

## **Ziarate Arbaeen Our Responsibilites & Duties**

One of the signs of a believer is the recitation of Imam Husain (A.S.)'s ziyarat on the day of Arbaeen (forty days of martyrdom).

In this ziyarat, after discussing the oppressions faced by Husain (A.S.) and his sacrifice in the way of Allah, the believer clarifies his aims in divine presence, thus:”.. so that he can save your servants from the clutches of ignorance and straying off”. (Ziyarat-e-Arbaeen).

Certainly, but for the sacrifices made by Imam Husain (A.S.), there would be none to save the people from treading the wrong path of falsehood. It was around 60 A.H. that efforts were being made to revive pre-Islamic paganism. Ignorance and falsehood were spread in the name of guidance. The heirs of Firaon and Namrood were propagating the views and thoughts of their ancestors. In such darkness, it was impossible for the inheritor of Moosa's awe and Ibrahim's unity in belief) to remain a silent spectator of the whole spectacle. He took the stick of Moosa's determination in his hand, wore Ibrahim's dress of patience and stability and then struck such a powerful blow with the Zulfiqar of Ali that the air of pride carried around by ignorance and falsehood was shattered forever.

The amount of rewards which the ziyarat of Imam Husain (A.S.) carries is unmatched by any other recommended act. In fact, its recompense is greater than any other action except obligatory ones.

Ziyarat does not only mean saluting from a distant place or being near the grave. But it rather means to gain maximum mental and spiritual proximity with the addressed person and his aims and values. This spiritual intimacy forces the person to question himself 'Are there any shades of this holy personality in my spirit or not? Do my thoughts conform with his thought? Do my views reflect his views? Does my character resemble his character? Is my morality in consonance with his morality? And so on and so forth. These are the occasions when man pays attention towards himself and asks himself a few questions. There are a series of self-calculations which create a spiritual revolution in his personality. Particularly, when he utters statements like, "I am the friend of only those who befriend you and the enemy of your enemies." It's a fact that these holy personalities bore enmity not only against individuals but against their actions and character. "Whoever obeys Allah, he is our friend and whoever disobeys Him, he is our enemy."

The reciter of the ziyarat decides that if we intend to be closer to these holy personalities, we have to keep distance from those action which are detested by them and embrace those deeds which are liked by them. They, of course, love all the obligatory and recommended acts while hating unlawful and detestable deeds.

When one recites the ziyarat, on paying attention to the words uttered by him, he realises the amount of difficulties these holy personalities had to face to propagate goodness and destroy evil. To save the religion of God, they sacrificed all that they possessed and held nothing or nobody dearer than divine command. They sacrificed all: Life, property, relatives, near and dear ones. At least, we can sacrifice our carnal and illegal desires to obey the Almighty. Also, we must not give preference to our will or family traditions in comparison with Allah's orders. If we are not firm in our resolution and determination while reciting the ziyarat, how can we say,

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“How we wish we were with you, so that great victories could be achieved (by us too)”. The victory of Husain's companions was not only verbal, but was the result of a perennial struggle and fight in the way of Allah.

The sacrifices of Imam Husain (A.S.)'s companions in the battle-field of Karbala, their zeal and enthusiasm for laying their lives to protect the Imam of their time, the burning desire in their hearts to save their master etc., force us to possess the same feelings for the Imam of our time, Hazrat Vali-e-Asr, may Allah hasten his reappearance, and always be prepared to sacrifice our lives on his command. If they were defending their Imam at Karbala against the flying arrows and slashing swords, blunting all the blows by taking them on their bodies, today it is our duty to protect our Imam and his religion against all types of attacks and stand stoutly in his defence. The only difference being that yesterday at Karbala, the attack was with spears and arrows while today doubts and accusations are flung against Islam.

If today we stand for the cause of our Imam, definitely he will not forget us at the time of his reappearance. Only then, we will have the right to ask him, "Have we fulfilled the right of loyalty?"

It will not be surprising that if we become true supporters and sincere loyalists of our Imam, then he, the avenger of the blood of Husain, reappears.

How, we wish it could be true. How, we wish we could heartily help our Imam.

On the grievous occasion of the 'Arbaeen' of Imam Husain (A.S.), the association of Imam Mahdi (A.J.) with tears in eyes and a heavy heart, offer our sincerest condolences to the heir of the martyr of Karbala, Hazrat Mahdi (may our lives be sacrificed for him).

"May Allah increase your rewards O Master, O Saheb-uz-Zaman, due to the sufferings of your ancestor Husain (A.S.)".

We pray to the Almighty with folded hands that for the sake of these great personalities, enumerate us among the true mourners of Imam Husain (A.S.), grant us the honour of his intercession on the Day of Judgement and bestow upon us the opportunity to make the Ziyarat-e-Arbaeen the principle of our lives. For the sake of Imam Husain (A.S.)'s companions, may we also have the honour of sacrificing our lives to protect our Imam-e-Zamana (A.S.).

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### **Conqueror Of Kufa & Syria: Zainab-e-Kubra (s.a.)**

Imam of the time, Hazrat Husain Ibn ali (A.S.) had classified his caravan into two sections. One was responsible till the afternoon of Aashoora while the other from then onwards. The second group's leader was his sister, the beloved of Ali (A.S.), Zainab-e-Kubra (S.A.), viz Imam Zainul Abideen (A.S.), she ordered her group to attack oppression and injustice from every flank. Their attack on Kufa was so severe that a stone-hearted oppressor like Ibn Ziyad could feel his feet sinking into the earth. The lady of Karbala literally shook the sleeping consciences and stagnant minds of the Kufans. Ibn Ziyad was disgraced in his very own court.

Spectators enjoying the show of the Prophet (S.A.)'s progeny being imprisoned gradually converted to being mourners. The well decorated market of Kufa all of sudden became the place of crying and wailing. The entire city of Kufa echoed with the shrieks of 'O Husain'. Observing the changing trends in people's attitudes, Ibn Ziyad shivered with fear. Yazeed is immediately informed and within no time, the prisoners of the Holy Prophet (S.A.)'s progeny are summoned. In the period of twenty days, this group of prisoners, oppressed and orphans, armed with the sword of being chador-less, arrow of being oppressed, knife of helplessness, spear of hunger and thirst, loaded with handcuffs and chains around their legs and necks, marched victoriously towards Syria, leaving the cities between Kufa and Syria into a mourning place with voices of cries, shouts and shrieks echoing throughout the atmosphere. Sakina's wail of 'O Uncle (Abbas), I am thirsty', pierced through the minds and hearts of the people and marched ahead, leaving them with tears in their eyes and hearts bleeding. Before entering the city of Damascus the caravan is ordered to stop at it's outset. Let the city be decorated and let the Holy Prophet (S.A.)'s progeny be disgraced and insulted to such an extent that all their claims of Imamatus and infallibility may appear fictitious and nothing but a dream. Permission to enter the city is granted. Shimr, may Allah curse him, steps forward and addresses the group leader, Zainab-e-Kubra (S.A.), as follows:- "O Zainab! You will be taken to the court of the leader of the faithful, Yazeed without your chador. You have to pass through the decorated markets." "O Shimr! I am ready to come. But you atleast care for the feelings of the Holy Prophet (S.A.). This is the capital of an Islamic nation. Ambassadors and representatives of non-Islamic countries must also be present. What would they think about the Holy Prophet (S.A.) if they see his progeny imprisoned? Provide us with chadors and Zainab will move with the entire caravan" was Zainab's reply to Shimr's order. Observing the helplessness of the Prophet (S.A.)'s progeny, Shimr changed his attitude, "O daughter of Ali! Venturing into the court or not is not your decision. It depends on the order of the leader of the faithful, Yazeed." Now, Zainab gave vent to her anger. The feed of Fatima (S.A.) flowed in the veins and the effects of Ali (A.S.)'s majesty appeared conspicuous, she replied, "O Oppressor! You deem the daughters of the Prophet (S.A.) as helpless and powerless. See, how divine wrath envelops the whole community." Saying this, she addressed her group as follows:- "O Umme Kulsoom! O Ruqaiyya! O Umme Farwah! O Sakina! Come let us curse this shameless and oppressive nation. You say Amen!" But a sudden thought struck her. How could she take such a big step without Imam Husain (A.S.)'s permission. She looked at the lance on which her brother's head was mounted. Tears flowed incessantly down the cheek. Zainab became restive and screamed, "O Abu Abdullah! O my brother! O Husain! has any new calamity afflicted you?"

