi"

Everything returns towards its origin.

On the day of Qayamah, this Khak'e Shifa helps us in our Shaf'at and becomes the source of Najaat. Ahadith and traditions of Ahl al-Bayt (as) highlight the Shifa and Hifazah (protection) properties of the Khak'e Shifa of the Mashhad of Al Imam al-Husayn (as). Allah has granted three unique merits to Moula Abi Abdillah Al Imam al-Husayn (as), which underlines his elevated position.

"Bab al-Abw'ab" of Al Imam al-Muiz (as), Sayyiduna Jafar bin Mansur al-Yemen (ra), 2nd Al Da'i al-Mutlaq, Sayyiduna Ibrahim al-Hamidi (ra), and 19th Al Da'i al-Mutlaq, Sayyiduna Idris Imaduddin (ra) have discussed a Hadith in their celebrated books of esoteric sciences and history: [11]

"Burika Le Waladay al-Husayn Fee Salasaa":

i). Al-Shif'ao Fee Turbatih'i

ii). Wal 'ijabatu Tahta Qubbatih'i

iii). Wal Aimmatu Min Zurriyyatih'i."

"For my son Husayn, three things are divinely granted:

i). Dua under the Qubbah (dome) of Husayn is Mustaj'ab (answered by Allah).

ii). Turbah of his Shrine has Shifa (healing property).

iii). The chain of the Imamah shall continue in his progeny" (till Qayamah)

Turbah is the best medicine for every sickness, offering security from every fear and against every evil. The sickness could be physical, concerning the body, or it could be spiritual, dealing with the soul. Physical sickness is nevertheless easier to heal, but the spiritual diseases need

stronger efforts; however, Khak'e Shifa can heal everything. The learned writer of Kaamil al-Ziyarat, Jafar bin Muhammad Ibn Quluwayh articulates: [12]

"Khak'e Shifa also provides security from fear - not just worldly, but the fear of grave as well. However, there is one important criterion to avail these healing powers of the dust and that is complete faith, cognition and trust in it."

There are thousands of diseases in this world and for almost every disease; there is a medicinal cure and remedy. Each sickness has a particular medicine and the same prescription can be harmful for another. Moreover, the drug takes time to work, but Khak'e Shifa of Al Imam al-Husayn (as) shrine and surrounding has miraculous powers which cures any sickness. In this regard, Moula Al Imam Jafar al-Sadiq (as) says: [13]

"Allah has made the Turbah of my great grandfather al Imam al-Husayn (as) a cure for each disease, and safety from each fear."

3). The Manner of Taking Turbah or the Khak'e Shifa:

Without permission of his master, a slave cannot acquire anything; likewise, for attaining Shifa from Khak'e Shifa, the permission from its master is required. Al Imam Jafar al-Sadiq (as) directed to recite the following Dua as seeking permission at the time of holding Khak'e Shifa: [14]

"Bismil'lahhir Rahman'ir Raheem, Allahhumma 'inni as Aaluka Bi'haqqi Hadihit Teenati Wa-be Haqqil Malak al-Ladee Akhad'aha Wa-bihaqqin Nabiyyil Ladee Tanazzahaa Wa-bi Haqqil Wasiyyil Ladee Halla Feeha Salle Ala Muhammadin Wa Ahli Baytehi Waj'al Lee Feeha Shifa'an Min Kulle Da'in Wa Amnan Min Kulle Khawfin."

"In the name of Allah, the beneficent, the merciful. O Allah I beseech You in the name of this dust, in the name of the angel who has gathered it, in the name of the prophet who made it free from anything impure and in the name of (his) vicegerent who stayed here. Send blessings on Muhammad and on his family, and let this dust cure and heal all my ailments and keep me safe from all fears."

Abi Abdillah Al Imam Jafar al-Sadiq (as) instructed to recite the following Dua:[15]

i). Bismil'lahe Wa-billahhe Allahhumma Rabba Hadihit Turbatil Mubarakatiz Zahirati Wa Rabbin Nooril Ladee Unzila Feehi Wa Rabb al-Jasadal Ladee Sakana Feehi Wa Rabbal Malaekatil Muwakkileena Behi Ja'algo Shifa'an Min Da'in

In the name of Allah, for Allah, O Allah, the Lord of this sacred, helpful dust, the Lord of the Noor which is in it, the Lord of the body which is resting in it, the Lord of the guardian Malaek, let it cure my disease (mention the name of the disease, then kiss the Khak'e Shifa and consume it with some water and continue). O Allah, let this pure dust be a source of abundant means of Rizq, useful 'ilm and Shifa for all (my) pains and ailments, Aameen.

Note: Do mention the name of the disease, then kiss the Khak'e Shifa and take it equal to the seed of a grain with some water and recite this Dua.

ii). *“Allahhummaj’alhu Rizqan Waasian wa ‘ilman Naafian Wa Shifa’an Min Kulli Daa’in Wa Suqmin, wa Amanan Min Kulle Khawfin, A’ameen”*

O Allah let this pure Earth be a source of abundant means of livelihood, useful knowledge and a remedy for all (my) pains and ailments and safety from all kinds of fears.

The Imam (as) instructed that if one fears a tyrant, then Khak’e Shifa should be kept in his hand and the above mentioned Dua should be recited.

iii). Furthermore, when you have chosen the Khak’e Shifa to use as medicine, recite: [16]

i). Surah al-Fatiha

ii). Surah al-Ikhlās

iii). Surah al-Falaq

iv). Surah al-Naas

v). Ayat al-Kursi

vi). Surah al-Kafirun

vii). Surah al-Qadr

viii). Surah Yaseen

And then recite the following Dua: [17]

O Allah, in the name of Muhammad, Your servant, Your dearest friend, Your Rasul, Your Nabi, Your Hujjah; in the name of Amir al-Mumineen Ali ibn Abi Talib, Your servant, the brother of Your Rasul; in the name of Fatimah, the daughter of Your Rasul and wife of Your Wali; in the name of Imam Hasan and Imam Husayn; in the name of the Aimmat Tahireen; in the name of the Malaek Muqarrabeen; in the name of Hamalat’il Arsh; in the name of all Malaek and Anbiya, make this dust cure my disease and also of those who beseech You for removal of ailments, pains, diseases; and keep me (and all the beseechers) protected from all fears. O Allah! For the sake of Muhammad and his Ahl al-Bayt, let this dust give me useful ilm, abundant means of Rizq, let it cure my pains and diseases, let it keep me safe from distress and misfortunes, injuries and all kinds of pains. Verily, You have power over all things. O Allah, blessed Earth and the Malaek who descended on it and the Wasi who is resting under it, send Salawaat upon Muhammad and on the children of Mohammad, and let it help me.

