

## **Re-recognition the Concept of "ana qatīl al-'abarat" Through Critical Study of Explanatory Approaches of Scholars and Exploring of the Relationship Between "Shedding Tears and Thinking"**

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### **Introduction**

The expression "ana qatīl al-'abarat" is a narrative text applied by Imam Hussain (as) as a special adjective and epithet about himself. The semantics of this narrative proposition has long been considered by hadith researchers but these efforts are frequently devoted to the superficial dimension of the concept of qatīl al-'abarat. In these views, there is no mention of the purpose and analysis of the use of "'abarat", instead of "bukā'" or "dam'at". However, the word 'abarat has important points that a superficial look at its concept leads to a one-dimensional understanding of the phrase "ana qatīl al-'abarat".

### **Methods**

To understand the text of the narrative more precisely and beyond superficiality, the following article focuses on three parts:

The first part is devoted to the analysis of the concept of 'abarat, which in order to achieve its exact concept, the discussion of historical linguistics and etymology of the word "'a,ba,ra", in the written forms of 'abarat/ 'ibrat, has been considered.

The second part evaluates the opinions of the thinkers in explaining the meaning of "ana qatīl al-'abarat", which some of the results of the first part have been used here.

In the third section, the narrative study of the component of "explaining the aims of Imam Hussein's uprising" and analyzing the relationship between "Shedding Tears and accept advice" is of interest. In order to organize these three sections, the present paper is written in a library method in collecting

materials and a descriptive-analytical method in removing the ambiguity of the conceptual concept of "ana qatīl al-'abarat". The most important content in these chapters is the following:

### **Results**

a) semantics of the "'a,ba,ra", with the axis of rooting in Semitic languages  
In this section, to recognize the semantic relationships affecting the concept of qatīl al-'abarat the concepts of the article 'a,ba,ra, in Hebrew, Aramaic Targum, Syrian, Arabic, etc. The focus of this study was considered.

A general view of the concepts of the 'a,ba,ra article in these languages show the connection between conceptual continuity in Arabic with other Semitic languages.

The general attitude towards the concepts of 'a,ba,ra in these languages indicates a strong connection between Arabic and other Semitic languages. The primary concept of 'a,ba,ra in most of these languages is based on the meaning of "passing, passage". In Arabic, the word 'abra is one of the words which, although its meaning evolved from the original concept, its conceptual origin returns to the original meaning (to pass). Because It is a kind of passing along with sadness and advice that passes through the depths of human being and flows over the eyes.

B) evaluating the views of thinkers in explaining the meaning of "ana qatīl al-'abarat".

In this section, the approaches of scholars in explaining the meaning of "ana qatīl al-'abarat" have been evaluated. These votes are divided into five categories:

1. qatīl al-'abarat, adding cause to effect 2. qatīl al-'abarat, refers to the pressure and sadness of the day of martyrdom 3. killed to attract divine mercy 4. killed for the unshed cry of the oppressed 5. killed for the tears that have already flowed. The similarity of these approaches is that there is no mention of the purpose and analysis of the use of "'abra", instead of "bukā'" or "dam'at". It is also understood from the appearance of this hadith that Imam Hussain (as) seeks to express the purpose of his martyrdom, Therefore, considering that the scholars have not addressed the true cause of martyrdom and have not paid attention to the concept of "'a,ba,ra" and "'abrat", and "'ibrat", it has caused some ambiguities in the concept of narration.

C) Conceptual components of "ana qatīl al-'abarat".

In this section, other words of Imam Husayn (as) are discussed in explaining the purpose of the uprising and the ultimate cause of martyrdom to achieve the purpose of "qatīl al-'abarat". In order to organize the discussion, two stages are placed of consideration: first, explaining the objectives of the uprising of Imam Hussain (as), and second, exploring the feasibility of the link of "weeping - wisdom."

In the first stage, the goals of the uprising of Imam Hussein (as) were tracked at both social and individual levels. The goal of the uprising in the social sphere was "reforming society and enjoining good and proscribing evil" and the individual point: "learning from the Imam's rise through the passage of the internal stage, to the outer declaration by tear".

This reading, which is deduced from the narrations of Imam al-Husayn, indicates that the individual characteristic points are in harmony with the semantic findings of "'abrat", and "'ibrat".

In the second stage, the components of weeping and learning are the place of attention, in which the study of heart cry and useful tears are investigated, and the relationship between "bukā'" - 'abrat" and wisdom. The result of the discussion at this stage implies that 'abrat refers to a special type of tears that, as a result of being advised, passes through the from the depth of human existence being and flows through the eye.

'abrat is based on the "heart cry and useful tears" and its distinction with "bukā'" is revealed.

### **Conclusion**

The result of all findings is based on the concept of the meaning of the phrase "qatīl al-'abarat" is reread as follows: I was killed so that the wise could shed beneficial tears by being influenced, instructed, and getting advice by my uprising, and through this heartfelt cry, individual-social behaviors could be corrected.

**Keywords:** Understanding Hadith, Qatīl al-'abarat, Crying, wisdom, Semitic Languages.