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Fatima's heir and curse? All the sacrifices would go in vain. The entire hard work would be nullified. Your attack would be defeated Yazeed's oppression would turn into justice. Our offerings would not only turn fade in the pages of history but this battle of Karbala would be called a war between two Kings. Zainab! Get up! Go and attack the golden palace. Shake the foundation of the Umayyid government. Go my beloved sister. I am with you. Lo! The daughters of the Holy Prophet (S.A.) are brought in the impure court of Yazeed without their head-coverings and with utmost disrespect, tied to each other with strong ropes. Introductions took place. This is Ali (A.S.)'s elder daughter, Zainab (S.A.), this is Umme Kulsoom, this is Ruqayyah, this Fatimah Bint Hasan (A.S.)... and yes, this is the beloved darling daughter of Husain (A.S.), now orphaned, Sakina. She could not get sleep till she slept on her father's chest, nor could Husain (A.S.). The daughter of Allah's Messenger, tied with ropes, are standing in Yazeed's unclean but decorated durbar, with their eyes cast on the ground. Before them were the heads of the martyrs. The duplicate of the Holy Prophet (S.A.), Ali Akbar's head, the infant of Rabaab, Ali Asghar's head, the son of Hasan, Qasim's head and this head, who's eyes are shut, do you know to whom it belongs? A modest helper? No. Brother? No. The commander in chief of Husain (A.S.)'s army? No.

The representative of Ali (A.S.) in Karbala? No. One who had been declared by Fatema (S.A.) as her beloved? No. The hope of the Prophet (S.A.)'s daughter? No. **This head belongs to the hope of all the destitutes, orphans, hopeless, helpless, needy and poor sections of humanity - the door of (fulfillment of) desires, the door of asking, the uncle of Sakina, Hazrat Abul Fazl Abbas, the lion of Karbala.** And lo and behold! Below the throne of the accursed Yazeed, **in a golden tray, soaked in blood, enveloped in dirt, a thirsty tongue lunging out of his holy mouth is the head of the standard bearer of human freedom from all types of unjust bondage, the proof of Allah on the earth Husain Ibn Ali Ibn Abi Talib (A.S.).** The head of the martyrs lay scattered. Right opposite, were the women of the Prophet (S.A.)'s family, their hairs spread uncovered, their eyes down with modesty. And just next to them, was the Imam of the time, Imam Zainul Abideen (A.S.), all fettered up from head to foot in chains. Yazeed is gulping down wine, one peg after another, incessantly. Seeing the Moosa of the time, chained and fettered, effects of wine and Pharaolitic feelings have made him all the more mad with vanity and senselessness. Seeing the plight of the Holy Prophet (S.A.)'s family, he dances around with disdainful merry and recites the following verse:

"How I wish my ancestors, who were martyred in Badr, were alive today, to see the Khazraj clan at the mercy of our swords and spears."

Indeed, they would cry with joy, "O Yazeed! May your hand never be crippled, for having killed the elders of the Hashimites and settling the score of the Battle of Badr." Certainly, the Hashimites had feigned revelation and religion to attain power. There was neither any revelation nor any divine message. I would not be among the descendants of Khandaf, if I had not taken the revenge from Ahmad's progeny.

The Satanic words of Yazeed, the accursed, clearly stunk of open declarations of disbelief in Islamic principles and with utter shamelessness spoke of vengeance against the Holy Prophet (S.A.) and his family.

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Is it true that Yazeed is speaking against the Holy Prophet (S.A.) and labelling him as a liar and play-actor? Is it true that he is extolling the virtues and greatness of the Holy Prophet (S.A.)'s enemies?

Yes, Indeed! This is a painful and bitter truth that a person who claims to be the leader of the Muslims and vicegerent of the Holy Prophet (S.A.), openly scoffs at Islamic customs and denies religious principles and fundamentals. But, in this jam-packed crowd, who possessed the audacity and courage to apply brakes on this wine-drinking, disgraceful and shameless leader of the Muslims.

Husain (A.S.) is already martyred. So, who had the guts to come forward and deal an insulting slap on this incorrigible bastard in front of his own ministers and sycophants? Although Husain (A.S.) is no more, here Islam's respect and dignity was at stake, divine sanctity and honour was being laid bare, it was Islam that was being stripped, Islam, the religion of God, the religion of Ibraheem (A.S.) the religion of all the prophets... No. Even if Husain is no more, Husain (A.S.)'s sister, the gôand-daughter of the Holy Prophet (S.A.), the beloved of Zahra (S.A.), was very much there. Suddenly, a woman gets up from the queue of prisoners. The majesty of Hamza and Ja'far and the awe and greatness of Ali (A.S.), writ all over the face. The slap she dealt to falsehood by her conversation was terribly demoralising and it was as follows:

*"All praise and glory is for Allah, the Lord of the worlds. I send blessings on the Messenger of Allah (S.A.) and his pure and infallible progeny. Indeed, the Almighty Allah has said the truth, **'Then evil was the end of those who did evil, because they rejected the communications of Allah and used to mock at them.'*** (30:10)

*O Yazeed! Do you think that just because you have contracted the sky and the earth for us, imprisoned us, made our spectacle in cities and courts, so we have become disgraced in front of the Almighty too while you are in possession of immense majesty and status? Remove this thought from your corrupted mind. Why are you looking around with such vanity and pride in your blood-shot eyes? You are gleeful and happy assuming that your world is established, all works have been done as per your wishes and desires and you have achieved the status, which belonged only to us. If you are drowned in such day-dreaming and false-thinking, wait a minute. Have you forgotten Allah's words in the Holy Qur'an, **'And let not those who disbelieve think that Our granting them respite is better for their souls. We grant them respite only that they may add to their sins and they shall have a disgraceful chastisement.'*** (3:177)

*"Is this justice, O son of Talaqqa, that you keep your women and slave-girls concealed while present the daughters of the Prophet (S.A.) in public places and to unknown people? That you make them roam the streets of cities and towns along with their enemies in order to allow the bedouins, whether they are of near places or distant, are degraded or honourable, to watch their spectacle? While, none of their (Ahle-bait's) men are alive and they have no supporter and helper. Of course, one can expect nothing better from you. How can one expect mercy and benevolence from him who desires to chew the hearts of Allah's good servants and whose blood and flesh is made after consuming the blood of Islam's martyrs? How can he refrain from our enmity who has always borne malice against the family of the Prophet (S.A.)."*

*"O Yazeed! You have committed such a great and horrendous crime. Yet, instead of accepting your crime and being ashamed of it, you have the audacity to recite this poem, 'How I wish my ancestors, who were martyred in Badr, were alive today... and say that O Yazeed may your hands never be crippled.' Moreover, you dare to insult the teeth of the leader of the youth of paradise, with your stick. Certainly, you intend to renew his injuries and stain your hands with his blood. You have killed the family of Abdul Mutallib, who were like shining star in the sky. And now, you invoke your fore-fathers. Do you think that you are conversing with them? Soon, you shall meet them. Then you will desire that how I wish my hand was crippled and my tongue tied. I wish I had not spoken what I spoke, and not done what I had done."*

*Then, the daughter of Ali (A.S.), addresses the Almighty Allah. "O Lord! Snatch our rights from our enemies. Take revenge from those who have committed injustices on us. Punish them with fire who have shed our blood and martyred our men."*

*Then again she turns towards Yazeed. "O Yazeed! you have plucked your skin by committing such a horrific crime. You have shred your own flesh into pieces. Soon you will be presented before the Messenger of Allah (S.A.). You have burdened yourself by killing his sons and disgracing his holy and infallible family. On that day, when Allah will convert their dispersion into a congregation and return their rights to them. **'Do not think of those who are slain in the way of Allah, as dead. Nay! They are alive and are being sustained by their Lord.'** (Qur'an).*

*"O Yazeed! It is sufficient for you that Allah is an authority and judge over you. While the Messenger of Allah (S.A.) and Jibraeel are his confidants. Soon shall they realise the intensity of their crime who have made you sit on this throne and forced your allegiance on the necks of the Muslims. Soon, you too shall come to know as to who is the most disgraceful and derided of all mankind.*

*O Son of Moaviya! The afflictions of time and our helplessness have forced me to stand here and converse with you. Although, I consider you to be a base person and hence am scolding and shouting at you. And why shouldn't I? For our eyes are emitting tears and our hearts weep for the separation of our near and dear ones. Oh! isn't it astonishing the chosen ones of Allah are martyred by the army of the devil. You have stained your impure hand with our blood. Your unclean minds comprise of the Holy prophet(S.A.)'s flesh. Such pure and clean corpses were left on the scorching desert land that even the vultures hung their heads with respect.*

*O Yazeed! If you consider our martyrdom and imprisonment as a blessing, you will witness a heavy loss on this account in the very near future. Your hands will own nothing except those dirty deeds which you have committed. Allah does not perpetrate injustice on His servants. We will lodge a complaint in the presence of the Almighty against the oppression meted out by you on us, for He alone is our Refuge.*

*O Yazeed! Treat us as you wish on account of your enmity against us. You can go ahead with your plots and plannings Try, but by Allah, you can never erase our names from the people's hearts.*