Furthermore, the Imam (as) instructed: [18]

“Khak’e Shifa should not be taken more than a seed of grain.”

4. A Few Miracles of Khak’e Shifa:

The following Hadith draws our attention to perform Tafakkur on it: [19]

“Wa Fee Turbateh’il Shifa”

And in the dust of his grave lies the cure.

This ‘ilahi wonder has been gifted to Moula Al-Husayn ibn Ali (as) for Mumineen’s benefit. The sentence of the Imami Dua of Turbah of Moula Abi Abdillahil Al-Husayn (as) says: [20]

“Waj’al Lee Feeha Shifa’an Min Kulle Da’in”

And in it give Shifa for me from all ailments

This states that even the most extreme level of pain and disease that no physician can heal can be treated by Khak'e Shifa. One of my learned friends in Iran once shared his experience: [21]

A lady was suffering from cancer. After necessary examinations, doctors suggested immediate surgery otherwise the cancerous tumor would spread in the body. Chances of death were high during the surgery, hence, the family of the patient was naturally tensed. They consulted a Muttaqi A'alim, Ayatullah Bahjat, and he guided them to treat the patient with Khak'e Shifa. The family followed the instruction with firm Aqidah and took Wasilah of Husayn ibn Ali (as) for Shifa. After an interval, the patient visited the hospital for her routine checkup. The consultant was surprised to see the laboratory reports and questioned:

Madam! What did you do?

Where did you go for treatment?

Surprised, the patient asked the reason behind this line of questioning. The doctor replied:

Unbelievably, your disease has reduced and there is no need of immediate surgery now. The remaining tumor is treatable with medications.

Kamaluddin Dameri has written in "Hayat al-Haiwan al-Kubra": [22]

"When a snake reaches the age of 1000, it loses its eyesight. Allah then guides it in finding the special grass Razyanj through which it can regain its eyesight. The blind snake travels to find that special grass by travelling long route. After travelling far, it finally reaches its destination and rubs its eyes against that grass for cure, and by the order of Allah its eyesight is restored".

This is also quoted by al-Zamakhshari [23] and others. If Allah has granted remedial power in the grass that cures the blindness of the snake, just imagine what the Khak'e Shifa can do for which Rasulullah (S) offered Dua and Allah answered by bestowing remedial value in it!

Moreover, Jawad Muhaddasi has mentioned in his book, "Fawaid al-Radaviyyah": [24]

"Sayyid Naimatullah al-Jazairi [25] had endured many sufferings while attaining Talim; a candle wasn't even available to him due to poverty so he studied under the moonlight. Due to this and various other struggles, his eyesight weakened. Therefore he used Turbah of Mashhad al Imam al-Husayn (as) as Kuhul (Surma or eye liner). By the mercy of Allah, his vision was sharpened again".

Shaikh Bahai [26] is a famous name among the Ulama of Iran; in his last days he lost his vision. On the day of Arbaiyyin (20th Safar), his students brought him at the venue of the Majlis in Mashhad. He instructed them to arrange his seat at the place where people removed their shoes. He then collected the dust of the shoes of "Azadaran'e Husayn" (mourners on Husayn) and asked his students to bring eyeliner. He then applied that dust with complete faith. The world observed the miracle of Moula al-Husayn ibn Ali (as) as the vision of the Shaikh returned. If the dust of the shoes of Azadaran'e Husayn (as) can cure the vision of Shaikh Bahai, then the merits of Khak'e Shifa are beyond the human imagination to discuss and understand.

Those who do not believe in Husayn ibn Ali (as) should answer that if for Ismail (as), the son of Ibrahim (as), the well of Zamzam can provide miraculous water and quench the thirst of millions every year till Qiyamah, then why not for the son of Muhammed (S) - for whom this Universe was created - can Khak'e Shifa cure untreatable diseases and provide safety from all kinds of fears - in Duniya and Akhirah?

5). Imami Sharbat of Turbah for Shifa:

Muhammad Ibn Muslim [27] who was one of the leading Ash'ab of Al Imam Muhammad al-Baqir (as), and Al Imam Jafar al-Sadiq (as) narrates: [28]

"I visited Madinah at a time when my legs pained so much that I even found it difficult to stand. When Al Imam Muhammad al-Baqir (as) was informed of my illness, he sent his slave to me with a Sharbat (drink) which was covered with handkerchief. The slave asked me to drink what he had brought and told me that he was instructed by the Imam (as) to return only when I had finished drinking it. The Sharbat was cold; it tasted pleasant and had the scent of Mushk. When I drank the Sharbat, the slave told me:

'Your Moula has instructed that after finishing the Sharbat you should visit him.'

I was amazed that as soon as I finished the Sharbat, my pain disappeared and I, who could not even get up, began walking with great ease. I appeared in the presence of the Imam (as) and asked for permission to enter. The Imam (as) asked me about my health. I came near him crying and kissed his hands and forehead."

Al Imam Muhammad al-Baqir (as) enquired regarding the Sharbat he had sent. I replied:

"I bear witness that you Ahl al-Bayt (as) are surely a mercy and that you are the successors of the Wasi. When your slave brought that Sharbat to me, I was unable to even stand up. When I drank it, I found it to be cold and delicious and sweet-scented as no other drink. Praise is for Allah who has sent you as mercy for your followers."

The Imam (as) replied:

"Muhammad! Khak'e Shifa of the grave of Al Imam al-Husayn (as) was mixed in the Sharbat which you consumed. This is the best remedy of Shifa and nothing can compare to this. We give our family this Mubarak Khak'e Shifa and take Barakah."

