

Turbah - Khake Shifa: The Sacred Gift of Husain (as) for Mumineen.

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This article is dedicated to the loving memory of my learned friend, Al-Shaikh Moiz M. Qurbanhusain Galiakuti, Ustad Al Jameatus Saifiya, Karachi. He expired in a road accident while travelling from Karbala to Jordan and was buried in Khake Karbala al-Mualla, which he loved so much. May Allah shower His choicest blessings upon his soul, A'ameen

The divine status of Abi Abdillah al Imam al Husain (as) is beyond imagination due to our limitations of understanding. The Imam of Ahl al Bait (as) is an embodiment of Al Mawjud al-Awwal (the First Existent). Likewise, the things attached with the Imam also have sacred nature. Turbah (Khake Shifa) is the gift of Moula al Husain (as) to his Shias so they take it for Shifa from all diseases and use it for Hifazat from the Afaat (tribulations) and fears of the Duniya and the A'akhirah. It is Wajib upon the Mumineen to learn the Ad'ab(manners) to use this Sacred Gift. Following study has provided information through careful research for the benefits of the Mumineen, which opens fresh vista of Ma'arif (sacred wisdom).

1). Introduction of the Turbah - Khake Shifa:

*Salaam upon the Moula whose sweet-smelling holy blood made the Turbah(dust) around his Shrine blessed and popular as Khake Shifa(dust of cure). For centuries people are in search of an answer of the query, what Khake Shifa is? Is it a part of the most sacred land of the earth or it is not the part of this world? What is the secret which makes it special as compared to the dust of Makkah, Madinah and Najaf? World would not get the answer prior to the Qa'im Ala Zikrehis Salaam [1] because with the combination of **Kaaf** of Karbala and **Noon** of Najaf made "**Kun**"[2] Be! - Timeless command of Allah, which contain Asrar 'ilahiyyah(divine realities). These precious sacred gems of the esoteric ocean of 'ilm will be discovered only by the Imam – who is Bab(Door) of Madinatul 'ilm(City of Knowledge). The Imam uz Zaman has the authority to distribute 'Maidah'(spiritual food) and open the shell of the esoteric ocean which carry "Al Lulu wal Marj'an" - pearl and coral – otherwise the Qaim al Qiyamah[3] – the final Hujjat of Allah shall disclose the coral and real pearl from the shell, which is one of his Shan'at(virtues). Al-Shifa is one of the Asma ul-Husna (beautiful names of Allah), and He has gifted Shifa in the dust surrounding the grave of Moula al Husain (as). For apparent and hidden diseases, Khake Shifa is cure – as Amir al Mumineen Ali(as) says in Dua al Kumail: [4]*

"Ya Man Ismuhu Dawa'un wa Zikrahu Shif'aun"

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

The name of Husain (as) is medicine for all ailments and his Zikar – Tasbeeh is remedy. Khake Shifa carries the Barakah of 'ismil Azam - "Al-Shifa", not only by name but by action. How

generous Moula al Husain is? He has made possible Shifa from all kind of diseases and protection from multiple fears for all his devotees, by Khake Shifa whenever they wish. It is a historical fact that prior to Rasulullah(as), all Anbiyaa, Awsiya, Aimmah did struggle to get the Turbah of Karbala for Shifa - each Hujjatullah awaited for the divine permission to visit Karbala and afterwards they took the Turbah for Barakah. While difficult to understand the Khake Shifa, how one can understand the Shaan of the Moula, dust of whose resting place got such exalted honour. The learned writer of the "Qirt'as Yemeniyyah"(Yemeni Letter) of 872 (AH), provides us a valueable Bay'an on the Turbah which opens vista of Ma'arifah(mystical knowledge): [5]

*"Alfa Alfa Sal'amun wa Tahiyyatun;
Be-walayee Minni wa Hadiyyatun"*

Millions of Salaam and greetings upon the Khake Shifa;
With my pure love I am sending gift

*"Le-tur'abin A'sarun Minal Ekseeri;
Wa Aamalu Minat-taqdeeri"*

The dust is more effective then the Ekseer(elixir);
And its action is more forceful then the Taqdir(fortune)