*O Yazeed! You can never fulfill your desires by extinguishing our revelations. Nor can you clean the stains of degradation and disgrace that have made a lasting impact upon you. Know ye! Your opinions and your wisdom is very weak. Your life will be terminated at the earliest and your*



*congregation, scattered. That day when the divine caller will invoke the curse of Allah on all the oppressors and inequitable people. I praise and glorify the Almighty who had blessed our beginnings with good fortune and forgiveness and marked our end with ends of martyrdom and forgiveness. I pray to the Almighty to complete His Mercy and His rewards on our martyrs, and award their compensation with unlimited increment. To enumerate our successor with these good people for He is the beneficent, the Merciful God. His essence is our Refuge. He alone suffices for us and He is the best support."*

Ali (A.S.)'s lion-hearted daughter, Zainab (S.A.)'s fiery speech contained such insulting and degrading remarks against Yazeed, that it shook the society from deep slumber and death-like silence. As a result, the Syrian government found itself in all sorts of troubles but this was not enough for the shameless government and its immodest head. Therefore, Imam Sajjad (A.S.) took to the pulpit, on account of tremendous public demand, and spoke in a heart-rending and effective manner so much so that Yazeed feared a revolt from his very own court. In order to nullify the effects of Janab Zainab (S.A.)'s sermon, Yazeed ordered his court speaker to abuse Ali (A.S.) and his progeny while extolling the virtues of the children of Abu Sufyan. On hearing the conscienceless speaker, Imam Sajjad (A.S.) taking care of his chains and fetters, scolded the speaker, "I pity your condition, O speaker. You bargained the wrath of the Creator to please the creatures. Your abode is the hell-fire..." This sermon of Imam Sajjad (A.S.) rounded thing up. Truth dawned upon the masses. Change of thoughts developed in the minds of the Syrians. A group rose against Yazeed in his own palace. People were not over-awed by the distress of imprisonment of the Prophet (S.A.)'s family. Ultimately, the day arrived when Yazeed was forced to release them. The guilt of committing such a heinous crime overcame Yazeed to such an extent that he began feeling ashamed of committing it (despite being such a shameless and character-less creature). Thus, to prove himself innocent, he lay the entire blame of the whole horrendous episode on his governor, Ubaydullah Ibn Ziyad. He used to get up at nights and scream, 'Oh! what had Husain (A.S.) done to me?' Finally, he not only released the prisoners but also made arrangements to allow them to mourn for Imam Husain (A.S.). The captives are about to be set free. They can go wherever they desire. They wish to go to Karbala? Let them go. Silken covers are put on top-of the camels. If Husain (A.S.)'s family-members do not like these covers, let the covers of their choice be put. Black covers? OK. Do whatever they please. Now the king of the time has deserted his will and any king who loses his will, is certainly a defeated king. Yazeed was indeed defeated and broken.

Camels were ready, luggage loaded and the women mounted one after another. But, prior to this, Zainab (S.A.) had arranged for the mourning of her oppressed and martyred brother. She had spread the carpet for mourning and the women of the Umayya clan came in turns to console her. She narrates the story of oppression to each visitor and discloses the black deeds of the so-called noble and elite of the Umayyids. She sowed the seeds of hatred against oppression, tyranny and inequity thereby shaking the very foundation of Yazeed and Moaviya's golden palace. She shook the conscience of the Syrians from deep slumber while making Syria the centre of Husain (A.S.)'s mourning. Now, this caravan of the oppressed and the helpless, after conquering Syria, commences its journey, capturing the hearts of thousands of men, women, elders, children and youth whom they encountered in the cities, towns and - village between Karbala and Syria. They enter Karbala.

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The desert of Karbala lay spread like a mattress before the eyes of the caravan. A sight for which they had waited impatiently. The Karbala which they had left on eleventh Moharram was so different from that of today. On that day, when the caravan had left Karbala, the corpses of the martyrs on the scorching sands of Nainava, stamped and shroudless. Tents were burnt down and the half-burnt canvasses were stark-witnesses to the gory happenings of that eventful day. The pure bodies of Allah's chosen ones lay scattered and pools of blood were found where vision could reach. But today? All the martyrs were lying in their graves. But when? And how? This was unknown even to the caravan (except Imam Zainul Abedeen (A.S.)). The women of the caravan were so stunned that for some moments they stood silent and unmoved. But after those stunning seconds, they went to the graves of their near and dear ones as if an arrow had lost the bow or a thirsty person runs towards water. They threw themselves on the graves. Except, yes except Zainab, the daughter of Fatema (S.A.) the sister of Husain (A.S.) and the mother of Aun and Mohammad. There she stood, alone and unmoved, holding her breath, absolutely quiet. The power of decision-making had finally deserted her. Where should she go first? All the martyrs are calling her towards themselves Husain (S.A.) was saying, 'Beloved sister look, your brother has finally got a grave? Ali Akbar was asking, 'Aunty, till when should I wait? Please come'. As if Abul Fazl Abbas was calling from the banks of the Euphrates, "O Princess! Your slave is lying here without limbs. If I was not helpless, how could it be possible that I would not present myself in your service?' Qasim pleaded, 'O Aunty! Have you forgotten Qasim? Even Habib Ibn Mazaahir prayed. "The daughter of the Prophet (S.A.) has arrived on their graves in order to increase their greatness, in this world as well as in the hereafter.' It seemed as if this voice resounded from everywhere, 'Bibi, here,' 'Bibi, here'. Zainab(S.A.) found herself in an astonishing quandary. 'O God! Where should one Zainab go?' Finally, Zainab (S.A.) made her decision, and like other women, moved towards a grave with pacy movements. She stopped, all of a sudden, as if some thought had struck her. Yes, its a place of respect. Here, my brother's body was grounded to dust by horses in front of her eyes. It was from this corner that she had heard her mother wailing. Even today she can hear someone weeping. Pieces of Husain (A.S.)'s body had been absorbed by the earth after they were scattered. The earth had been converted into a cure for all diseases. Therefore, the steps should be moved with grace and control. O Zainab! Wait a minute. Do not go at your brother's grave immediately. As the companion of the Holy Prophet (S.A.), Jabir Ibn Abdullah Ansari, is busy reciting the Ziyarat of his prince. He cries uncontrollably and incessantly embracing the grave. Crying gives way to hiccoughs. Let him lament to his hearts sill. O Zainab! Be contented. For your brother has now got a grave. On the eleventh of Moharram, his body was laid bare, crushed into pieces, trodden with horses' feet, uncovered, unclothed and unshrouded. Yes! Your Sayyid-e-Sajjad (A.S.) had come, chained and fettered, and with the power of Imamah, buried his father and returned to the prison cell.

Jabir finished his Ziyarat. Zainab! come and recite Fateha at your brother's grave. Come, for there you shall meet your mother and also your noble father. The Holy Prophet (S.A.) is also present along with your brother Hasan (A.S.). All are equal participants in your sorrows. The beloved of Fatema Zahra (S.A.) moved ahead. On nearing the grave, she bent down, stared at the grave for some moments and then a flood of tears poured.



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Uncontrolled. Unabated. She threw herself on her brother's grave. Began weeping and wailing, "Beloved Husain( A.S.)! You know life is worthless for Zainab (S.A.) without you. It was Zainab (S.A.)'s desire to breath her last before you and had never imagined that such a day would ever occur. By Allah! I swear by your holy grave! It was my hope to be sacrificed for you. To give my life in order to achieve your aim. But lo! What a pity! I could not get this long-desired opportunity and my wishes were limited to my heart.

*Then, she hug the grave and wailed, "O brother! How can Zainab (S.A.) go to Madina without you? Madina, where our grandfather and mother are resting in their graves. If mother Ummul baneen asks for her son Abbas, how will I answer her? O brother! do not ask about your Sakina from Zainab (S.A.). O brother! Your Sakina, your trust has been squandered. She has been left in a foreign land. O brother! O brother! Zainab (S.A.) will never go to Madina. If my husband, Abdullah, asks me about his sons Aun and Mohammad, what shall I reply? O brother? O brother! O brother!..*

### From The Day Of Ashoora Till The Court of Ibn Ziyad

#### THE WORLD TREMBLES :

When the head of the Prophet (S.A.) 's grandson, Imam Husain (A.S.) was raised on a long spear, the voice of "Allah-o-Akbar" was raised thrice in Yazeed's army. The earth shook, darkness enveloped the universe, and thunder and lightning took the atmosphere in its grasp. Blood poured while a voice cried from the skies: "By God, son of Imam, brother of Imam, the father of Imams, Husain Ibn Ali Ibn Abi Talib (A.S.) is killed."

It never rained blood except on two occasions. Once, when Hazrat Yahya (A.S.) was killed and second when Husain Ibn Ali (A.S.) was martyred in Karbala on the day of Monday.