The Imam (as) then instructed:

Keep Khak'e Shifa with respect in a secure way because Jinn and others, who are in need, smell it and derive benefit from it. Khak'e Shifa is just like Hajar al-Aswad that used to glow like a white ruby and any sick person who touched it was cured."

I asked: [29]

"How should we store it and pick it up?"

The Imam (as) guided:

"You should not keep Khak'e Shifa as other things kept ordinarily, but wrap it with respect otherwise you will not get its Barakah."

Muhammad ibn Muslim said:

"The Imam gave me Sharbat in which Khak'e Shifa was mixed. After that I never suffered from the disease again."

During conversation the Imam also taught him as follows:

"It is that beneficial thing which I use as medicine. Beware! Do not consider anything its equal. We give it to our children and women and perceive its unlimited benefits."

Muhammad ibn Muslim said:

"May I be sacrificed on you, we shall also pick it up and seek Shifa from it."

From this tradition we can learn about the intensity of love the Imams (as) had for us and their concern. And then only can we be like Muhammad b. Muslim. The effect of the Khak'e Shifa is definitely there, provided we have Im'an on it and in the one offering it to us, like Muhammad b. Muslim had staunch faith in his Moula, Al Imam Muhammad al-Baqir (as).

6). Barakah of Khak'e Shifa: The Cardinal recites the Kalimah:

During the time of the famous emperor Sultan Muhammad Mirza, better known as Shah Abbas Safawi II (1632 - 1666) [30], a well-known cardinal came to Isfahan (Iran) to collect evidence from the Muslim scholars about the Nubuawah of Rasulullah (S). Christian mission was very active in Muslim countries from the beginning and their agenda is not hidden. Like other prominent cities, Isfahan was also their target.

The Cardinal was highly talented and had command over various sciences, including the occult. Through hidden sciences, he knew about the whereabouts of people and their conditions, and discovered their secrets. One day, he requested the Iranian Emperor to gather all the scholars of his empire so that he could display his command of the occult sciences. As per his request, scholars were invited in the court. Muhaddis Muhsen Fayd Kashani, [d.1680] [31] one of the paramount scholars of the Shia ithna Ashar world, the compiler of several renowned works like Tafsir al-Safi and Kitab al-Wafi was also present. He addressed the cardinal as if he was an ordinary being: [32]

"Indeed, your people are unwise. They have sent a learner like you for such a great task. Demonstration of spiritual power requires a multi-faceted personality and a wide range of skills and talents."

This statement angered the Cardinal who responded in kind:

"Mulla! Speak with respect. I swear by Jesus and his mother, if you were aware of my hidden power and mastery over the scriptures, you would never dare insult me like this. No woman has ever birthed a child like me. I am the essence of talented scholars; try me if you wish - for it is at the time of examination that one's true worth is underlined."

Muhaddis Kashani put his hand inside his pocket and took out something in his fist. He then questioned:

What is in my fist?

The Cardinal was struck by this challenge and reflected on the question for long. He tried hard to guess the answer until the colour of his face changed in utter frustration. Then Muhaddis Kashani remarked:

"You have failed to answer my question. Your ignorance is now evident and the reality has unfolded."

The Cardinal exclaimed in the open court:

"I swear by Jesus and his mother, I know what is in your clenched fist; I am only trying to guess as to how it came in your possession!"

Muhaddis Kashani asked:

"What is in my fist?"

The Cardinal replied:

"You hold the dust of Jannah. I am just surprised as to how you possess it."

Muhaddis Kashshani tried to test him again and asked:

"Is it possible that your calculation might be wrong and you are mistaken?"

The cardinal replied:

"No, I am certain. I am only confused as to how you have it."

Muhaddis Kashani responded:

"I have with me the Dust of Karbala. Our beloved Nabi (S) informed us that Karbala is a part of Jannah. If your calculation is correct, then you should accept the truthfulness of our Rasul (S) and testify to His Nubuawah."

This had a profound effect on the Cardinal who instantly recited the Kalimah and became a Muslim.

Undoubtedly, Rasulullah(S) says: [33]

"Inna l-Ḥusayna miṣbāḥu l-hudā wa safīnatu n-najāt."

"Indeed, Ḥusain is the lamp of guidance and the ark of salvation."

(In Ismaili Ṭayyibi thought, the Imam is the bearer of Noor (light). He illuminates the path of Najaat just as the sun illuminates the world. The "Misbah" (lamp) symbolizes the Hikmah Batiniyyah (hidden wisdom) contained within the Imam, which cannot be extinguished even if the Imam is physically Shaheed. Al Imam al-Ḥusayn's sacrifice at Karbala al-Muqaddasah thus becomes a manifestation of this Noor, showing the world the line of Haq (truth) against the batil (falsehood). In esoteric Ismaili Ṭayyibi texts, the Safinah (Ark) is a symbol of the Imam that carries the Mumineen across the sea of spiritual Zulmah (darkness). Just as Ark of Nuḥ (as) preserved the Mumineen from the flood, the ark of Ḥusain preserves the souls of those who cling to him through Wilayah (devotion and allegiance to the Imam of the time. For Ismaili Ṭayyibis, the remembrance of Ḥusayn (as) is not only Al Nawḥ Wal Aweel, but a Tawili act of anchoring oneself to the living Imam, who continues the salvific role. The Turbah of Karbala is seen not only as blessed soil but as a symbol of transmutation - dust turned into Iksir (divine elixir), carrying the Barakah of the Imam's sacrifice. In Ismaili Ṭayyibi Tawil, the Turab (earth) can represent the Asas (Amir al-Mumineen), while the "Noor" shining from it represents the Imam. Thus, the Turbah itself becomes a Miṣbah (vessel of guidance) and a token of Safinah al-Najaat, because it embodies both the Shahadah of Ḥusayn and the continuity of Imami authority.