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

Karbala - the Qatalgah (martyrdom ground) of Moula al Husain ibn Ali, achieved sacredness among other places. For Shia Muslims, Al Khamsat ul Athaar (Mohammad, Ali, Fatimah, Hasan and Husain) are the only source of Hidayah (guidance) and without their Shafa'at (intercession), Najaat(salvation) is impossible, in all cases. The Shias follow them in every matter and loves them more than their own lives. As per the Shia Aqidah, Turbah or Khake Shifa (the dust of the Shrine of al Imam al Husain) contains miraculous remedial value for each disease, physical or spiritual, because of its relation with Moula al Husain ibn Ali (as). The writer of the "Qirt'as Yemeniyyah" of 872 (AH) says: [6]

*"Turabuhu Zahabun, La-bal Hiya Ekseerun;
La-bal Hiya Noorun, La-bal Hiya Sirri'Kun"*

Whose dust (Turbah) is gold, no but it is an Ekseer;
No it is Noor (divine light), no but it is secret of "Kun".

*"Yazharu Minha Nooril Imamate Tarratan;
Wa Yatajilla Feeha Rabbul An'ame Marratan"*

From Turbah, sometimes the Noor of Imamah illuminates;
And from it frequently Allah shows His glory.

The Shia Islam doctrine of spiritual and political leadership of the Ummah is only for Ali and his descendents from his son Al Imam al Husain ibn Ali (as). "Al Sahifah al Yemeniyyah" provides us a very useful spiritual Amal: [7]

"Whenever you have a special request then you don't forward it to the concerned as it is, but you should touch that document with Khake Shifa, as it is guarantee of fulfillment of wish."

Not only the blood of Husain (as) but 'ilahi Jalal (divine loftiness) is in Turbah. The Turbah or Khake Shifa apparently is simple dust but Haqaiq (divine realities) are hidden in it. The birth of a Mumin constitutes of Juz(part) of Noori-'ilahi and Teenati-Elliyyeen (the clay which is reserved by Allah for the birth of Shia of Amir al Mumineen(as)).

Qur'an says: [8]

"Allahu Noorus Samawate wal Ard" – Allah is Noor of heavens and earths

Rasulullah(S) and Ali (as) were created from the Noor of Allah and their Shia from its remnants. Imam Jafar us Sadiq 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:

"Teenah in Turbah?"

The Imam replied:

"Yes! Its evidence is Mumineen's hearts which inclines towards Moula al Husain (as), akin to a magnet."

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

Kullu Sha'in Yarjeo'ila Aslyhee - (Everything returns towards its origin).

On the day of Qiyamah, this Khake Shifa helps us in our Shaf'at and becomes the source of Najaat. Ahadith and traditions of Ahl al Bait (as) highlight the Shifa and Hifazat (safe) properties of Khake Shifa of the Mashhad of Al Imam al Husain (as). Allah has granted three unique merits to Abi Abdillah al Imam al Husain (as), which underlines his elevated position.

"Bab ul Abwab", Sayedna Jafar bin Mansur al Yaman, 2nd Al Dai al Mutlaq, Sayedna Ibrahim al Hamedi and 19th Al Dai al Mutlaq, Sayedna Idris Imaduddin discussed a Hadith in their books of esoteric sciences and history: [11]

"Bureka Le-Waladayal Husain Fee Salasaa":

i). Al-Shifaa Fee Turbatehi

ii). Wal-'ijabatu Tahta Qubbatehi

iii). Wal Aimmatu Min Zurriyyatehi"

This translates to:

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

i). Dua under the Qubba (dome) of Husain is Mustajab (answered by Allah).