**DISGRACEFUL AND PLUNDERING ARMY:** The body of Fatema (S.A.)'s beloved was lying on the battlefield. Yazeed's plunderers set out to defile the holy corpse. Ahjar Ibn Kab and Ashath Ibn Qais, may Allah curse both of them, looted his clothes. A man from Bani Waheebah took away his sword. Aswad Ibn Wudda, the accursed, looted his belt. Similarly, the bodies of all other martyrs were plundered and looted.

**DHUL JANAHAH:** The loyal horse of Imam Husain (A.S.), wading its way through the enemy ranks, came and stood near his holy corpse. Dhul Janah dipped his head in Husain (A.S.)'s blood and kicking his legs, neighed with such power that his voice echoed throughout the desert of Karbala. People simply stared in disbelief.

When Umar Ibn Sad spotted Imam Husain (A.S.)'s horse, he cried to his army, "Woe unto you. Bring that horse to me because it was the best horse among all the horses of the Messenger of Islam (S.A.)."

Riders chased it. When Dhul Janah realised that it was being followed, he defended himself by kicking them and in the process killed quite a few of them and bringing down many others. Soldiers were unable to overpower it. On seeing this grave situation, Umar Ibn Sad ordered: "Leave him alone. Let us see what he does." When the horse thought that he was safe, he came near Imam Husain (A.S.)'s mutilated body, dipped its head into his blood and started wailing like an old mother over the dead body of her young son.

**HUSAIN (A.S.)'s BELOVED SAKINA** Colouring his forehead in Husain (A.S.)'s blood, Dhul Janah came at the entrance of the tent. On hearing its loud neighs, Zainab (A.S.) came to Sakina and said. "O Sakina! Your father has brought water. On hearing the word, 'father', Sakina became quite happy and came out of the tent, anxiously. On seeing the horse without its rider and none standing before her, she shrieked and wailed, "O Father! O the Martyred One! O Long Journey and conditions of Poverty! O Lengthy Miseries! O My Father Husain! Whose turban, cloak, ring and clothes were snatched by the desert of Karbala. May I be sacrificed for the One whose head is severed from his body. May I be sacrificed for my father whose head will be carried to Kusa. May I be sacrificed for him whose family is insulted among the enemies. O Father! Your entire army has been put to sword." Sakina cried in such a way that she developed hiccoughs. Umme Kulsoom (A.S.) also came to the tent door and wailed similarly to the Dhul Janah.

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HEAVENLY RIDE-DHULJANAI: The horse returned from the tent and walked towards the Euphrates. He sunk himself in the holy river. It is said that he will appear at the time of Hazrat Mahdi (A.S.)'s reappearance.

PLUNDERING OF TENTS: When the wailing and crying of the infallible women was raised, Ibn Sad commanded his men, "Woe unto you. Attack the tents and reduce them to ashes." One of the soldiers answered: "O commander in Chief! Woe unto you. Is not the killing of Husain (A.S.), his relatives, his kith and kin and companions enough for you that you intend to burn down their women and children? Do you want us to sink in the earth on which we stand?."

JANAB ZAINAB (S.A.) RELATES: "I was in the tent when a blue-eyed person (Khooli Asbahi) entered the tent and looted away whatever we had. Then he spotted Ali Ibn Husain (A.S.), who was lying sick in a corner on a piece of skin. He snatched away that skin leaving the Imam (A.S.) on the floor. Then he diverted his attention towards me. First, he pulled my chador and then pulled away both of my earrings and started crying. I asked, "You snatch my earrings, so why are you crying?" He answered: "I am crying at the miseries that has befallen you Ahle-Bait (A.S.)." "May Allah amputate your limbs and roast you in this world's fire before the fire of the hereafter is lit," cursed Zainab (S.A.). Not much time had elapsed, when Mukhtar Ibn Abi Obaidah Saqafi began avenging the blood of Imam Husain (A.S.). This accursed person called Khooli fell a prey unto him. When he was presented before Mukhtar, the latter inquired, "What injustices were executed by you in Karbala?" "I pulled the skin cloth beneath Ali Ibn Husain (A.S.), snatched the chador of Ali Ibn Abi Talib (A.S.)'s daughter Zainab (S.A.) and also plucked her earrings," Khuli replied. Mukhtar wept bitterly and asked, "What did she say to you?" He relates that she cursed me saying. "May Allah amputate your limbs and roast you in worldly fire before the fire of the hereafter is lit?" Mukhtar said: "I swear by Allah. I will execute the invocation of that pure and infallible woman." He came forward, amputated Khuli's limbs, ordered the fire to be lit and then roasted him in it.

While looting the tents, when they reached near Imam Zainul Abedeen (A.S.), some of them opined to kill him too. But others advised restrain and begged him to be left alone. Thus Imam Sajjad (A.S.) was saved.

TRAMPLING OF HUSAIN (A.S.)'S CORPSE WITH HORSES: Ibn Sayyid shouted, "Who will trample Husain (A.S.)'s body?" Ten riders from the cavalry came forward and trampled the holy corpse. Khooli, Shimr and Senaan Ibn Anas approached Ibn Sad with Imam Husain (A.S.)'s head. They bragged about how they killed the leader of the martyrs.

THE ARRIVAL OF THE HOLY PROPHET (S.A.) ALONG WITH OTHER PROPHETS NEAR HUSAIN (A.S.): Tirmaah Ibn Adi narrates: "I was lying among the martyrs, severely injured and deeply wounded. I swear by Allah I was not dreaming but was wide awake when I saw twenty riders in clean, white clothes arriving. The scent of musk and ambergris was flowing from them. They approached the body of Husain (A.S.). One of them sat near his mutilated corpse. He raised his hands towards Kufa and within no time the head was re-united with the body. With the help of divine power it seemed, as if there was no difference, as if no killing had ever taken place. That person started grieving "O my son! You were killed while you were thirsty. This nation has displayed scant respect and defied God's ordinance. Then he turned towards those who had accompanied him and said, "O my father Adam! O my father Ibraheem! O my father Ismael! O

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my brother Moosa! O my brother Eesa! Are you not witnesses as to how this disobedient and inequitious nation has treated them? May Allah never grant them my intercession."

Tirmah says that "when I looked attentively at that person, I recognised who he was. He was the Holy Prophet (S.A.)."

FAREWELL KARBALA: The pious women of the Prophet (S.A.)'s progeny, along with Imam Zain ul Abedeen (A.S.) were forced to climb on the bare backs of the camels. Yazeed's men left the corpse of the martyrs separating their heads from their bodies (out of which eighteen heads were of the Prophet (S.A.)'s progeny), raised them on spears and lancers and rode off.

Jadeelah Al-Asdi narrates: "In the year of Husain (A.S.)'s martyrdom, I was in Kufa. I observed that women of Kufa, with their garments torn, their hair spread out, were wailing and beating their faces. I inquired from an old man the reason for the whole situation. He replied, "The head of my Imam, Husain (A.S.), raised on a spear, entered the city with the army. Women also accompanied the army. I saw a kind woman sitting with her head down on the bare back of a camel. I asked, "Who is she? "Umme Kulsoom," replied the watchers. I went near her and asked her to relate the misfortunes that befell her. She enquired, "Who are you?" "I am a citizen of Basrah," I replied. "O man! Listen. I was in my tent when all of a sudden I heard the horse neighing. When I came out in anxiety, I saw that its reins were hanging down the earth and there was no mount. I shrieked and broke into tears, followed by the other women in the tent.

KUFA - 12th MOHARRAM 61 A.H.: The Ahle-haram were brought in Kufa. Ali Ibn Husain (A.S.) was made to sit on the bare-back of a camel and as a result, his thighs were bleeding profusely. He recited this verse, wailingly, "O the worst nation! May your houses never inhabit. O Nation that did not care for us even for the sake of our ancestor. If we and the Holy Prophet (S.A.) come together on the Day of Judgment, what excuses will you bring forward? You are forcing us to sit on camel bare-backs as if we have never raised the standard of religion amongst you..." The people of Kufa were distributing dates and wal-nuts to Husain (A.S.)'s children. Umme Kulsoom wailed, "O Kufans! Sadqah is unlawful for us." and then, snatching the dry-fruits from the children, threw them away. Tumult and uproar gave way to crying and wailing. Umme Kulsoom cried, "Your men have killed our men while your women wail for us. You have dealt many injustices on us. Displaying their malice and enmity, they oppressed us. It is highly surprising. The skies may fall, earth may sink and the mountains may disintegrate at any moment now." While addressing the Kufans, Umme Kulsoom spotted the head of Imam Husain (A.S.) and those of the eighteen youth of Bani Hashim. She began hiccupping and wailed, "When the Holy Prophet (S.A.) will question you as to how you treated my progeny and my family members, how will you answer him? And you were the last nation (of the last prophet). You killed some while imprisoned others..."