This is the esoteric meaning of the Hadith:

"Innal-Ḥusayn Miṣbāḥ al-Hudā wa Safīnatun-Najāt"

Ḥusayn, through his sacrifice, revealed the eternal light of Imamah and provided the ark of salvation - symbolized in his remembrance, his Turbah, and in the continuity of the living Imam to whom the Mumineen must hold fast. No doubt, in the darkness of ignorance when evil forces are active, Husayn ibn Ali (as) is the light of guidance. His action and deeds are enough for us to take guidance from it. Husayn Ibn Ali (as) is like the Ark of Nuḥ (as) for all those who responded

to his Daw'ah - his clarion call - "Hal Min Nasirin Yansurna"? And the reply of a Mumin "Labbayyka Ya Husayn" is clearance before getting the boarding pass of the "Safinat un-Najaat" - Ark of Salvation. Therefore, everything attached to Husayn ibn Ali (as) is blessed with divine power, by the divine will.

7). Disrespecting the Khak'e Shifa is inviting destruction:

A person came in the presence of Moula Abi Abdillah Al Imam Jafar al-Sadiq (as) and said: [34] I have consumed the Khak'e Shifa several times but never got any benefit from it.

The Imam (as) immediately got up from his seat in anger:

"Due to your own ignorance you do not derive benefit from Khak'e Shifa and blame it falsely. You pick it without fulfilling its prerequisite:

i). When you pick it, even from Al Haram al-Mutahar - the Jinns and invisible creatures smell it and take its Barakah.

ii). You put Khak'e Shifa in a place where useless items are stored while you put Attar in a beautiful and an expensive bottle. How will you then get its Barakah?"

Shaikh al-Tusi has mentioned in the "Aamali": [35]

"A Christian physician, Yuhanna, came to me and said: 'By the pledge of your Rasul (S), tell me who is buried in Karbala for whose Ziyarah throngs of visitors arrive? Is he one of the Ash'ab?' I replied:

"No! He is the grandson of our Rasul (S), Abi Abdillah al-Husayn (as). Now, tell me why you ask?"

He responded:

"I have heard a very strange account about him. One night, Shapur, the courtier of Abbasid emperor Harun (L) came to me and took me to Musa Ibn Essa, a close relative of the emperor. I found him unconscious, as his internal organs were not working properly. (L) Harun Abbasi [36] summoned Shapur and asked what the matter with his master was. He replied that he was all right a few hours ago and was chatting with his colleagues. One of them was from Bani Hashim who said that he was seriously ill and all the doctors had failed in curing his sickness. He sought the cure from the Turbah of Moula al-Husayn (as) and was cured. Musa asked him if he had any Khak'e Shifa left. The Hashmi man replied that he did and sent someone to get the Turbah for Musa. As soon as Hashmi presented it to Musa, he threw it in his washroom. Immediately after, Musa started shouting fire as if he was burning. Shapur requested the physician Yuhanna to remain there for the night to manage the critical condition of his master. The Christian physician stayed the whole night but Musa was consigned to the Jahannam at dawn. The narrator says that Yuhanna, the Christian physician and cleric visited the Mashhad of Al Imam al-Husayn (as) many times after this event."

Abbasid Emperor Harun (La'anatullah) put strict restrictions to prevent Zaireen from the Ziyarah of the grave of Moula al-Husayn (as). Under the instruction of the Abbasid monarch, Harun Maloon, the Mashhad was demolished and the "Berry Tree," which indicated the sign of the grave of Al Imam al-Husayn (as), was cut down. Even then people kept visiting the grave of Al Imam al-Husayn (as), guided by the traces of the Berry Tree which covered the grave. Harun Maloon could not tolerate this, and ordered the tree to be totally cut off from the roots with the intention to wipe out the sign of the grave of Moula al-Husayn ibn Ali (as), and to stop the

practice of Ziyarah. Rasulullah(S) recited La'anah upon the cutter of the Berry Tree in very clear words thrice:

"La'ana Allāhu Qāṭi'a as-Sidrah" []*

Allah has cursed the one who cuts down the Sidrah (sidr tree).

Shaikh al-Tusi recorded in his "Aamali" quoting his teachers that Muhammad Azdi said: [37]

"I was busy in Salaat in the Masjid al-Nabawi, Madinah. Next to me two men were sitting, one of whom appeared to be a traveler. He said: the Khak (dust) of the grave of Moula al-Husayn (as) has Shifa (cure) for all diseases. I was sick for a long time and no medicines were effective, therefore, I had lost hope of recovery. An old lady of Kufa came to me when I was in extreme pain. She asked me if my condition was worsening and I replied in the affirmative. She then asked me if I was willing to allow her to treat me to which I willingly agreed. She offered water in a pot and told me to drink it which gave me immediate relief. After a few months, the lady visited me again. Her name was Salama. I implored her to tell me how she had cured me. She replied that I was cured by a bead of Sabhat (rosary) that she held in her hand at that time. I asked what was so special about that rosary. She responded that it was made from the dust of the grave of Moula al-Husayn (as). I screamed:

"Rafidah (Rejecter)! Did you cure me with the dust of the grave of Husayn?" [38]

The lady got up in anger and left. My illness returned, and my condition was so serious that I was convinced of an early death".

The offensive term of Rafidah or Rafdi is used contemporarily in a derogatory manner by Sunni Radicals who refer to all Shia Muslims as Kafir because they do not recognize the first three caliphs as successors of Rasulullah (S), and accept the Nass of Ghadir al-Khum for Moula Ali al-Murtada (as) which made him the sole successor. In their ongoing campaign to unseat the government of Iraq and the government of Syria, the Islamic State of Iraq and Levant, as well as the Syrian opposition rebels frequently use the term "Rafidah" to refer to Shia Muslims and Sunni Muslim devotees of Ahl al-Bayt (as). One of the four founders of Sunni Shafa'e Madhab, Muhammad bin Idris al-Shafa'e, was also targeted by Nawasib and Khawarij, who labeled him Rafidi. He encountered those through one of his poems:

*Idhā fī majlisin nadhkuru 'Aliyyan
wa-sibṭayhi wa-Fāṭimata al-zakiyyah*

*When, in a gathering, we mention Ali,
his two grandsons, and Faṭimah the pure,*

*Yuqālu: tajāwazū yā qawmu hādhā,
fa-hādhā min ḥadīthi al-rāfiḍiyyah*

*it is said: "Move on from this, people;
this is the talk of the Rafidah."*

*Bari'tu ilā al-Muḥaymini min unāsin
yarawna al-rafḍa ḥubba al-Fāṭimiyyah*

*"I disassociate myself from those before the protector(people);
who believe that love of the children of Fatimah is Rafḍh.*

These verses are transmitted in early classical sources on al-Shafa'e, most notably al-Bayhaqi's Manaqib al-Shafa'e, which records it through al-Rabi, and it is also reproduced by later biographical works such as Yaqut al-Hamawi's Mujam al-Udaba. Al-Bayhaqi gives the wording below and says al-Shafa'e recited it when some accused him of Rafḍ out of envy and malice.