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

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

Turbah – Khake Shifa is the best medicine for every sickness, offering security from every fear and a guard against every evil. The sickness could be physical, dealing with the body, or it could be spiritual, dealing with the soul. Physical sickness is nevertheless easier to heal but the spiritual diseases need strong efforts; however, Khake Shifa can heal all diseases very easily. The learned writer of Kaamil al Ziyarat, Jafar bin Muhammad Ibn Quluwayh says:[12]

"Khake Shifa also provides security from fear - not just worldly fear but fear of grave. However, there is one important criterion to avail of 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 heal, but Khake Shifa of Imam Husain's (as) Shrine has miraculous power which cure any sickness. In this regard, Moula al Imam Jafar us Sadiq (as) says: [13]

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

3). The Manner of Taking Khake Shifa:

Without the permission of his master, a slave cannot get anything; likewise, for Shifa and cure from Khake Shifa permission from its master is required. Imam Jafar us Sadiq(as) directed that one should recite following Dua as seeking permission at the time of holding Khake Shifa: [14]

Bismil'lahhir Rahmanir Raheem Allahhumma Inni As Aluka Bi'haqqi Haadihit Teenati Wa-be Haqqil Malak al Ladee Akhad'aha Wa-bihaqqin Nabiyyil Ladee Tanazzahaa Wq-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, 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 us Sadiq(as) instructed to recite when consuming Khake Shifa :[15]

Bismil'lahe Wa-billahhe Allahhumma Rabba Hadihit Turbatil Mubarakatiz Zahirati Wa Rabbin Nooril Ladee Unzila Feehi Wa Rabbal Jasadal Ladee Sakana Feehi Wa Rabbal Malaekatil Muwakkileena Behi Ja'alho 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 Malaekat, let it cure my disease (mention the name of the disease, then kiss the Khake Shifa and eat 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.

(Do mention the name of the disease, then kisses the Khake Shifa and takes it equal to seed of a grain with some water and recite following)

Allahhummaj'alhu Rizqan Waasian wa 'ilman Naafian Wa Shifa'an Min Kulli Daa'in Wa Suqmin, wa Amanan Min Kulle Khawfin, Aameen

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 instructed that if you fear any tyrant, then keep Khake Shifa with you and recite the above mentioned Dua. When you have picked Khake Shifa to use as a cure, recite: [16]

- i). Surah al Fatihah
- ii). Surah Yaseen
- iii). Surah al Qadar
- iv). Surah al Kafirun
- v). Surah al ikhlaas
- vi). Surah al Falaq
- vii). Surah al Naas
- viii). Ayah al Kursi

And then recite the following Dua: [17]

O Allah, in the name of Muhammad, Your servant, Your dearest friend. Your Rasul, Your Nabi, Your Hujjat; 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 Husain; in the name of the Aimmat Tahereen; in the name of

the Malaekat Muqarrabeen; in the name of Hamalat al Arsh; in the name of all Malaekat 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 Bait, 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 Mohammad and on the children of Mohammad, and let it help me.

Furthermore, Imam instructed: [18]

Khake Shifa should not be taken more than a seed of grain.

4. A Few Miracles of Khake Shifa:

Following sentence of the Hadith draw our attention to do Tafakkur in it: [19]

"Wa Fee Turbatehi al Shifa" – And in dust of his grave is cure

This 'ilahi wonder has been gifted to Moula al Husain ibn Ali (as) for the benefits of the Mumineen. The sentence of the Imami Dua of Turbah of Moula Abi Abdillahil al Husain (as) says:[20]

Waj'al Lee Feeha Shifa'an Min Kulle Da'in - And in it give Shifa for me from all ailments

This sentence explained that even severest level of pain and disease that no therapist can heal, can be treated by Khake Shifa. One of my learned friends shares his experience which he noted: [21]

"A lady was suffering with cancer. After necessary examinations, Doctors suggested immediate surgery. Otherwise, cancerous tumor would spread in the body, and chances of death were also high during the surgery. Therefore, family of the patient was in tension. They consulted a Muttaqi Aalim Ayatullah Bahjat and he guided them to treat the patient with Khake Shifa. The family followed the instruction with firm Aqidah and took Wasilah of Husain ibn Ali (as) for Shifa. After an interval, patient visited hospital for her check up, the Consultant was surprised to saw the reports and questioned:

Madam what did you do?

Where did you go for treatment?

The patient asked the reason of the questions. Doctor replied:

Madam, unbelievably your disease has reduced and there is no need of surgery now and 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 crossing a long route. After travelling far way it finally reaches its destination and rubs its eyes against that grass for cure and by the order of Allah its eyesight is back".

