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THE CONDOLENCE BETWEEN ARAB AND PERSIAN

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ABSTRACT:

Condolence at both, the Iraqi and Persian environment is an ancient as the ancient history of these two Nations. The Arabic Literature had the priority in Condolences establishment, then it transferred to the Literary Persian Environment (Iran) as a soft environment to receive such phenomenon. The condolence may different in its Art prospects and phenomena between the two adjacent Nations, and the influence on each other is something normal due to Arab and Persian Nations differences in most of the popular components, religion believes and Ethnic origins.

Iran witnesses the dispersion of Condolences between the Iranian different Nationalities that are different even in their Ethnicity, and may be they are correspondent in the Condolences Unity regarding the difference in faith and Geographic location because it is considered as a big country Geographically, Multi-religions, Creed, Ethnicity and the condolence development through one generation to another. So, the researcher is concerned to search the condolences phenomena for both Nations (Arabic and the Persian), and how this phenomenon has transferred round the world.

This paper has divided into many basic sections. The first one includes the condolence as a language and as a terminology (The condolence establishment) and the attitude of Islamic religion toward condolences. The second section highlights on the condolence establishment at the Arabic environment and the influence of Imam Hussain Martyrdom against Condolence. Whereas the third section includes the Condolences establishment at the Persian environment. Finally, the fourth section discusses the influence of Imam Hussain's Martyrdom at condolences establishment in Arabic and Persian literature. This paper ended with a comparative scientific study at the condolences establishment between the Arabic and Persian Nations.

1-The Condolences as a Language

The condolence, condole and condoles and the object is condoled, which means that someone offers his condole for others lost. The plural form of condolence is condolences to offer sympathy for others relatives or friends lost (www.almaany.com).

The condolence is to be patient for losing something or somebody. Some people offers their condolences toward others and requesting them to be patient for their lost.

2-Condolences as a Terminology

It means, the dead's family must be patient and stabilized for their lost, and their slogan is "We belong to Allah and to him we shall return". Condolence is to urge the family of the dead to be patient and pray to the dead and heaven is his destination (Ibn Mandhoor, 1414, p3).

تعزیت: عزاء بیمار نیاز دارد وقتی عذاب و خانواده های مرده و صبر از آنها بوعد اخره ودعاء برای مرده و اهل مصیبت صبر شدند .

Condolence was identified with patience and condolence for losing the dearest member of the family (Al-Dimashqi:1992,p2). The condolence as mentioned above is only words released by human to entertain others for their lost to find satisfaction in their hearts and believe more in Almighty Allah and Allah's decree. The condolence means pray to Almighty Allah to forgive the dead and Mercy on him.

3-The origin of condolence

Condolence is very old n origin as human and raised within his feelings and it has no certain history. Sadness, confusion and pain had created since human existence, because he is a creature full of emotions and senses since birth and it is not limited to a specific class at the community or any human type as the father of Kain and Habil said; Habil kills Kain and my smiling face became sad and shed tears for along". We can notice, that any human may expose to an accident and feels pain, and that will lead him to cry, if that pain caused by sickness or accident or losing one of the relatives or dearest friend and even one of the creatures created by Almighty Allah, For example; if one of the animals lost one of his children you will him walking round the body of his child even the other animal of his kind doing the same thing referring to sadness and consolation.

4-The attitude of Islamic Religion toward Condolence

Almighty Allah says in his Holy Book "Help you one the other in Righteousness and piety" (Surah Al-Maeda, Verse 25) , and the Prophet Muhammed says in His Hadith "Allah helps the slave if he helps his brother". Condolence is a proper favor to those who are really friends. The condolence and crying permitted by the prophet Muhammed when he saw the death of his lovers. Crying is the mercy to the creature, and prophet Muhammed (Blessing on his family) gathered between the creator and the creature rights. Crying is considered better than other things (Saeed:2012,p8). Regarding the mentioned

above, crying is considered better than other things because the one who suffered pain and concerns will shed tears to mitigate his pains, and this is a mercy from the creator. It is important to state that the Islamic religion is a global religion characterized with Universality and Integration. It was the believe, legislation and the life system. All the worldly disciplines had explained by Almighty Allah, and he says in his Holy Qur'an "**And We revealed the Book (the Qur'an) to you as an explanation of everything**" (Al-Nahel/89).