Suhail Shabroozi relates, "This year when I returned from Hajj, I saw that all the markets in Kufa are closed, shops had downed their shutters, some people were crying while others were gleeful. I approached a person and asked him, "What's the problem? Why is it that some are happy while others are sad? Is there an Eid of which I am unaware?" he grasped my hand, took me aside and wailing loudly, said," No. There is no Eid. People are happy and sad because of two armies. One has gained victory while the other has been martyred." "To whom do these two armies belong? "I enquired. "Husain (A.S.)'s army was martyred while Ibn Ziyad's gained

victory" he replied unable to control his tears again. Suhail says, "His answer had hardly completed when I observed people approaching, sounding the bugle and raising their standards. The army entered Kufa and I heard a loud voice. Then, I saw Husain (A.S.)'s head which was shining brightly, a sight which was unbearable and I wailed uncontrollably.

The women prisoners followed, led by Ali Ibn Husain (A.S.). Behind him was Janab Umme Kulsoom, who addressed the people of Kufa as follows:- "O Kufans! close your eyes (don't look at us). Are you not ashamed of Allah and His Messenger (S.A.) for you are looking at the women folk of his family while their faces are unveiled?"

HUSAIN (A.S.)'s QUR'AN IN YAZEED'S KUFA: The prisoners were halted at the door of the Bani Khuzaymah clan. Imam Husain (A.S.)'s head was raised on a long spear and he was reciting Sura Kahf. When he reached upto this verse, "Do you think that the companion of the cave and the raqm are from our astonishing signs?", Suhail says, "I began crying and said, 'O son of the Messenger of Allah (S.A.), your holy head is the most astonishing sign.'" Saying this Suhail fell unconscious on the ground. When he gained consciousness, the recitation was over.

IBN ZIYAD'S WONDER: The family of the Holy Prophet (S.A.) was now presented in Ibn Ziyad's court. The prisoners of the Prophet's progeny were standing with their hands tied. Imam Zainul Abedeen (A.S.) spoke, "Very soon, you and we are going to stand on the Day of Resurrection and both of us will be interrogated. You will have no answer to these queries." Ibn Ziyad was silent and could not utter a word. Then he turned towards the women and enquired, "Who is Umme Kulsoom amongst you?" Janab Umme Kulsoom did not respond. "For the sake of your ancestor, the Holy Prophet (S.A.), please converse with me," he remarked frustratingly. Umme Kulsoom retorted, "What do you desire?" "You speak lies and false things and so did your ancestor and hence were disgraced and insulted. It was God who helped us to arrest you," answered the accursed. Umme Kulsoom replied fiercely, "O enemy of God! O son of an adulterer! You are a sinner! Disgrace is prescribed for you. You are a liar. By God, you are blatant liar and an incorrigible sinner. I inform you of the Hell." The shameless Ibn Ziyad laughed and remarked, "Even if I am roasted in hell-fire, my heart has gained contentment seeing you in this condition." Umme Kulsoom responded, "O son of an adulterer! You have quenched the earth with the blood of us Ahle bait (A.S.)." Ibn Ziyad said, "O daughter of a brave father! But for you being a woman, I would have beheaded you. "On hearing this, she cried and said the following verse, "They killed my brother mercilessly. Pity on your mother's condition. Soon, you shall meet the hell fire. They killed my brother. Perpetrated all possible crimes on his family. Looted all his belongings although God was the Seer of all. He shed the blood of that which was forbidden by God, even though His prohibitions are the prohibitions of Qur'an and Muhammad (S.A.). Women were brought in the markets unveiled. They intend to kill our children. These things are indeed difficult (to bear) for my holy grand-father, my noble father, my respected mother and any honourable person. O Pity! My life be sacrificed for him who has been killed in poverty. Oh! pity on these prisoners who are being taken from one place to another tied with ropes. Pity! Pity on me and my noble father when the head of my brother Husain (A.S.) will be raised on a spear and displayed ruthlessly."

When the prisoners were presented before Ibn Ziyad, he looked all over them. Janab Zainab (S.A.)'s chador had been snatched, her earrings plucked, her hair was spread and hence she

covered her face with her hand. Looking at her, Ibn Ziyad asked: "Who is this woman?" People answered, "Husain (A.S.)'s sister, Zainab" Ibn Ziyad turned towards her and said: "For the sake of your ancestor, please speak to me."

Janab Zainab (S.A.) answered: "What do you want now? O enemy of Allah and His Messenger. You have left no stone unturned in insulting me in everyone's presence." Ibn Ziyad said. "How did you find God's work? The way He treated you and your brother. Your brother intended to usurp the Caliphate from Yazeed but could not achieve his ambition. His hope turned into desperation. God granted us victory over him."

Janab Zainab (S.A.) retorted, "I pity your condition, O son of Marjaanah! If my brother had desired Caliphate, it was because he had inherited it from his grand-father and father but you prepare yourself with an answer because Allah, the Just, and Muhammad (S.A.) will be your enemy and the hell will be your prison."

**A SACRIFICING AUNT AND A MODEST NEPHEW:** On witnessing the entire episode, Imam Zainul Abedeen (A.S.) thinking about his aunt's modesty, remarked, "O Son of Ziyad! Till when will you perpetrate insults on my aunt? And till when will you unveil her to those who do not know her? "On hearing this remark from Imam Sajjad (A.S.), Ibn Ziyad turned red with anger. He ordered one of his servants to behead him.

The accursed servant took a few steps towards the Imam (A.S.) when Janab Zainab (A.S.) threw herself on Imam Sajjad (A.S.) and addressed Ibn Ziyad, "O Son of Ziyad! Do you want to repeat the horrific incident for us?" Ibn Ziyad, the accursed, refrained from the horrendous act due to Janab Zainab (S.A.) 's intervention.

**ENLIGHTENED FACE, HEAD SOAKED IN BLOOD AND THE VOICE OF QUR'AN AND ANGELS:** Ibn Ziyad ordered Khooli Asbahi, "Keep the holy head of Husain (A.S.) till I tell you," Khooli took it to his house. He had two wives, one belonging to the Muzar clan and the other to Taglilib, First, he came to Muzariyyah. The wife asked: "Whose head is it?" "Husain (A.S.)'s," replied Khooli. His wife said, angrily, "Take it back immediately." And beating him with a stick, she remarked, "By God from today, neither am I your wife nor are you my husband." Khooli then came to his second wife. His wife asked, "Whose head is it?" "Of a rebel who revolted in Iraq. Ibn Ziyad killed him." The wife enquired. "What is his name?" Khooli avoided disclosing the name. Later, he kept the head in one corner and slept. His wife narrates: "I heard the recitation of Qur'an from the holy head till dawn. The last verse was as follows: 'And soon shall the inequities know on what turn did they turn.' Then I heard the voice of lightning surrounding the head and realised that the angels were glorifying the Almighty."

**HUSAIN (A.S.)'s HEAD IN KUFA'S STREETS AND LANES:** Ibn Ziyad asked for Husain (A.S.) 's head and ordered Umar Ibn Jabir to take it around in the streets and lanes of Kufa. Zaid Ibn Arqam relates: "I was sitting on the terrace of my house. I saw Husain (A.S.)'s head on a lengthy spear which was passing in front of me. I heard the head reciting the following Quranic verse: "Do you think that the companions of the cave and Raqem are among Our astonishing signs?" On hearing this verse, my hair stood and my skin turned senseless. I cried, "O son of the Messenger of God! Your head is more astonishing than the incident of the companions of the cave."

(Reference: Maqatal of Abi Makhnaf).



### Imam Husain (a.s.) in Qur'an

The personality of Imam Husain (A.S.) is absolutely noncontroversial in the Islamic world. His status is not concealed from any Muslim worth his salt. If anyone wants to know the greatness of Imam Husain (A.S.), he must only go through the innumerable traditions narrated by the Messenger of Islam (S.A.) in his favour amongst his companions, wives and other Muslim gatherings. The incident of the lengthy prostration, arrival of the dress from paradise, appointment as the leader of the youth of paradise, declaration of being from the Messenger of Allah (S.A.) himself, etc are a few among the many incidents which one can easily trace in the pages of history. These examples are like pearls in the ocean of traditions. These traditions would suffice to establish the enormity of Imam Husain (A.S.)'s status. The Holy Prophet (S.A.) loved him so much that even a slight injury to Husain (A.S.) would be difficult for the former to bear. Once he (S.A.) was delivering a sermon when Husain (A.S.) fell down. He (S.A.) abruptly ended his sermon and immediately took Husain (A.S.) in his arms. Certainly, this action was not based only on humane grounds but it proves that Husain (A.S.) was loved and cared for not only by the Messenger of Islam (S.A.) but also by the Almighty. Hence, the Holy Prophet (S.A.) was time and again emphasising to his companions that the slightest of tortures against Husain (A.S.) was unbearable for him (S.A.) as well as for his Lord.