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

Jawad Muhaddasi has mentioned in his book [24], "Fawaid al Razaviyyah":

"Sayed Naimatullah al Jazairi [25] had endured many sufferings while attaining Talim, even a candle was not 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 Husain (as) as Kuhul (Surma) and applied in his eyes. By the mercy of Allah his vision sharpened again".

Shaikh Bahai [26] is a famous name amongst the Ulama of Iran; in his last phase of life he lost his vision. On the day of Arbeyeen (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 feet of Azadarane Husain (mourners on Husain) and asked his students to bring eyeliner. He then applied that dust with perfect faith. The world observed the miracle of Moula al Husain ibn Ali (as) as the vision of the Shaikh returned. If the dust of the shoes of Azadarane Husain (as) can cure the vision of Shaikh Bahai then the merits of Khake Shifa are beyond the human imagination to discuss and understand. .

Those who do not believe in Husain ibn Ali (as) should give an answer that if for Ismail (as), the son of Ibrahim (as) well of Zamzam provide miraculous water and quench the thirst of millions every year till the Qiyamah then why not for the son of Mohammed(S) – for whom this Universe was created - Khake Shifa cure incurable diseases and provide safety from all kind of fear – in Duniya and Akhirah ?

5). Imami Sharbat of Khake Shifa:

Muhammad Ibn Muslim [27] who was one of the leading Ash'ab of Imam Muhammad al Baqir (as), and 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 up. When 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 Imam (as) to return only when I had finished drinking it. The Sharbat was cold; it tasted good and had the scent of Musk. 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 (a.s.) and asked for permission to enter. Imam (as) asked me about my health. I came near him crying and kissed his hands and forehead."

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

"I bear witness that you Ahl al Bait (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 even to 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. Imam (as) replied:

'O Muhammad! Khake Shifa of the grave of Al Imam al Husain (as) was mixed in the Sharbat, which you had taken. This is the best remedy of Shifa and nothing can be compared to this. We give our family this Mubarak Khake Shifa and take Barakah'.

Imam (as) then instructed:

Keep Khake Shifa with respect in a secure way, because Jinn and others, who are in need, smell it and derive benefit from it. Khake Shifa is just like Hajar al Aswad that used to glow like a white ruby and any diseased person who touched it used to be cured. I asked:[29]

"How should we store it and pick it up? Imam (as) guided:

'You should not keep Khake Shifa as things kept in an ordinary way, but wrap it with respect otherwise you will not get its Barakah.' "The Imam gave me Sharbat in which Khake Shifa was mixed. After that I never suffered from the disease again. From this tradition we can learn the level of love of the Imams (as) for us and their concern. And then only we can be like Muhammad b. Muslim. The effect of the Khake Shifa is definitely there, provided we have 'iman on it and in the one offering it to us, like Muhammad b. Muslim had the staunch faith on his Moulā, al Imam Muhammad al Baqir (as)".

6). Barakah of Khake Shifa - The Cardinal recited the Kalimah:

During the time of famous emperor Sultan Mohammad Mirza, better known as Shah Abbas Safawi II(1632 – 1666) [30], a great Cardinal came to Isfahan (Iran) to collect evidence from the Muslim scholars about the Nubuwwah of Rasulullah(S). The Cardinal was very talented and had complete command over various sciences, including the secret sciences. Through secret sciences he could know 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 various branches of sciences. As per his request, scholars were invited in the court. Muhaddis Muhsen Fayz Kashani, [d.1680] [31] one of the paramount scholars of the Shia ithna Ashari world, the compiler of several renowned works like Tafsir al Safi and Kitab al Wafi, told the Cardinal:[32]

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

This angered the Cardinal and he shouted:

"O Muslim scholar! Speak with respect. I swear by Jesus and his mother, if you were aware of my spiritual power and Knowledge of the scriptures you would never dare insult me in such manner. Indeed women have not given birth to one 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. Then he 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.

Muhaddis Kashani remarked:

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

The Cardinal exclaimed, "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 Kaashshani tried to test him again.