The condolence is considered a debatable object at the present time. At the present day, people allowed and others forbidden condolence. The researcher has searched among the basic resources to distinguish between the right and false. It is considered as a cooperation between humans on Righteousness and piety as clarified by Prophet Muhammed, doing the right thing and sympathy others. It is a tradition like others. Briefly, the researcher has tried hardly to search whether condolence is allowed or forbidden between Muslims and non-Muslims, and the prayer to dead is or not. As a result, condolence in setback has a great reward, and that can be proved through the Prophet Muhammed's words " whoever's console his brother in a setback, Almighty Allah will clothing a green dress in the day of Judgment".

5-The first section

5-1 The Condolence origin at the Arabic Environment and the influence of Imam Husain's Martyrdom

The condolence had emerged since the Pre-Islamic period. The Arabic person knows happiness and sadness since the Arab Peninsula existence, but it has a regular tradition, but the accident of Imam Hussain Martyrdom had influenced the people's emotions, and condolence has taken a sad tradition when the daughter of Prophet Muhammed treated badly, and as a result of that condolence were established at the Arabic environment before transferring into Iraq, and it was accepted by the Iranians because they used to use condolence at the ancient times. They hang on such condolence after adopting Shiism .We have to focus specifically on condolence, that is considered consolation generally and Shiia's scene after murdering Imam Hussain specifically. Some books of historians and Hadith reported and listed that Gabriel told the Prophet Muhammed (Blessings on him and his family) that Imam Hussain will be killed in Karbla, and he grabbed its sand and shed tears badly, and suddenly Imam Ali entered and asked him the reason of his crying, he told him What Gabriel had told him. Imam Ali had a disorder and shed tears, and he told Fatimah what had been told when he returned home, she started crying and felt pain and sadness. These news stayed accompanied with Imam Ali in his wars and travels, and all the years couldn't erase that image from his imagination. When Imam Ali passes Karbla's land heading to Sefeen's war (39 H.-657 H.) he gets disorderd, and feels pain and says; here my son will be murdered and his unsullied family members and followers in Karbla. The murders took all the women as slaves and passed near the Martyrs torn bodies on the ground, and Mrs. Zainab mourned for her loss and when she

the body of her brother (Imam Hussain) she said "O Muhammed, Hussain is murdered in the middle of the desert with torn body, and your daughter have been taken as slaves and suddenly all the women started mourning and shouting (Ibn Al-Atheer:1945,82) . This was the first wailing for the death of Imam Hussain.

When the women's of Islamic prophet Muhammed entered as slaves to Kufa, all the people gathered round them and started crying when they have looked toward the women and the children of Imam Hussain. Imam Zain Al-Abidean Asked them a question: Who killed us? Then the Army took the women and the children of Imam Hussain to Damascus, and when the people there have seen them, they started shouting , shed tears , wailings and sadness covered all their faces (Shihab Aldean:1994,p481).

The condolence appeared at the time of killing Imam Hussain, and that unexpected event had increased for its painful and sadness and many people were affected specially those who have the soul of Humanitarian.

When the Imam Hussain's women entered Bin Ziyad's court , he was sitting between his followers, and the hall filled with guests. Mrs. Zainab (Imam Hussain's sister) was Imam Hussain's ambassador to inspire people what had happened to the son of Prophet Muhammed's daughter, and this crowd of guests changed to a funerals and all started crying and shouting. Regarding her long impressive speech, he could speak any single word, and she made her victory can be seen at the sky horizon. He ordered the women to go inside to the rooms of his house believing that he will silencing all the attendees , but Mrs. Zainab was in a position of heroic conduct and affected all the women and they kept shouting, mourning and shedding tears . All that affected the people of Damascus for this shameful and unfaithful event by Killing Imam Hussain, sons and his followers. Mrs. Zainab made her victory at the house of Yazid because she was raised at one of the Arabs honorable houses (ibid).

The condolence facets prevailed in Damascus and at the palaces of the sons of Umayyad, and Yazid made his order to send the prisoners to Medina Al-Munawwarah. The guider took them to Iraq, and at the middle of the way, Imam Zain Alabedean ordered the guider to deviate the direction of the convoy and heading to Karbala in 61 H., and they found that the sons of Hashim had visited Imam's Hussain Martyrdom place. Shouting and mourning had started , and it is considered one of the greatest of condolence days regarding the memory of Imam Hussain's Martyrdom. At that day, thousands of Muslims people heading to his holy place in Karbla to do the condolence (Saeed:2012,p8).

Mrs. Zainab whenever she passed a city, she started shouting and mourning for the murdering of her brother, and that changed the people's opinion toward Yazid's ruling.

6-Condolence at Umayyad Era

Umayyad era is the extent of the post-Islam period. It is the era that witnessed Imam Hussain's Martyrdom, that is considered of condolence prevail in both lines: the Arabic and the Islamic one. The murdering of Imam Hussain is considered as an influenced reason of separation between Arabs and Muslims till the present day. At the Umayyad era, Arabs and Muslims were condoling the Prophet Muhammed's Family at Medina Al-Munawwarah.

