

Hadithological Analysis of Water and Thirst Traditions in 'Āshūrā

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Received: 14/08/2022

Accepted: 29/10/2022

Introduction

The issue of water and thirst in the Karbala incident is a challenging issue that has had significant effects on the way of Shia's mourning. Water is very important as a vital substance in the life of every human being. In 'Āshūrā event, the callousness of the Yazid army caused the water to be shut off. However, by shutting off the water on the seventh day of Muharram, Imam Hussain (as) had only three remaining days, and it has become a source of controversy among researchers. Some believe that no water can be found in the Imam's tents from the 7th day of Muharram onwards; on the other hand, some believe that water was available to Hussain ibn Ali (as) until the day of 'Āshūrā. Based on both points of views, the problem of the present research is the analysis of the traditions in the authentic historical traditional about the efforts of Imam and his companions to get water in three days before the battle. The original source and the process of transmission of these traditions to the 10th centuries and later are also worthy of attention. Therefore, it is necessary to analyze the reliability of such traditions. How can the traditions expressing the Imam's miracle of digging a well to obtain water be cited? From what approach is dealing with the issue of thirst in recent centuries, especially by different Maqatil and was it based on a historical event or a hadith? What is the approach of the hadith and historical books of the Imamiyyah and Sunnis to the issue of the extraordinary thirst of Imam's army? And how reliable is the traditional documentation of this teaching? In this research, an attempt has been made to answer the mentioned questions by relying on authentic Muqatil and hadith and historical books, and to examine the traditions related to the water situation in Karbala in 61 Hijri.

Materials and Methods

After determining the main problem of the research and taking into account its place in the system of historical hadith studies, this research has been compiled by taking advantage of library studies. In this research, first of all, the collection of existing reports according to the research problem has been studied and it has been screened based on specific keywords. While classifying the data, the content has been analyzed and explained. In the final step, by comparing the data and continuously going back and forth between them and the categories, the relationships between the data are tried to be discovered in response to the research problems. In other words, the data will experience different arrangements like pieces of a puzzle so that they can provide a clear picture of the answers to the research questions in a meaningful relationship with each other. At the end, the results of the research are presented in the form of writing. Therefore, the information and raw materials of this research were carried out by the library method and data collection. After that, the materials collected from historical and traditional sources were described, analyzed and criticized.

Results and Findings

By examining the historical traditional sources, it can be found that the traditions in the area of the discussed issue can be divided into two categories: the first category: the traditions that indicate the presence of water on 'Āshūrā and the second category: the traditions that indicate thirst on the day of 'Āshūrā. Regarding the first category, we can discuss the filling of leather bottle on the seventh evening of Muharram as a tradition that is emphasized the Shiite and sunnite sources, which is subject to criticism according to various reasons. The sprinkling of water on the face of Hazrat Zainab (as) on the night of 'Āshūrā is one of the other traditions that have been cited by those who say that there is water on the day of 'Āshūrā while evidence shows that this tradition is to be meditated. Many other traditions also show that Imam Hussain (as) asked for water on the day of 'Āshūrā, and a comprehensive review of these traditions also shows that these traditions cannot be considered as conjecture. On the other hand, traditions indicating Imam's order to bathe and clean the companions with the waters, the possibility of drinking milk from available animal in the tents Despite the restrictions on camels, the possibility of obtaining water despite military restrictions and digging a well in Karbala showed that water was available on the day of 'Āshūrā. And it has even been used. Some of these hadiths are a state of doubt and others are states of more carefulness and contemplation. Apart from this comprehensive view of these traditions, recent Muqatil's view of the problem of thirst is normal thirst or an exaggeration of the research in this approach. The sentimental approach, which can be seen in the

issue of 'Āshūrā, has given rise to the issue of thirst or asking for water on the part of Imam Hussain (as). The more distance one gets from the time of the 'Āshūrā incident, the more emotional approach and perception of 'Āshūrā takes on a newer color and flavor. This approach in the Safavid and Qajar period, which is the turning point of hadith and history, takes on a different gloss about 'Āshūrā, and traditions lose their dignity and become reports that storytellers and some elders are the ones who create the public's extreme view of this approach. Apart from the existence of correct traditions about the Imam's thirst and even the callousness of the Umayyads in the immorality of the war, but paying attention to these traditions that are worthy of contemplation and the approaches that arose in the late centuries as well as contemporary times, it can be said that the issue of thirst has become a matter of prestige in 'Āshūrā.

Conclusion

The traditions related to the thirst in Imam's tent are limited to one or two traditions and they are implicit. Traditions with this theme became more popular in the Safavid and Qajar periods, and this is due to the influence of the atmosphere of the time that the people of that time gradually got used to. As the distance from the time of 'Āshūrā incident increases, the sentimental perception of 'Āshūrā takes on a newer color and flavor. This approach in the Safavid and Qajar periods, which is the turning point of hadith and history, takes on a different gloss about 'Āshūrā, and the traditions lose their dignity and become reports that storytellers and some elders become the founders of the extreme view of the public in the field of this approach. The later and surviving reports of the 'Āshūrā incident, have tried to present a more disgusting image of the cruel behavior and character of the army of Omar Sa'ad by showing the excessive thirst of the army of Imam Hussein (as) and their weakness, and especially by showing the children as oppressed while in the First and authentic traditions about 'Āshūrā, reports about oppression in this way and with this image are not found; Of course, the oppression imagined for Imam Hussain (as) and his family, according to the traditions, is beyond the oppression that these sources have reported, otherwise, the oppression of Imam Hussain (as) can only be more painful for innocents and fair witnesses.

Keywords: water, thirst, Imam Hossein (as), 'Āshūrā, 'Āshūrā traditions.