"It is possible that your calculation is wrong and you are mistaken."

The Cardinal stood his ground and replied: "No I am certain of it (dust of Jannah). I am only confused about how you have got it."

Muhaddis Kashani responded:

"O Cardinal ! 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 His Nubuawah.'

The Cardinal immediately recited the Kalimah and became a Muslim.

Indeed, Rasulallah(S) says: [33]

"Innal Husain Misbah al Huda wa Safinatan Najaat - Indeed Husain is the Beacon of Guidance and the Ark of Salvation

Therefore everything attached to Husain ibn Ali is blessed with divine power, by the divine Will.

7). Disrespect of Khake Shifa invites Destruction:

A person came in the presence of Abi Abdillah al Imam Jafar us Sadiq(as) and said: [34]

He had taken several times Khake Shifa but he did not get any benefit from it

Imam immediately removed his seat and replied in anger:

Due to your own ignorance you do not get benefit from Khake Shifa and blame it falsely. You pick it without fulfill its prerequisite:

1). When you pick it(even from al Haram al Mutahar – then Jinns and invisible creation smelled it and take its Barakat.

2). You put Khake Shifa in a place where useless items are stored while you put Attar in a beautiful and an expensive bottle.

Then how you will get Barakat?

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

"A Christian Physician, Yuhanna, came to him and said:

"By the Qasam of your Rasul(S), tell me who is buried in Karbala for whose Ziyarah crowds of visitors arrive? Is he one of the Ash'ab ?"

I replied: "No! He was the grandson of our Rasul (S), Abi Abdillah al Husain (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. Harun Abbasi [36] summoned Shapur and asked what the matter with his master was. He said that he was all right a few hours ago and was chatting with his colleagues. One of them was from Bani Hashim, who was saying 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 Husain (as) and was cured. Musa asked him if he had Khake Shifa left. He replied in affirmative and sent someone to get it for Musa. As soon as Hashmi presented it to Maloon Musa he threw it in his bathroom. Immediately the Maloon Musa started shouting Fire! Fire! As if he was burning in fire. Shapur requested Yuhanna to remain there for the night to observe the critical condition of his master. He stayed for the night and Musa left for Jahannam at dawn. The narrator says that Yuhanna, the Christian cleric. visited the Mashhad of Al Imam al Husain (as) many times after that.

Shaikh al Tusi recorded in his Aamali quoting his teachers that Muhammad Azdi said:[37]
"I was busy in Salaat in the Masjid al Nabavi, Madinah. Next to me two men were sitting, one of whom looked like a traveler. He said:

'The Khake Shifa of the grave of Moula al Husain (as) has Shifa (perfect 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. I replied in the affirmative. She then asked me if I was willing to allow her for treatment 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 –Tasbeeh) she was holding in her hand at that time. I asked what was so special about that Tasbeeh. She replied that it was made from the dust of the grave of Moula al Husain (as). I shouted:

"O Rafizah – Rejecter!:[38] The enemy of Ahl al Bait questioned:

"Did you cure me with the dust of the grave of Husain"?

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

(The term Rafizah or Rafzi is used contemporarily in a derogatory manner by Sunni-Radicals especially, who refer to all branches of Shia Muslims as Kafir because Shia Muslims do not recognize first three caliphs as successors of Rasulullah(S), and hold the Nass of Ghadeer al Khum for Moula Ali al Murtaza(as) which awarded to him to be the sole successor).

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

"Wa Nunazzilu Mina al Qur'ani Ma Huwa Shifaun wa Rahmatun Lil-mumineena wa-la Yazeedu al Zalimeena 'illa Khasaran"

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

Shaikh al Saadi has composed a beautiful couplet in which spirit of the above Ayah is visible:
[40]

Rain water is the Mercy of Allah.

There is no doubt in its benefits and purity.

But a drop that falls into the mouth of an oyster becomes a pearl,

And a drop that falls in the mouth of the snake becomes fatal poison.