Many of Arabs poets presented their elegiac poetry in free style to remind people of this painful event. The name of Imam Hussain stayed moral among these words. Al-Kmeet Bin Zaid Al-Asadi was one of Umayyad era's poets, who died in 126 H., He presented his poetry to state his feelings toward Imam Hussain by saying:

| | |
|---|---------------------------|
| He was fascinated and aluminiferous by others | Even we can't see it in |
| dreams | |
| He was murdered at Al-Taaf Battle | on the hand of tyrants of |
| nations | |
| Killed by the tyrants, but he stands Excellency | With no food to reach |
| (net,book/Alhosaen) | |

When the month of Ashoraa comes, the people at the Umayyad era prepare themselves to express their sadness specially at the tenth day of "Muharam" that called Ashoraa, which represents to Arabs and Muslims a deep sadness and great distress because of the bloody Trauma. The sadness facets were in peak because the bloody trauma had occurred at the Umayyad era, and Imam Hussain was the son of Prophet Muhammed's daughter.

7-The Condolence at the Abbasid Era

The Abbasid era witnesses kind of freedom, because the Islamic state became the center of Global Knowledge in culture, literature, economy and freedom. So, condolence has taken another path of freedom unlike the Umayyad era which was the main reason of that tragedy. The Hashemite meetings had a great role in calling for the final revenge of the Imam Hussain's killers and take revenge for Al-Alaween, but suddenly the situation was changed and these meetings chased by Abbasid and many of them were arrested and sent to Jail. Ibn Al-Atheer had described many bloody events that had occurred against those who attended the consolation meetings at the time of Abbasid in Baghdad, even they assassinated Imam Hussain's followers, but those who attended these consolation meetings never cared the rulers cruelty, they care only for attending these consolation meetings. Even one of the poets addressed the followers of Imam Hussain and describing the Abbasid era as the worst than Umayyad one, and he said:

"By Allah, you received cruelty from Abbasid more than Umayyad"

(Al-Shirazi net news)

8-A comparison in Condolence between Abbasid and Umayyad Eras

1-The state of Umayyad was against the condolence facets for Imam Hussain, but it couldn't stop them for many reasons such as feeling frighten from the Islamic people that shocked by this bloody tragedy and feeling guilty for killing Imam Hussain one of the Prophet's sons.

2-The Abbasid state was unstable in its decisions whether to confront or not, some of the rulers were sympathy with the event of killing Imam Hussain like Abu Al-Abbas Al-Safah who ruled the Abbasid state, while it was prevented by Al-Mutawakel who was frighten from the Shia lengthening, and adopting the case of Imam Hussain to reach the power.

3-The Umayyad state feels with weakness and disgrace because of the opposition increasing regarding what they did against Imam Hussain, while the Abbasid state considered itself as has no hand in murdering the Imam Hussain, and it feels innocent. But it was afraid from Hashemite to reach the power, while the Umayyad never afraid from Hashemite to reach the power because they killed the son of Prophet's daughter and they don't afraid from anyone.

4-Both states and because of the sensibility from the Prophet Muhammed's family were not satisfied with the condolence to Imam Hussain than others from the same family, and even now a day at the Arabic states we can see that sensibility and sometimes they preventing people to make the visit.

9-The second section

9-1The origin of condolence at the Persian Literary

Environment

The Persian attitude toward condolence in literature is the crying sadness mood. This kind of literature characterized with events and catastrophes that affected the Prophet Muhammed's family by their enemies and litigants. The incident of murdering Imam Hussain for poets is the only way to express their love toward Imams. The condolence to Persians means telling what had happened at the land of Karbla, and this condolence is not for the Persians only but to all the world that shia are existed such as in USA, Britain and other states round the world.

Since the last ancients, Persians were held condolence to the sons of Kings and Greats who died in the battles. The kept on the routine till it became an inherited habit lasted to the present day. The condolence by Persians had started at the 20th century B.C by presenting their condolence to Sihrab who raised by his mother the daughter of Samnjan Al-Touran who lived without seen his father Rustum. Sihrab with his army headed to remove Kikawis from his throne, while Kikawis's army was under the command of Rustum (Siharab's father). The two armies met in a great battles, Sihrab was killed by his father without knowing that he killed his son (Sihrab). At the moment of knowing that he killed his son, he started crying, torn his clothes and pulled out his hair, then he returned to his army with dusty face and pulled out hair,

and his army condoled and expresses their sympathy for losing his son (Al-Narkhashi:1961,p41).