*Yā rākiban qif bi'l-Muḥaṣṣabi min Minā,
wa-htif bi-qā'idi khīfihā wa'l-nāhiḍi.*

*O rider, halt at al-Muḥaṣṣab in Mina,
and call out to those seated in its Khayf and those who rise to depart.*

*Saḥaran idhā fāḍa al-ḥajju ilā Minā,
fayḍan ka-multatimi'l-Furāti'l-fā'iḍi.*

*At dawn, when the pilgrims surge toward Mina,
in a flood like the crashing overflow of the swelling Euphrates*

*In kāna rafḍan ḥubbu āli Muḥammadin,
fal-yashhadi al-thaqalāni annī rāfiḍi.*

*If love for the family of Muḥammad is called Rafḍ,
then let mankind and jinn bear witness that I am a Rafiḍi.*

Following famous verses also transmitted from the Diw'an al-Shafa'e:

*Yā āla bayti Rasūli'Llāhi ḥubbukum,
farḍun mina'Llāhi fī'l-Qur'āni anzalahu;*

*O Household of the Rasul of Allah, love for you
is an obligation Allah has revealed in the Qur'an.*

*yakfikum min 'aẓīmi'l-fakhri annakum,
man lam yuṣalli 'alaykum lā ṣalāta lahu.*

*Sufficient for your immense honour is this:
whoever does not invoke Salawaat upon you has no Salaat.*

Azdi's faith should have been enhanced by this enriching event. Instead, he insulted the sacred Khak'e Shifa and lost the benefits that he had previously gained from it. He suffered from the disease again. Khak'e Shifa is a Rahmah (mercy) for the Mumineen (believers) and Khasara (perdition) for the Zalimeen (unjust). As Qur'an says: [\[39\]](#)

“Wa Nunazzilu Minal Qur’an’e Ma Huwa Shifaun wa Rahmatu Lil-Mumineena wa-la Yazeeduz Zalimeena ‘illa Khasaran”

And We send down the Qur'an that which is healing and a mercy for the believers, but it does not increase the wrongdoers except in loss.

Shaikh Sa’di has composed a beautiful couplet in Bustan, that a raindrop becoming a pearl in the oyster through humility. Another poet, Khaqani says: if the same water enter in the mouth of snake, that become poison: [40]

*Yek qatreh-ye bārān ze abrī chakīd,
khajal shod cho pahnā-ye daryā badīd.*

*A drop of rain fell from a cloud;
it was abashed when it beheld the vastness of the sea.*

*Ke jāyī ke daryāst man kīstam?
Gar ū hast, ḥaqqā ke man nīstam.*

*It said: “Where the sea exists, what am I?
If that truly is, then I am not.”*

*Cho khod rā be chashm-e ḥaqārat badīd,
ṣadaf dar kenārash be jān parvarīd.*

*When it saw itself with the eye of lowliness,
the oyster took it to its side and lovingly nurtured it.*

*Sepahraš be jāyī rasānīd kār,
ke shod nāmvar lu’lu’-ye shāhvār.*

*Then fate brought its affair to such a station
that it became a famed and regal pearl.*

Afzal al-Din Badil ibn ‘Ali al-Khaqani, the Persian poet, says in his Diw’an, in Qaṣidah no. 167 on Ganjoor:

*Qatreh ke wadī‘at-e ṣadaf shod,
lu’lu’ gardad be baḥr-e ‘Ommān;
bāz ar be dahān-e afī oftad,
zahrī gardad halāk-e ḥayvān.*

*A drop, when placed in an oyster,
becomes a pearl in the Sea of Oman;
but if it falls into a viper's mouth,
it becomes a deadly poison.*

8). Land of Karbala al-Muqaddasah and the Anbiya (as):

The land of Karbala has been a place of Ziyarah (visitation) for the past Anbiya (as). Adam (as), Nuh (as), Ibrahim (as), Ismail (as), Yusha bin Nun (as), Sulaiyman (as) and Essa (as) and others have all passed through this land of Karbala at some point in time. It was not the circumstances but Mashiyah 'ilahiyyah (divine policy) which compelled them to pass through this land, with each of them being physically hurt on that land. Each of them repented upon their errors and took Wasilah of Moula Al Husayn and did Istaghfar. Allah informed them of the Masaib (trials and tribulations) and the ultimate Shahadah of Moula Al Husayn (as). Hearing this, each one of them wept bitterly and sent La'anah (curse) upon Husayn's Zalim murderers. Each Hujjah of Allah - from Adam (as) to Ali (as) - showed their Nawh and Aweel on the Khak'e Karbala, in the commemoration of the forthcoming savior of the humanity - Husayn ibn Ali (as). Rasulullah (S) visited Karbala on "Laylat al-Asra" while Ali (as) visited Karbala while returning from the battle of Siffeen. At the land of Karbala, Ali (as) come down from his horse, took in the fragrance of Khak'e Shifa and held: [41]

*Wa āhā li't-turbah
alas, what sorrow this dust carries.*

Ali (as) then asked Abdullah Ibn Abbas (ra):

"Ibn Abbas are you aware of this land?"

Ibn Abbas replied that he wasn't.

Amir al-Mumineen Ali (as) said:

"Had you known about it, you would have wept like me."

Then he informed:

"Over here (in Karbala) they (Husayn and his associates) shall dismount.

Here they shall pitch their tents.

Here their blood shall be spilled.

A group of youths from the progeny of the Anbiya (as) shall be massacred. Jibrael (as) has shown Rasulullah (S) the Turbah of this place."