Despite having live witnesses for all these instances, not much time had elapsed after the demise of the Holy Prophet (S.A.), that Husain (A.S.) faced intolerable afflictions. As if this was not enough, an army comprising of the Prophet (S.A.)'s companions, Tabe'een and so-called Muslims gathered to kill Imam Husain (A.S.), his relatives and friends and the eventful incident of Karbala took place. The scars left behind by this episode can never fade away. Certainly, these oppressive people have caused great distress for the leader of the Prophets, Hazrat Mohammad Mustafa (S.A.). Forget Islam, this dastardly act was enough to shred humanity into bits and pieces. Of course, these barbarians may be called Muslims but in fact, they never were.

Were not those who killed Imam Husain (A.S.) aware that the Holy Quran itself glorifies his greatness? Come, let us analyse the Quranic verses revealed in favour of Imam Husain (A.S.) in order to realise the magnanimity of the grandson of the Messenger of Allah (S.A.).

**1. "And whatever We have revealed to Ibraheem and Ismaaeel and Ishaq and Yaqoob and the grand-sons of Yaqoob"**  
*(Baqarah 136)*

The great historian, Ibn Atheer writes that Ali Ibn Thahra has narrated: "Once we went along with the Prophet (S.A.) to an invitation. There, Imam Husain (A.S.) was engrossed in play. The Prophet (S.A.) went towards him and with open arms called him. Imam Husain (A.S.) dodged him and the Prophet seemed quite delighted. finally, he (S.A.) took Husain (A.S.) in his arms. Keeping one hand on the chin and the other on the head, he said, "Husain (A.S.) is from me and I am from Husain (A.S.). Allah loves him who loves Husain (A.S.). Husain is a grandson from among the grandsons."

(Ref Usdul Ghaabah of Ibn Atheer, vol.2,p.19); Mustadrak us Saheehain of Hakim Neshaapouri Vol.3,p.n177 relates a similar tradition under verse 84 of Ale mran).

**2. "Do you say that certainly Ibraheem and Imaeeland Ishaaq and Yaqoob and the grand-sons are Jews or Christians?"** (Baqarah:140).

The great scholar of Ahle Sunnah, Ibn Maajah, in his Sunan (which is among the six indisputably authentic Sunni books) narrates the tradition from a reliable chain of narrators that the Holy Prophet (S.A.) said 'Husain (A.S.) is from me and I am from Husain (A.S.).'

(Ref: Sunan-e-Ibn Majah, Vol.1,p.5).

Among the children of Israel, the word 'Sibt' was used for those who were not Prophets but were quite similar to them. Likewise, Husain (A.S.) was not a Prophet but was quite like one. In the above quoted tradition the word 'Sibt' has been used for Imam Husain (A.S.). Therefore, whenever the word 'Sibt' has come in Quran, it refers to Imam Husain (A.S.).

**3. "Whoever is killed unjustly, then indeed we have given his heir the authority (to take revenge),"** (Bani Israel : 33)

Haafiz Shaikh Sulaiman Qundoozi Hanafi quotes Abdus Salaam Ibn Saleh Hirwi that Imam Ali Ibn Moosa ar-Reza (A.S.) has stated this verse to be in favour of Imam Husain (A.S.) and the word "heir" in the verse refers to Hazrat Mahdi (A.T.F.). That means, "Whoever is killed unjustly" refers to Imam Husain (A.S.) and "heir", to his ninth son, Hazrat Hujjat Ibn Al Hasan (may Allah hasten his reappearance).

**4. "And we intend that those who have been made weak in the land We shall make them the leaders and We shall make them the heirs."** (Qasas:6)

Haafiz Haskaani Hanafi narrates from Abul Hasan Faarsi via Mufazzel Ibn Umar that Imam Sadeq (A.S.) has said, "Husain (A.S.) is from among those who have been made weak about whom the Holy Prophet(S.A.) uttered, crying, 'You will be among the weak after me'.

(Ref: Shawaahed-at-Tanzeel of Haskaani, Vol,p.430-431).

**5. "Kaaf-Haa-Yaa-Ain-Suaad"** (Maryam:1). Haafiz Shaikh Sulaiman Qundoozi Hanafi relates that Sad Ibn Abdullah has narrated, "I was gaining knowledge. I had penned down approximately forty difficult but important problems in order to seek their solutions from Imam Hasan Askari (A.S.)'s (who was the best person in my town) representative, Ahmad Ibn Ishaaq. He had gone to Samarra to meet Imam Hasan Askari (A.S.) and it was there that I met him. We both came in the service of Imam (A.S.)... Imam (A.S.) enquired from me, 'How come you've arrived here?' "To gain the pleasure of your meeting," I replied. Imam (A.S.) said, "Whatever you want to ask, you can ask from my beloved son," hinting me to approach his son (Hazrat Mahdi (A.S.)). I asked that boy all questions and to each one of them, I received a very detailed and satisfactory reply. Among these question also was the exegesis of the first verse of Sura Maryam (quoted above). Imam Mahdi (A.T.F.) replied, 'Kaaf' means Karbala, 'Haa' means killing of progeny 'Yaa' means Yazeed the accursed, Ain' means thirst and `Suaad' means patience.

(Ref: Yanabeeul Mawaddah of Shaykh Sulaiman Qundoozi Hanafi, p.60).

**6. "And fight in the way of Allah as it ought to be fought."** (Hajj:78).

Ibn Murdownwiyah narrates that Umar asked me, 'Have you not read the verse (Fight in the second era as you have fought in the first)? I said, 'Of course, I have but when will that second era herald?' Umar replied, 'The time when Bani Umayya will be the rulers and Mughaira's

progeny will be their ministers.” Baihaqi has also narrated this tradition. (Ref: Yanabeeul Mawaddah p.460). Mughaira's progeny was indeed among the decision makers during Yazeed's reign. As a matter of fact, it was Moghaira who instigated Moaviyah to appoint Yazeed as his heir and forced the people to pay allegiance to the latter, himself of course being the first one to do so. Anyway, this era, discussed by the Almighty, Allah, is the era of Husain Ibn Ali (A.S.), in which special mention is made about his great struggle. Also, He orders the Muslims to support Husain (A.S.) during this era of struggle.

7. **"So the heaven and the earth did not weep for them and they gained no respite."** (Dukhan:29). Muslim, in his Sahih, while discussing the interpretation of this verse, says that when Imam Husain (A.S.) was martyred, the heaven cried for him. The turning of the sky into red indicates it's weeping.

(Ref: Sahih Muslim under the interpretation of Sura Dukhan).

This interpretation is supported by another tradition narrated by Ibn Hajar Asqalaani in 'As-Sawaaeul Muhreqah' which is as follows:- "Once Ali Ibn Abi Talib(A.S.) passed from Karbala. When he reached at the spot where Husain (A.S.) would be buried, he remarked, "This is where our camels would rest and our belongings kept. This is the place where our blood would be shed. Some members of the Prophet (S.A.) 's progeny would be killed here and both, the skies as well as the earth, would weep for them."

8. **"And he made it a word to continue in his posterity that they may return."** (Zukhruf:28)

Hafiz Qundoozi Hanafi narrates that Ali Ibn Abi Talib (A.S.) has said, "This verse has been revealed by the Almighty in our favour. Also, Allah has instilled Imamat in Husain (A.S.)'s posterity till the Day of Resurrection."

(Ref: Yanabee-ulMawaddah).

9. **"O ye who believe! be careful of (your duty to) Allah and believe in His Apostle. He will give you two portions of His Mercy."** (Hadid:28)

Hafiz Abdullah Haskaani narrates from Furaat Ibn Ibrahim AlKufi that Ibn Abbas while explaining the above-quoted verse says, "two portions of mercy," refers to Imam Hasan (A.S.) and Imam Husain (A.S.)." (Ref: Shawaahed-ut-Tanzeel of Haskaani, Vol.2, p.227).

10. **"I swear by the sun and it's heat, and the moon when it follows it (the sun), And the day when it shows itself. And the night when it draws a veil over it."** (Shams: 1-4).

Haafiz Abdullah Haskaami narrates from Ibn Abbas via Furaat Ibn Ibraheem Al-Kufi that the former while giving the exegesis of the above-stated verses, says, "Sun refers to the Holy Prophet (S.A.), moon to Hazrat Ali (A.S.), day to Imam Hasan (A.S.) and Imam Husain (A.S.) and night to the Umayyids." (Ref: Shawaahed-utTanzeel of Haskaani, Vol.2,p.333).

11. **"I swear by the fig and the olive."** (Teen:1).