8). Land of Karbala 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 b. Nun (as), Sulaiyman (as) and Essa (as) and others have all passed through this land of Karbala at some point of time. In fact, history is a witness to it that not the circumstances but Mashiyat 'ilahiyah (divine policy) compelled them to pass through this land and each of them got themselves hurt on that land. Each of them repents upon their errors and took Wasilah of Moula al Husain and did Istaghfar. Allah informed them the Masaib (trials and tribulations) and the ultimate Shahadat of Moula al Husain (as). On this information, each one of them wept bitterly and sent Lanah (curse) upon Husain's Zalim murderers. Each Hujjat of Allah – from Adam (as) to Ali (as) – showed their Nuhu and Aweel on the Khake Karbala, in the commemoration of the forthcoming Savior of the Humanity - Husain ibn Ali (as). Rasulallah(S) visited Karbala on Lailat ul Asra while Ali visited Karbala in returned journey from the battle of Siffeen. At the land of Karbala, Ali (as) come down from his horse, smelled the Khake Shifa and said: [41]

***Wa Ah'haa Le-turbah!** - What a dust it is*

Ali then asked Abdullah Ibn Abbas loudly:

“O Ibn Abbas! Are you aware of this land?”

Ibn Abbas replied: I am not.

Ali (as) said:

"If you had been informed about it, even you would have wept like me."

After this, Amir al Mumineen Ali (as) wept intensely, till the tears soaked his beard. Then he informed:

"Over here (in Karbala) they (Husain 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 me the Turbah of this place."

The famous Saint of Burhanpur, India, Mazun al Dawah, Sayyedi Abdulqadir Hakimuddin(1665-1730 AD) composed a Bayt full of Ma'arifah: [42]

“Allahhu Nawwir Turbatan Feeha Thawa;

Jismun Sharifun Kamilut Tazyini”

May Allah enlighten the grave in which;

Rests the Noble Body in its absolute embellishments.

Imam is an embodiment of 'ilahi Noor and not only his Jisam(body) but Turbah(dust of his grave) is part of the Noor; Allah has created 'ins'an in “Ahsan ut Taqweem” which means in best stature as the perfect pattern but 'ins'an needs Kamal(perfection) which is not possible unless he achieves the Ta'ed 'ilahi and be elevated in Daraj'at with the Ma'arifah of the true Imam. Only the Imam al Mustaqar – son of Rasulallah(S) from the lineage of Husain ibn Ali, who is the Hujjatullah - has sole power to illuminate those spirits who come in their touch through Misaq(Bait) of his Wilayah. Those who don't have Wala of Ahl al Bait (as) have Bala in Aakhirah.

9). Valuable Gift for Each Mumin:

While presenting gifts to their dearest, Mumineen should include Turbah as an invaluable Tabarruk for them. Gifts strengthen relations and it is the tradition of the Shia Fatemi Ismaili Dawah that in ceremonial Majlis, Khake Shifa present first then Sharbat is present to the Dai and afterwards other gifts. Devotees especially put Khake Shifa in a beautiful small box and include it in their children's marriage gifts, with the intention of Barakah. Ulama Ahl al Bait, in the light of Fiqah (jurisprudence), declares that consuming normal dust is prohibited; however, they unanimously hold that using the Khake Shifa is permitted. Khake Shifa equal to three grains dissolved in water and offered to the newly born child for three days regularly prevents him/her from illness and 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'at.

There are more points to discuss on this topic, but the Ma'arifah of Khake Shifa is not possible to interpret. Only those who can bestowed al 'ilm al Ladunni (esoteric Knowledge) knows its pre-elementary Knowledge. It is our Dua:

O Rabb ul Husain! Make Turbah of the grave of Husain (as) a cure for all our spiritual and physical diseases and grant us Hifazat (protection) from every fear, in Duniya and A'akhirah. This Faqir of the door of Moula al Husain ibn Ali concludes this discussion with this Arz (submission): [43]

*O dust of Karbala! Mubarak to you your sacredness;
Destruction for those who don't recognize your greatness.
O breeze of morning! When you reach Karbala;
Land of Hifazat and Shifa.
Convey my Salaam to the Moula;
And Arz, it is my wish Wallah.
O son of Fatimah! Help me;
To stay forever in Karbala.
A'ameen Ya Rabbul Fatimah wal Husain*