Madun al-Daw'ah, Sayyidi Abd al-Qadir Hakimuddin (1665-1730 AD) composed a Bayt full of Ma'arif: [42]

Allāhumma Nawwir Turbatan Fihā Thawā;

Jismun Sharīfun Kāmil at-Tazyīnī.

O Allah, illumine the grave in which Rest

A noble body, perfect in its absolute beauty and adornment.

The Turbah (soil) of Karbala al-Muqaddasah is blessed, because it holds his body. His Jism Sharif (noble body) was Kamil at-Tazyin - perfect in form, complete in divine dignity, and

adorned with the honor of being the grandson of Rasulullah (s). The Imam of Ahl al-Bayt (as) is an embodiment of 'ilahi Noor and not only his Jisam (body) but Turbah is part of the Noor. Allah has created Ins'an in "Ahsan" he achieves the Ta'ed 'ilahi and is elevated in Daraj'at with the Ma'arifah of the true Imam. Only the Imam al Mustaqar - son of Rasulullah (S) from the lineage of Moula al-Husayn ibn Ali (as), who is the Hujjah of Allah - has the sole power to illuminate those spirits who come in their contact through Misaq (Bayh) of his Wilayah. Those who don't have Wila of Ahl al Bayt (as) have confirmed Bala in the A'akhirah.

9. Where can we find Turbah - Khak'e Shifa today?

One of the Mumineen once had the blessing of attending Arba'in in Karbala during the time of the Iraq-America war. He says that not long after the fall of Saddam government, when American forces had occupied Iraq, the days of Arba'in arrived. He and some friends decided to go to Karbala. Before leaving, he met his mother. She strongly requested:

"Bring Turbah (Khak'e Shifa) for me."

Soil associated with Al Imam al-Husayn (as), believed to carry Barakah and Shifa. He replied:

"Mother, where will we find the real Khak'e Shifa now? For 1400 years, so many people have taken it. Now Zaireen must just be calling ordinary soil of Karbala Khak'e Shifa'."

His mother replied:

"Whatever it is, even that soil has a Nisbah (connection) with my Moula al-Husayn (as). You must bring it."

They flew from Pakistan and landed at Basra airport. From there, they hired a van to Karbala al-Muqaddasah. Halfway through the journey, the road was blocked by American forces. Traffic had been stuck for nearly two hours. One of them suggested:

"Why don't we walk to Karbala al-Muqaddasah?"

Some agreed. Others thought it was dangerous due to war conditions. Finally, five of them including this Mumin decided to walk. The rest stayed with the luggage to arrange accommodation. He explains that at that time:

Arba'in was not as large or organized as today

There were very few Mawakib (help camps). Conditions in Iraq were difficult. Most Zaireen used to go to Al Qahirah al-Muizziyyah to the Shrine of Ras al-Husayn (as) and Sayyidah Zaynab (as), and also Sham. Sometimes they saw a small Mawakib, sometimes a few other Zaireen. There were American patrols, checkpoints, and passport checks. As evening fell, the area became silent and deserted. Because of war, people stayed indoors. They hoped to reach a settlement before dark.

Suddenly, they saw a small settlement. At a corner, they noticed a woman, about 50 years old, wearing an Iraqi Abaya. She seemed anxious, as if waiting for someone. As they approached, she signaled them to follow her-without them even asking anything. After walking a little, she turned and asked:

"Za'ir Aba Abdillah?"

Are you visitors of Al Imam al-Husayn?

They nodded. Her face lit up with joy. She quickly led them to a house and welcomed them inside.

Without asking questions, they entered. A young boy showed them the bathroom for freshening up and Wudu (ablution). They offered *Ṣalat al-Maghrib*. Soon, food was served-five trays, one for each person. Despite their poverty, the family served generously. Later, an elderly man-likely the head of the house-entered with help. He seemed very ill. Through conversation, as one of the group members knew some Arabi, they learned: The family had almost no income. They earned less than 100 Pakistani rupees per day. There were six family members, yet, they would save money daily just to serve the Zaireen of Al Imam al-Husayn (as) during Ashurah and Arba'in. They would even sell household items if needed. At night, beds were prepared. As they were about to sleep, they saw the woman come near their shoes. She cleaned their shoes. Collected the dust from them into a small packet. One of them asked:

"What will you do with this dust?"

She replied:

"I will keep it near my and my husband's pillow. This is the dust of the feet of the Zair of Al Imam al-Husayn (as). This is Mutabarrak (blessed) soil. I believe it has Shifa (healing) power. Through this, my husband will be cured."

When this was translated to the others, the Mumin says: Suddenly, he remembered his conversation with his mother -when she insisted on bringing *Khak'e Shifa*, and he had argued that it might just be ordinary soil. Now he understood: Even "ordinary" soil connected to Al Imam al-Husayn (as) carries a spiritual value beyond logic. True Barakah is not always about physical proof, Nisbah to the Ahl al-Bayt (as) gives meaning and value. Love and belief transform even dust into something precious

10. Turbah: Theological, Historical, and Spiritual Dimensions in Shi'i Islam:

The Turbah of Karbala, known as *Khak'e Shifa*, occupies a profound and unparalleled place in Shia theology, devotional practice, and sacred history. It is not merely a fragment of blessed soil, but a tangible sign of divine mercy, justice, and intercession. Rooted in the sacrifice of Imam Husayn ibn Ali (peace be upon him), its sanctity transcends the physical realm, reflecting the metaphysical realities of Wilayah, Imamah, and the cosmic command of "Kun" (Be). Throughout centuries, narrations from the Ahl al-Bayt (as) have preserved its virtues: as a cure for every ailment, a source of safety from fear, a testimony of divine favor, and a reminder of ultimate truth and justice. From prophetic encounters with Karbala long before Aashurah, to miraculous healings recorded in both classical texts and living memory, *Khak'e Shifa* serves as a bridge between the seen and unseen, between human frailty and divine power. Yet, its benefits are not automatic; they are unlocked through Im'an, reverence - Adab, and spiritual understanding - Ma'rifah. The etiquette taught by the Imams highlights that *Khak'e Shifa* must be approached with humility, proper supplications, and recognition of its sacred origin. Conversely, negligence, disrespect, or denial of its sanctity may turn its potential for mercy into a cause of spiritual loss, reflecting the principle of Qur'an that divine gifts are blessings for the believers and trials for the unjust. Ultimately, the Turbah of Karbala is a living reminder of the eternal relevance of Imam Husayn's sacrifice. It embodies the convergence of history, theology, eschatology, and spiritual healing - a unique gift of Allah to the Ummah through His chosen Hujjah. It calls the hearts of the faithful back to their origin, magnetically drawing them toward the love of Husayn ibn Ali (as) and, through him, to the recognition of Allah's ultimate justice and mercy. As such, *Khak'e*

Shifa is not only a medicine of the body and soul but also a signpost to salvation, anchoring the believer's hope in both Dunya and Akhirah in the light of the Ahl al-Bayt (as).