Haafiz Haskaani Hanafi writes that Furaat Ibn Ibrahim has narrated from Mohammad Ibn Fuzail that I asked Imam Moosa Ibn Ja'far (A.S.) about the above-quoted Quranic verses. According to the answer which I received from Imam (A.S.), fig' refers to my leader Imam Husain (A.S.).

(Refer Shawahed-ut-Tanzeel for details).

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These are a few Quranic verses which descended in favour of Imam Husain (A.S.), some of which are specifically only for the leader of the martyrs.

All these verses reveal the following aspects of Imam Husain (A.S.)'s personality:

He is from the descendants of Ibraheem, having a special relationship with the Holy Prophet (S.A.), who loved him the most. And whoever loves Husain (A.S.) is loved by the Almighty Allah.

He is the leader of the Ummah.

He was killed inequitously and his blood will be avenged by his heir, Hazrat Mahdi (may Allah hasten his re-appearance).

He was made weak in God's earth and God intended to make him the leader and heir of the earth. And this promise would be fulfilled by his descendant, Hazrat Mahdi (may Allah hasten his re-appearance).

His thirst, martyrdom, place of execution and his murderers have been mentioned in the Quranic exegesis.

His struggle has been discussed in the Holy Quran and according to Umar, supporting Imam Husain (A.S.) in this struggle was obligatory. Yazeed and his army, defying divine commands, fought against Quran itself. Therefore, those who were killed fighting for Yazeed, (or were satisfied and happy with his brutal acts) are nothing but disbelievers. Hurr, who defected to Imam Husain (A.S.)'s camp from Yazeed's army in fact defected from disbelief into Islam.

According to the Sahih Muslim, which is one of the six authentic Sunni books and denial of a single tradition found in them is tantamount to disbelief, the afflictions of Imam Husain (A.S.) was immensely great for had it not been so, the skies and the earth would not have wept for him. Also, crying for Imam Husain (A.S.) is in absolute conformation with our nature and nothing is illegal or wrong about it. Faith and love demand such an attitude. Even the Holy Prophet (S.A.) was crying when saying about Ali (A.S.), Hasan (A.S.) and Husain (A.S.) that you are amongst those who have been made weak in the land,' which proves that crying for Husain (A.S.) was among the Sunnah of the Holy Prophet (S.A.) and to deem it unlawful is like denying the Messenger himself. Only those who fear the unmasking of Husain (A.S.)'s real killers, call such recommended acts like crying, as unlawful and illegal. It should be noted that the Holy Prophet(S.A.) did not do anything which was unacceptable by Allah. Accordingly, Quran has called him as the "best model". Thirdly, he never did anything on his own but on divine command. Therefore, his crying for Imam Husain (A.S.) was according to the divine will.

Imam Husain was appointed as an Imam by Allah and Imamatus will remain in his posterity forever.

He is one of the portions of mercy (the other is Hasan (A.S.)).

In Sura Shams, Allah has sworn by him. Again in Sura Teen, Allah has sworn by him.

After all these clear explanation, there is no need to further elaboration (for the sake of brevity).

### **Enjoining Good (Amr bil Maroof) And Imam Husain a.s. Revolution**

Where to search:- What was the reason behind the magnanimous step taken by Imam Husain (A.S.), that he entered Karbala with his family and friends?

The best way to know the reasons and causes behind Imam Husain (A.S.)'s revolution would be to analyse and examine his own sayings and speeches. For, it is impossible to reason that Imam Husain (A.S.) would not have explained his steps to the people.

It should also be clear that his revolution was not a matter of overnight dramatisation. He did not suddenly feel the need of a revolution not because of the worsening of conditions within a day, a week or even a month which forced him to take the historic step.

We have to turn the pages of history and carefully scrutinize each phase of that era. We have to see as to what were the teachings propagated by Islam and what was the actual condition that prevailed then.

There was the pious life of the Holy Prophet, Muhammad Mustafa (S.A.) which has been described by the Qur'an as a model for the entire humanity and has invited one and all to emulate him. One can never find the Holy Prophet (S.A.) hoarding wealth for his personal uses. He led a very simple and ordinary life, quite apart from the raving luxuries of the world. He neither possessed a well decorated house nor a kingly palace. He did not own a herd of camels or horses nor was he the accumulator of dinars and dirhams. He advised others too to adopt his simple way of living. Hence, the life style adopted by his progeny was by no means different than that of the great Prophet (S.A.) himself.

But alas! Not many days had passed since the death of the Holy Prophet (S.A.). Those who had seen his days and heard from his very own self the recitation of Qur'anic verses and their explanation were still alive... Yet unfortunately the custom of rustic living was gradually diminishing. People were taking on the luxuries as necessities even as the Islamic colour was giving way to it's ignorant counter part.

Leave alone the common man. Here we intend to discuss those who were supposedly promised paradise. The white pages of history describes these people of paradise as follows:

“Zubair had constructed a magnanimous palace in Basra. Apart from this, he had innumerable mansions in Basra, Kufa and Egypt. At the time of his death, he was in possession of fifty thousand dinars, one thousand horses, one thousand slaves, both male and female, and also innumerable other properties.

Talha Ibn Abdullah Neemi had built a huge palace in Kufa. His properties in Iraq brought him a revenue of one thousand dinars daily, discounting his other properties outside Iraq. He had constructed a house in Medina made of highly expensive bricks and wood.

Abdur Rehman Auf-e-Zohri had also constructed a massive mansion for himself. He had one hundred horses in his stable, one thousand camels and ten thousand sheep. At the time of his death, he had four wives and many children. According to Islamic law, in the presence of children, the wife gets one-eighth of the entire movable property. Since there were four wives, each wife got one thirty second (1/32) part of the inheritance. History says that each wife

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inherited eighty-four thousand dinars in the distribution. Readers can very well imagine the amount of wealth this so-called companion of the Holy Prophet (S.A.) had hoarded.

Of Sad Ibn Waqqas too, it is reported that he had constructed a glorious palace for his comfort.

Though Zaid Ibn Thabit is not one of those who were promised paradise, yet he was an important personality in Islamic history. After his death, the chunks of gold and silver aggregated by him had to be axed down.

About the third Caliph himself history reports that he had left behind one lakh fifty thousand dinars and ten lakh (one million) dirhams in cash.

All this when the common man was spending his entire life in poverty. There were people whose stomach and spine could not be differentiated due to hunger. There were houses in which fire (to cook food) was not kindled. The accumulation of wealth in some places showed that some other rights were usurped. Spiritual deviation was inevitably conspicuous. Muslims had adopted the life styles of kings and emperors instead of the simplicity of the Prophet (S.A.)'s life.

While history was witness to such deviations on one hand, on the other it has also recorded the sermon of Imam Hasan (A.S.) after the martyrdom of his father, Ali Ibn Abi Talib (A.S.). He said, "My father left behind neither dirham nor dinar. He left only seven hundred dirhams to purchase a slave for domestic chores." This statement complements the sentences uttered by Imam Husain (A.S.) when he left *Medina*; "I intend to tread the path of my grandfather, the Holy Prophet (S.A.), and my father Ali Ibn Abi Talib (A.S.)."

Therefore, those who had developed the habit of hoarding wealth and leading a luxurious life, could not be happy and satisfied with Hazrat Ali (A.S.)'s religiously simple way of living and ruling. He had made a distinctly clear announcement "I will take back all the wealth which has been earned through illegal means even if it has been used in the payment of dowry." He displayed his absolute lack of interest in materialism and power-breaking.

The previous governments had changed the attitude of the people to such an extent that they detested the simple and Islamic life style of Ali (A.S.). Hence, considering their deviation as Islam, they all came up in arms against the true heir of the holy Prophet (S.A.), Ali Ibn Abi Talib (A.S.). After Ali (A.S.), these same people rose against Imam Hasan (A.S.). On one hand, they considered the public treasury as their ancestry heritage while on the other hand, Imam Hasan (A.S.) thought of it as the trust of the common people and himself as answerable to the Almighty. Imam Hasan (A.S.)'s approach was exactly in conformation with that of the Holy Prophet (S.A.) When he observed that people were having more faith in money than Allah, loving wealth more than the Almighty and were prepared to sacrifice their lives for the glitter of the gold, he deemed it better for himself and the divine religion to keep aloof from bickering politics. Thus, he side lined himself from social life but did not accept Moaviya's government. And it was due to this reason, that Imam Hasan (A.S.) in his peace treaty with Moaviya inscribed a clause that he would never refer to the latter as 'Chief of the faithful!' i.e. he would never accept Moaviya as a ruler.