This incident is the beginning of the first condolence for the Persian people, and they commemorate his death (Sihrab) every year and this condolence developed to include all the Persian lands. Magi at the city of Bukhara were highly honored the place that Siwash was buried at and crying in the memory of his murder, all these weeps are known at the lands of Magi. These weeps are called the Magi weeps or the Magi Revenge (Al-Hadeed: 1336 H.,89). Really, they believed that sadness and crying purify them from sins and evilness for things they had committed. All that made them holding the funeral meeting as a memory of their great dead. This phenomena continued for many long centuries, and it was their upward goals.

The Persian took side of Shiism, this event paid the attention of many researchers and scholars and they went deep to know the reasons behind that. The main reason is that Imam Ali in one of his speeches speaking to Arabs and Persian " All of you are the slaves of Almighty Allah, and the wealth belongs to Allah shall be divided equally and no one is above the other, and all the wealth of Allah is the best, and what we have can be divided equally no difference between the Arabs and the Persians and free Muslim" (Al-Yaqoobi:1329 H,p218).

The other reason of Persian became Shiite is Imam Hussain marriage from Yazdeger's daughter (The 3rd Sassanid King), that he brought her as a prison during the Islamic conquests wars in Persian lands. All the researcher argued about her name, Al-Yaqoobi said that her name is Hara Bin Yazdger the 3rd king and Imam Hussain named her Al-Ghazala (Al-Yaqoobi:1329 H,p218). While Al-Tunki said, that her name is Jahn Shah and Al-Hussain named her Salafa (Paris:1960,p130). The German orientalist Edward Granfile Brown said her name is "Be Be Shaher Bano" (Al-Amli:1992,p212). Her son was cared by the Persian, and these reasons warned Persian from Shiism.

The Alawis and their propagandists holding Condolence in the Memory of Imam Hussain's Martyrdom , and spreading it between those who adopted that religion such as Qum, Khorasan and Taberstan regions. Qum was the most region concerned with holding condolence in the memory of Imam Hussains Martyrdom because most of Al-Ashaer's tribe member moved to Kufa after killing their leader Mohammed Bin Saeb Al-Ashaeri. Then, the Alawis started to move to Qum running away from the Abuse, terrorism and torture. The condolence of Imam Hussain was circulated in Qum, and you can hear the women's weep behind the scarf till the tenth day of Muharam (The day of Imam Hussain's Martyrdom), when faces are beating , crying and mourning (Ibn Al-Atheer:1945,p82). The ceremony of condolence at Umayyad time was running secretly fearing from being killed and abused, and it was increased year after another (Al-Amili: 1352 H.,P134).

After the day of Imam Hussain's Martyrdom , the condolence was dispersed in Persian lands regarding the kinship, and they believed that he had the priority to be the Caliphate also his sons after him (Al-Abdeen:1996,p115).

After the marriage of the son of the Prophet's daughter from a Sassanid woman, the Persians became open to Arab till the present time, and they prefer to marry their daughter for Arabs believing that Muhammed be given off from the Arabs and they are men of noble rank between the creatures, and getting married from Arab people will rank them in highly position. The Arabic environment influence on the Persian environment had created many common things in condolence with similar images, Persians imagination went further for excitement by telling the tragic event in a madly manner. The Iranian poet Yagma described his sadness toward Imam Hussain and said that he is generous as his Grandfather (Al-Abdeen:1996,p140).

It is not impossible for this poet to exaggerate in his description for the Prophet's son, and this can be called an excessive love. The Iranian writer Abdul-Hussain Zareen Koob had criticized those who exaggerated in their poetic description, and most of the times poets are seeking for community satisfaction to create a connection with that community (Al-Amili, 1996,p115).

10-The second section

10-1The impact of Imam's Hussain's Martyrdom in Condolence origin between Arabs and Persians

The Arab and Persian literature has established in two different environments in a specific aspects and correspondent in other aspects. One of the correspondent aspect is the case of Imam Hussain's Martyrdom and make it as one of the poetry images that both the Arabs and Persians poets well-versed in their poems regarding its significant position among the minds and the hearts of the people. Since the murdering of Imam Hussain, the poets kept up their poetic production in both Arab and Persian Literature field. Sulaiman Bin Qisha had praised Imam Hussain:

I had passed by the houses of Muhammed, they are not like before
They were generous and now they deprived and their disaster
became greater
The sun declined for missing hussain and the country had trembled
Even the sky cried and prayed for his death
While the poet Awaf Bin Abdullah Al-Ahmar has a long poem lamented on
the Hussain's death:
I have answered your call (Labbeik) when your name is mentioned and
crying at twilight
I hoped to be there and raise my sword for defense
And pushed the harm away using my sharp sword (Dhaif:1963,p106)
At the Iraqian poetry, many poets lamented the event of Imam Hussain such
as Mirza Hasan Saffi Ali Shah, when said:

When Zainab returned to the tent and then to the field, she moved every single perfumed hair in his body, all the heavens are linked to his horse's hair and the sea can be seen in his horse's hooves (Zain Al-Abdean: 2012, p121). When Asda the brother of Khalid Al-Qassri is appointed the ruler of Khurasan in 117 H., he requested Maroo tribe the revenge of murdering Imam Hussain in his poetics lines:

I have to say my word for the one who defended us
 A message from the advisor sending his peaceful message
 Do not be a shame or be afraid before those rising swords
 The black flags must be risen against the evil and aggressor

From this point, we can see the influence of Arabic literature on the Persian literature, which are considered the main factors of Persian poetry progress such as the geographic, social and sectarianism factors. As a result, many common ideas are emerged in both, the Arabic and Persian literature such as condolence toward Imam Hussain.

The Martyrdom of Imam Hussain on the land of Karbla in 61 H. was an important event to the Arabic and Islamic literature in general, and to the Persian literature in particular, because the condolence of Imam Hussain confronted badly in Iran. The persons respected this day greatly. Safi Ali Shah one of the one of the greatest poets in Iran who lamented Imam Hussain. Haj Ali Al-Asfahani is one of the greatest people in Iran, and was known in his Sufism at the period of Nasir Aldean Shah, who was well-acquainted in literature and poetry, we can see that in his lines:

That who his name is the charity at crisis, his name the cure for the wounds
 When we escape from the prohibited, the shameful act removed
 They said his name is a Myth, and praising him will shiver others
 (Dhaif:1993,p120).

The Martyrdom of Imam Hussain in 61 H. (10th of Ashouraa) is a remarkable event. Shiism for the Iranian is considered as a political theoretical principal, which is consisted of variant whims and lean on it more than leaning on the dreams. This event was a criminal issue and broke the hearts of many people. Imam Hussain is well beloved by the Prophet Muhammed and he is the Master of Youth at the heaven. His followers believed that this terrible crime never occurred before, and their love preceded the expectations, and kept in memories of those who loved him (Zain Al-Abdean:1996,p114).

10-A comparison of Condolence Origin in Arabic and Persian Environments

1-The condolence was emerged at the Arabic Environment since the Pre-Islam era, and kindled by murdering Imam Hussain for what had strike at of despotism and Tyranny.

2-Condolence at Persians is oldest than condolence at Arabs, because the Persian are Arian Nations that had preceded the Semitic civilization.

3-The Pre-Islam era life is characterized as unexcited life due to the desert harshness and the wild of Jungle , all that kept them away from emotions. But, they are imaginative in lyrics, praising and satirical poetry .

4- At the era before Islam, there is no poetry on the Persians land due to many reasons, they didn't wrote down their poems or the concerned their civilization and their wars to protect their Sassanid empire.

5-The incident of Imam Hussain's Martyrdom had influenced greatly on the culture of both Arabic and Persians cultures in condolence, sadness and distress aspects.

6-Condolence as any other literary purpose or social and emotional phenomenon can be risen or easing up.

CONCLUSION

The condolence has variant aspects regarding the Nations differences in culture and habits. At the civilized world, we can see a humble sadness features, while at the Arabic Nations has a different aspect regarding the case intimidate. Arabs and Persian condolence had a long origins. The Imam Hussain's issue had taken a painful impression for both Nations (Arabs and Persians), therefore we can see numerous of condolence types, and some of them include the image of sadness and confusion because Imam Hussain is not a regular man, he is the son of Prophet Muhammed's daughter and murdered for the right against injustice. The condolence influence on both Nations have been found to the status of Imam Hussain's Martyrom, the master of youth at Heaven. The writers in both Nations (Arabs and Persians) highlighted on the case of condolence in their poetry, Prose, stories and plays as a basic subject that can shock the emotions. The features and denominations for each literature have developed since the past till the present time with renewing and creativity. Both, the Arabic and Persian literature had combined with past and present, and the Imam Hussain's Martyrdom has characterized with sadness in the past and present of both Nation's literature. Hence, they are similar in presenting the Tragedy of that issue, every writer speaks the truth which is the real interpretation of the tragic incident and part of the history. As a result of the Arabic and Persian cultures combination and adopting this tragic incident as a literary rich product, we can see the similarity in condolence in both fields.

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