Turbah should be placed on the face of the Mayyat (dead body) when it is buried as it is Mustahab. However, it should only be used for anointing the forehead and palms. The knees and toes must be anointed only with camphor because applying Turbah to the knees and toes would be an act of disrespect. While presenting gifts to their dearest, Mumineen should include Turbah as a precious Tabarruk for them. Gifts strengthen relations and it is the tradition of the Shi'i Fatimi Ismaili Daw'ah that in religious functions Khak'e Shifa is presented first followed by Sharbat to the dignitary preside Majlis and afterwards other gifts. Devotees especially put Khak'e Shifa in a beautiful small silver box and include it in their children's marriage gifts, with the intention of Barakah. Ulama Ahl al-Bayt (as), in the light of Fiqh (jurisprudence), declared that consuming normal dust is prohibited; however, they unanimously hold that using the Khak'e Shifa is permitted. Khak'e Shifa the size of three grains dissolved in water and offered to the newly born child for three days regularly prevents him/her from illness and the evil eye. Moreover, it should also be fed to the critically ill; another use of it is to sprinkle water mixed with Turbah on the face of the deceased for Shaf'ah. There are more points to discuss on this topic, but the Ma'arif of Khak'e Shifa is not possible to interpret. Only those who can bestow 'ilm al-Ruhani are aware of its value. It is our Dua:

Rabb al-Husayn! Grant Shifa in the Turbah of the grave of Husayn (as) for all our spiritual and physical diseases and grant us Hifazat (protection) from every fear, in Duniya and A'akhirah.

11. Concluding Dua in Verse: An 'Iltija by This Ḥaqir: [43]

*Yā Nasīm aṣ-Ṣabāḥ'i idhā Mararta bi-Karbalā'
Fānshuril-ṭṭra waḍ-Diyā', Fī Rubū'i Karbalā'.*

*1. O breeze of the morning, when you pass through Karbala,
spread fragrance and light across the fields of Karbala.*

*Arḍu Huznīn, walākin Hiya Rawḍatu Bahā'
Fīḥās-Salāmu Yaskunu, war-Rajā'u bi-Karbalā'.*

*2. A land of sorrow, yet a garden of radiant glow,
where peace resides, and hope blossoms in Karbala.*

*Balligh as-Salāma 'Annī Lil-Imāmi'sh-Shuhadā'
Wa-Udhkuril-Qalba Sādiqan, Yaḥnu 'Alā Karbalā'.*

*3. Convey my Salaam to the Imam of Shuhada,
and remind him my heart beats with love for Karbala.*

*Yā ibn Fāṭimata, Adriknī Bi Nūril-Walā'
Fa-Anā 'Abdun Yajūdu bil-Hawā Fī Karbalā'.*

4. O son of Faṭimah, release me with your light of Walayah,
for I am a servant whose soul longs in Karbala.

*Dam‘atī Bāqiyatun, Lā Tanqaṭī‘ Fīl-Khafā’
Tashhadul-‘Aynu Annal-Hubba Sirrun bi-Karbalā’.*

5. My tears remain, never ceasing in secret,
my eyes bear witness that love is hidden in Karbala.

*Kullu Du‘ā’ī ‘ilā Allāhi Yaṣ‘adu Fīs Samā’
An yakūnal-Khalāṣu, war-Riḍā Fī Karbalā’.*

6. All my Dua rise to Allah through the heavens,
seeking salvation and His pleasure in Karbala.

*Āmīn, Yā Rabba Zahra’a wa-Sayyidatin-Nisā’
Bismi Ḥusaynin Aj‘alnī Aḥyā bi-Karbalā’.*

7. Aamin, O Lord of al-Zahra, Leader of women,
by the name of Ḥusayn, let me live within Karbala.

A Humble Request of Dua to Dear Mumineen,

When you read this Bayan and tears appear in your eyes, take the Wasilah of Moula al-Husayn ibn Ali (as) and make Dua for whatever you wish. In those moments of Ikhlas, I humbly request: do not forget this Haqir Khadim in your Dua. Ask Allah, the Most Merciful, that the Naymah of Aza and Buka for Husayn ibn Ali (as) be continued forever in my generation - for this is the foundation of every Sa’adah, Barakah, Ḥasanah, and ultimately, Najat. Aameen.

Bibliography and Notes:

- 1). Qa'im or Qaim al-Qiyamah: For further study: <http://iis.ac.uk/research/academic-articles/days-creation-thought-nasir-khusraw>
- 2). It has been argued that the Shi'i Fatimi Ismaili cosmology integrates a manifestational cosmology within an adapted Neoplatonic framework to create an alternative mixture. The starting point of such a creation is the doctrine of Ibda (the Absolutely Innovative Creation), derived from the Qur'an 2:117. In its verbal form, it is taken to mean 'eternal existention' to explain the notion in the Qur'an of Allah's timeless command "Kun" Be! Ibda, therefore, suggests not a specific act of creation but the dialogical mode through which a relationship between Allah and His creation can be affirmed. It articulates the process of beginning and sets the stage for developing a philosophy of the manifestation of transcendence in creation. (Encyclopedia of Philosophy)
- 3). Qaim al-Qiyamah: See Ref. 1
- 4). Dua al-Kumail: For further study:
- 5). "Qirt'as Yemeniyyah" = Yemeni Letters: These informative letters have been addressed by the Shi'i Fatimi Ismaili Tayyibi Du'at of Yemen to the scholars of different regions, in different eras. These carry several topics of interest for the children of the Ismaili Tayyibi Daw'ah, especially the followers of Hind and Sindh (India and Pakistan). This particular Qirt'as was written under the instruction of the 19th Al Da'i al-Fatimi, Sayyiduna Idris Imaduddin (Shib'am, Yemen), who was an exponent of the Haqaiq.
- 6). Ibid
- 7). "Al Sahifah al-Yemeniyah": In the Khazanah of Al Dawat al-Hadiyah, different manuscripts of the Sahifah Yemeniyyah are preserved. These were prepared by scholars of high repute in which Adiy'ah and Aam'al, Adhk'ar and Tawid'at of the Aimmah and the Du'at are preserved. These are an authentic source of Uloom Khafiyyah (secret sciences).
- 8). "Allahu Noor us-Samawat'i wal Ard." Ayah.
- 9). Tradition transmitted by Al Imam Jafar al-Sadiq (as).
- 10). "Kullu Sha'in Yarjeo'ila Aslyhee" - This Arabi phrase carries a deep meaning.
- 11). "Bab al-Abw'ab", Sayyiduna Jafar bin Mansur al-Yemen in his "Sarair wa Asrar", 2nd Al Da'i al-Mutlaq, Sayyiduna Ibrahim al-Hamidi in his "ibarat al-Bisharah" and 19th Al Da'i al-Mutlaq, Sayyiduna Idris Imaduddin in his "Uyun" and "Zahr al-Maani" discussed this Hadith. It is also recorded in "Mustadrak al-Wasail" by Mirza Husayn Noori, vol. 10, p. 335, tradition 15
- 12). "Kaamil al-Ziyarah", Jafar bin Muhammad Ibn Quluwayh, p. 274
- 13). Tradition of al Imam Jafar al -Sadiq (as) Amaali, Shaikh al-Tusi, vol. 1, p. 326
- 14). It is the generosity of the son of Rasulullah(S), Abi Abdillah Al Imam Jafar al-Sadiq, that he taught the manner of seeking Izn (permission) at the time of holding Khak'e Shifa.
- 15). Dua instructed by Abi Abdillah Al Imam Jafar al-Sadiq (as) when consuming Khak'e Shifa
- 16). Aam'al
- 17). Dua
- 18). Imami instruction: Khak'e Shifa should not be taken more than a seed of grain.

- 19). Hadith: "Wa Fee Turbateh'i al-Shifa" - And in dust of his grave is cure
- 20). "Waj'al Lee Feeha Shifa'an Min Kulle Da'in" - And in it give Shifa for me from all ailments
- 21). Ayatullah Bahjat: <https://www.al-islam.org/uswat-al-aarifeen-look-life-ayatullah-bahjat>
- 22). Kamaluddin Dameri, "Hayat al-Haiwan al-Kubra".
- 23). Al-Zamakhshari: <https://en.wikipedia.org/wiki/Al-Zamakhshari>
- 24). Jawad Muhaddasi, "Fawaid al-Radaviyyah":
- 25). "Sayyid Naimatullah al-Jazairi"
- 26). Shaikh Bahai: https://en.wikipedia.org/wiki/Bah_al-din_al-amili
- 27). Muhammad Ibn Muslim: He was one of the leading Ash'ab of Abi Abdillah Al Imam Jafar al-Sadiq (as) who transmitted from Al Imam al-Baqir (as) 30,000 traditions and from Al Imam Jafar al-Sadiq, 16000 traditions.
- 28). Al Imam Jafar al-Sadiq (as) Kamil al-Ziyarat, p. 275-77, tradition 7
- 29). Mustanad ush-Shia/Layali al-Akhbar
- 30). Emperor Sultan Mohammad Mirza, better known as Shah Abbas Safawi ii (1632 - 1666).
https://en.wikipedia.org/wiki/Abbas_II_of_Persia
- 31). Muhaddis Muhsen Fayd Kashani, [d.1680], the compiler of several renowned works like Tafsir al-Safi and Kitab al-Wafi,
- 32). "Asrar'e Shahadat", vol. 1, p. 523-24, new ed.
- 33). Hadith - "Indeed Husayn is the Beacon of Guidance and the Ark of Salvation".
- 34). Abi Abdillah Al Imam Jafar al-Sadiq (as)
- 35). Shaikh al-Tusi, "Aamali"
- 36). "Bih'ar al-Anw'ar", vol 10; Al Manaqib, vol.4, p. 64. Rasulullah(S) clearly recited Laanah thrice upon the Cutter of the Tree of the Berry.
- *) Al-Tabari, Tarikh al-Umam wa al-Muluk, vol. 9, events of 236 AH, mentions Abbasid attempts to erase signs of grave of Husayn (as) at Karbala al-Muqaddasah; Ibn Shahr Ashub, Manaqib Aal Abi Talib - notes how the grave had signs like the Sidr tree; Al-Mufid, al-Irshad - documents that the grave was marked and known, and that Abbasid rulers tried to obliterate it; Ibn al-Athir, al-Kamil Fi al-Tarikh also mention Abbasid destruction around the grave.
- 37). Shaikh al-Tusi, "Aamali"
- 38). Rafidah, Rafdi - Rejecter!; Poetry of Shafa'e, p. 93, Dar al-Kitab al-Arabi, Beirut, 1414 A.H.
- 39). Ayah 82: Surah al-Isra 17
- 40). Shaikh Sa'di Shirazi:

- 41). "Wa Ah'haa Le-Turbah"! - What a dust it is. "Mujam al-Kabir", Tabarani, vol. 3 p. 115, tradition 2, 819 from "Asrare Shuhada", vol. 1 p. 270 New Edition, Maqtal Abi Mikhnaf
- 42). Bayt - Arabic verse, "Kit'ab al-Tazkir'at: Qasas al-Khamsah al-Ath'ar (as)", Diw'an , Madun al-Dawah, Sayyidi Abd al-Qadir Hakimuddin (d. 1730 AD at Burhanpur, India).
- 43). This is my Dua and submission with Khuzu (humility) in the presence of the only daughter of Rasulullah (S), Sayyidah Fatimah (as) and his beloved son, Moula al-Husayn ibn Ali (as). A'ameen

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