Selected Bibliography & Notes:

- 1). Qa'im Ala Zikrehis Salaam 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 Shia Fatemi 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: <http://www.durrenajaf.com/upload/5738ee58e3e32.pdf>

5). "Qirt'as Yemeniyyah"(Yemeni Letters) These informative letters have been addressed by the Shia Fatemi Ismaili Tayyebi Duaat of Yemen to the scholars of different regions, in different eras. These carry several topics of interest for the children of the Ismaili Dawah, especially the followers of Hind and Sindh (India and Pakistan). This particular Qirt'as was written under the instruction of the 19th Al Dai al Fatemi, Sayedna Idris Imaduddin (Shib'am, Yemen), who was an exponent of the Haqaiq.

6). Ibid

7). "Al Sahifah al Yemeniyyah": In the Khazanah of Al Dawat al Hadiyah, different manuscripts of the Sahifah Yemeniyyah are preserved. These were prepared by the Scholars of high repute in which Adiyaat and Aamaal, Azkaar and Tawizaat of the Aimmat and the Duaat were written. These are good, authentic sources of Uloom al Khafiyyah (secret science).

8). "**Allahu Noorus Samawate wal Ard**". Allah creates through a timeless Command (Amr) - described as "Be" in the Qur'an. The first thing Allah creates by His Command is Al Aql - Universal Intellect or First Intellect, which is the same as the Noor (light) of Muhammad and the Ahl al Bait(as). The Cosmos is created from the Universal Intellect through various stages of creation such as the Universal Soul, Prime Matter, etc. Rasulullah(S) and the Imams of his Ahl al-Bait are the Mazhar (locus of manifestation) of the Universal Intellect (Aql al-Kull) on earth and each Shi'a is in possession of an individual intellect (Aql) by which they are linked to the Noor (Light) of their Imam.

9). Tradition transmitted by Al Imam Jafar us Sadiq (as).

10). "Kullu Sha'in Yarjeo'ila Aslyhee" – This Arabi phrase carries a deep meaning.

11). "Bab ul Abwaab", Sayedna Jafar bin Mansur al Yaman in his "Sarair wa Asrar", 2nd Al Dai al Mutlaq, Sayedna Ibrahim al Hamedi in his "Ibarat al Bisharat" and 19th Al Dai al Mutlaq, Sayedna Idris Imaduddin in his "Uyun" and "Zahr al Maani" discussed this Hadith. It is also recorded in "Mustadrak al Wasail", by Mirza Husain Noori, vol. 10, p. 335, tradition 15

12). "Kaamil al Ziyarat", Jafar bin Muhammad Ibn Quluwayh, p. 274

13). Tradition of al Imam Jafar us 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 us Sadiq, that he taught the manner of seeking Izn (permission) at the time of holding Khake Shifa.

15). Dua instruction of Abi Abdillah al Imam Jafar us Sadiq(as) when consuming Khake Shifa

16). Aam'al

17). Dua

18). Imami instruction: Khake Shifa should not be taken more than a seed of grain.

19). Hadith - "**Wa Fee Turbatehi 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 Razaviyyah":

25). "Sayed 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 Ashaab of Abi Abdillah al Imam Jafar us Sadiq (as) who transmitted from Al Imam al Baqir (as) 30,000 traditions and from Al Imam Jafar us Sadiq, 16000 Traditions.

- 28). Imam Jafar al Sadiq (as) Kaamil al-Ziarat, p. 275-77, tradition 7
- 29). Mustanadush Shia / Layalial 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 Fayz Kashani, [d.1680], the compiler of several renowned works like Tafsir al Safi and Kitab al Wafi,
- 32). *“Asrare Shahadat”*, vol. 1, p. 523-24, new ed. 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 of the missionary activities. Church always appoints highly talented religious functionaries to run the mission while the Muslim missionaries of today are a bunch of ignorants. The Crusade which started during the golden period of Islam still continues. It is the misfortune of the Muslim world that its political and religious leadership is in the hands of the nasty, who, for their own benefits are destroying Muslim interests.
- 33). Hadith – *“Indeed Husain is the Beacon of Guidance and the Ark of Salvation”*. No doubt, in the darkness of ignorance when evil forces are active, Husain ibn Ali is the light of guidance. His action and deeds are enough for us to take guidance from it. Husain Ibn Ali is like the Ark of Nuh (as) for all those who responded to his Dawah – his clarion call – *“Hal Min Nasirin Yansurna”?* And the reply of a Mumin *“Labbayyka Ya Husain”* is a clearance before getting the boarding pass of the *“Safinatun Najaat”* – Ark of Salvation.
- 34). Abi Abdillah al Imam Jafar us Sadiq(as)
- 35). Shaikh al Tusi, *“Aamali”*
- 36). *“Bih’ar al Anw’ar”*, vol 10. Abbasi Emperor Harun (L) put strict restrictions to prevent Zaireen from the Ziyarah of the grave of Moula al Husai (as). Under the instruction of the Abbasid monarch, Harun Abbasi, the Mashhad was demolished and the *“Berry Tree”*, which indicated the sign of the grave of Al Imam al Husain, was cut down. Even then people kept visiting the grave of Imam al Husain, guided by the traces of the *“Tree of the Berry”*, which covered the grave. Harun Abbasi 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 Husain ibn Ali and to stop the practice of Ziyarah. Rasulullah(S) recited Lanah upon the cutter of the Berry Tree in very clear words: *“La’an Allah Qate’is Sidrah”* - Lanah of Allah upon the Cutter of the tree of Berry”. (Al Manaqib, vol.4, p. 64).
Rasulullah(S) clearly recited Lanat thrice upon the Cutter of the Tree of the Berry as follows.
- 37). Shaikh al Tusi, *“Aamali”*
- 38). Rafizah, Rafzi – Rejecter! In their ongoing campaign to unseat the government of Iraq and the government of Syria, the Islamic State of Iraq and the Levant, as well as the Syrian opposition rebels frequently use the term *“Rafizah”* to refer to Shia Muslims and Sunni Muslims devotees of Ahl al Bait. One of the four founders of Sunni Schools, Mohammad bin Idris al Shafai, was also targeted by Nawasib and Khawarij, who labeled him Rafizi. He encountered those through one of his poems:
*“I disassociate myself from those (people);
who believe that love of the children of Fatimah is Rafdh.
If anyone talks about Ali (as) and Fatimah (as) and their sons;
They (Nawasib) think it a foolishness (to remember Ali and Fatimah).
Salaw’at of Allah upon children of Rasulullah(S);*

And curse of Allah be upon those hating Ahl al Bait.”

(Collection of Shafai Poetry, p. 93, Dar al-Kitab al-Arabi, Beirut, 1414 A.H.)

39). Ayah 82: Surah al Isra 17

40). Shaikh Saadi Shirazi: https://en.wikipedia.org/wiki/Saadi_Shirazi

41). *“Wa Ah’haa Le-turbah”!* - What a dust it is. *“Mujam ul Kabir”*, Tabarani, vol. 3 p. 115, tradition 2, 819 from *“Asrare Shuhada”*, vol. 1 p. 270 New Edition, Maqatal Abi Mikhnaf

42). This Bayt is available in *“Kit’abut Tazkiraat: Qasas ul Khamsatil Athaar(as)”*, Diwaan of famous Wali, Mazun al Dawah, Sayyedi Abdulqadir Hakimuddin (d. 1730 AD at Burhanpur, India). His miracles are known amongst Muslims as well as the non Muslims. He supported welfare projects and charitable activities which benefited the community and his doors of generosity were opened during his lifetime. He was very generous and helped everyone who contacted him. Likewise, after his demise, his Shrine is the place of solace and refuge for all who call Allah for help through his Wasilah. Thousands and thousands of Zaireen flock towards his Shrine throughout the year.

43). This is my Dua and submission with Khuzu (humility) in the presence of the only daughter of Rasulullah(S), Sayedah Fatimah(as) and his beloved son, Moula al Husain ibn Ali(as).

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