When Qardah Ibn Nofal-e-Ashjaee, along with fivehundred Khwarjis had prepared to attack Moaviya and reached a place called Nakheela, near Kufa, Imam Hasan (A.S.) had already left



Kufa for Medina. Moaviya wrote a letter to Imam Hasan (A.S.) discussing about the planned attack, and ordered, "It is your duty to first fight against these people and then go to Medina," thinking that now he was the ruler of one and all and everyone must act on his behest. The reply of Imam Hasan (A.S.) to Moaviya's command clearly proved that he had not accepted the latter as a ruler. He had sidelined himself from active politics only to prevent blood-shed. He (A.S.) replied: "If I had deemed appropriate to fight against the Muslims, I would have first fought against you. But I did not do so only to stop the spread of corruption in the Ummah and prevent blood *shed*."

This incident brings to light the frightening fact as to how inexpensive the blood of the Muslims had become and the so-called leaders were ever-ready to shed this blood to achieve their personal ambitions and desires. It also displays the sharp contrast between their approach and that of the Prophet (S.A.) and Ali (A.S.). Here, spiritual deviation was involved. It meant the corruption of faith and belief. But what was indigestible was the fact that people thought this adulteration and corruption to be the real Islam and the government forced them to believe so. Things reached to such depths that innocent people possessing the invaluable wealth of piety and goodness, were slaughtered just because they refused to give their nod of approval to the government's malpractices.

Islamic teaching had reached such a sorry state of affairs that people were promised security and provided refuge only to be killed mercilessly later on. Promises and oaths were limited only to the tip of the tongue. One should only go through the letter of Imam Husain (A.S.) to Moaviya to be briefed about the entire situation. This letter while indicating about the deviations of that era, also proves that Imam Husain (A.S.) was not a silent spectator of the proceedings during Moaviya's reign. He used to attack the government at every available opportunity.

His eyes caught the attention of every distortion. He was on the look-out for a ripe moment, when deviation would reach its nadir, to deal it such a blow that oppression would never again be associated with religion. People should know that every action of the king is not Islam, but only their personal act. Let us analyse the contents of that historic letter, abridged from Ibn Qutaiba's 'Al-Imamah Wal-Siyasah? Vol.1,p.190.

*"O Moaviya! Are you not the murderer of Hujr Ibn Adi and his pious companions. They opposed distortions, enjoined good and forbade evil. You killed them unjustly, while you had taken oaths with them and promised them safety and security. You have dared the Almighty and taken your (barbaric) acts lightly. Are you not the killer of Amr Ibn Khumas-e-Khuzaae, companion of the Holy Prophet (S.A.) whose face was battered due to excessive worship? Your assurances to these noble people were so convincing that if given to desert stags, they would leave their mountain abodes and come down to you. Have you not claimed Zaid to be Abu Sufyan's son? Despite the order of the Holy Prophet (S.A.) that "He will be related to whom his mother is married while stoning to death is for the adulterer." You did not limit yourself but incited the Muslims to kill them, amputate their limbs and hang them from date trees. Glory to be Allah. O Moaviya! It doesn't seem as if you are one of this Ummah and are having any (spiritual) relationship with them.*

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*Fear Allah and remember that He is having a Book which mentions each act, big or small, of each person. There is nothing which is beyond its limits. O Moaviya! Allah will not forget your deeds. You kill people for political gains and accuse them (of treason). Further more, you intend to impose your son (on the people) who drinks wine and plays with dogs. I can see you destroying yourself as well as the religion of Allah and gradually eliminating the Islamic Ummah."*

This letter indicates the acute angle of deviation among the masses and their open denial of Islamic teachings. Their emotions had become so numb that they were watching the misdeeds of Moaviya Ibn Abi Sufyan but dared not to speak against him. Companions of the Holy Prophet (S.A.) were killed but they were silent. Prophetic traditions were laughed at yet they kept quiet.

When Yazeed took the reins of the government in his hand, things changed for the worse. It was not a secret that Yazeed was a compulsive drunkard. Dogs and monkeys were his play mates. He joked at Islamic teachings and made fun of them.

As people follow their rulers, history says that Yazeed's companions were in a state of 'vice-addiction'. Wine was distributed in the open market and things reached to such limits that music became the most dominant voice in the twin holy cities of Mecca and Medina.

When Imam Husain (A.S.) witnessed the corruption of affairs, distortion of thoughts, deviation of beliefs and elimination of good deeds, he realised that the time of advising and reformation by speeches and books had already passed. Now is the time to unveil the Islamic mask of disbelieving rulers. Sacrifice is the only way of reformation. Sacrifice, not of just anybody, but of those who were Islam personified and their beliefs and deeds void of distortions.

On pondering over all the above stated conditions, the factors and reasons behind Imam Husain (A.S.)'s revolution become quite clear. It would not be quite appropriate to state that invitation of the people of Kufa was the reason of Imam Husain (A.S.)'s uprising. Because, his uprising took root in Medina itself while he received the Kufan invitation in Mecca.

Another important factor was the demand of allegiance by Yazeed. Even if this demand was not there, Imam Husain (A.S.) would have certainly taken one step or the other to save the community of his grand-father from absolute corruption. For, he was the proof of Allah upon the earth and the son of the Holy Prophet (S.A.) who could not be a silent spectator of the destruction of Allah's religion.

As said before, to know the factors behind the revolution of Imam Husain (A.S.), we have to analyse his own words and speeches. In these, he did not emphasise on payment of allegiance to Yazeed or the invitation of Kufans. While going through them one can see his distress at the straying off the community on one hand and the zeal to enjoin good and forbid evil on the other. It is specifically this task that is executed by the mourning of Imam Husain (A.S.).

If yesterday it was the noble self of Imam Husain (A.S.) defending Islam, today it is his mourning.

Come, let us listen attentively to what the Imam said in Medina, in Mecca, during journey and on the battle-field of Karbala.

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*One night, Imam Husain (A.S.) called upon Waleed and did not pay allegiance. The next day, he visited Marwan who said to him, "It would have been better if you pay your allegiance to Yazeed." On hearing this, Husain (A.S.) retorted angrily, "We have come from God and unto Him shall we return. If people like Yazeed become the governors of the Islamic community, then may Allah protect Islam. I have heard my grand-father, the Holy prophet (S.A.) saying that Caliphate is unlawful for Abu Sufyan's progeny...And today, this Yazeed reigns over a corrupt community. I will never pay allegiance to him."*

*(Ref Maqatal-e-Kharazmi, Vol.1,p.185).*

Mohammad Ibn Hanafiya suggested Imam Husain (A.S.) not to reside permanently in one city but to stay in a city for a few days and propagate his views. "If they accept you, well and good, otherwise you won't come to any harm." Replying to this advise, Husain (A.S.) said: "If there is no refuge for me anywhere in this world, yet I won't pay allegiance at the hands of Yazeed Ibn Moaviya."

*(Maqatal-ul-Hawaalim, p.54).*

The above conversation took place in Medina. One can observe the same defiance and courage in Karbala when Imam Husain (A.S.) is surrounded by the enemy and they are all set to slaughter him, brandishing their shining swords. Yet, he did not budge an inch, saying: "I will never shake hands with you in disgrace nor will I escape like slaves."

*(Ansaab-ul-Atraaf, Vol.3,p.188).*

These words clearly prove that Imam was never willing to pay allegiance to Yazeed. But these words do not show as to what was the aim and goal which the Imam had set for himself and for the achievement of which he was ready to sacrifice all that he possessed. Let us see how the Imam clarifies the aims of his revolution.

Before leaving Medina, Imam Husain (A.S.) visited the holy grave of the Prophet (S.A.) and in the supplication that he read there, he revealed his aims and intentions.

*"O Lord! This is your Prophet (S.A.)'s grave and I am the son of your Prophet (S.A.)'s daughter. The moment has arrived of which You are more aware than me. O Lord! I love goodness and am disgusted of falsehood."*

*(Ref: Maqatal Kharazmi, Vol,p.186).*

Here, Imam Husain (A.S.) has displayed his likes and dislikes. He clarifies what he wants. His will to his brother, Mohammad Ibn Hanafiya before leaving Medina, explains more in detail the reasons for his uprising..

*"In the Name of God. The Beneficent, The Merciful. This is a will of Husain Ibn Ali for his brother Mohammad Ibn Hanafiya , " (After discussing Islamic beliefs, he wrote).*

*"I am neither going for self-praise nor for gaining position and grandeur. Neither for corruption nor for inequity. I am leaving only to reform the community of my grand-father. I intend to enjoin good and forbid evil. I aim to tread the path of my grand-father, the Holy Prophet (S.A.) and my father, Ali Murtuza (A.S.).. " Now, it's quite evident that major cause of Imam Husain (A.S.)'s exit from Medina was enjoining good and forbidding evil. Also, this letter shows the significance of this branch of fundamentals in Islam. (Although today this important obligation is neglected by most of us)*

It was this desire that is evident quite often in Imam Husain (A.S.)'s speeches.

If we want to know the importance of this fundamental, we should go through the Qur'anic verses, ponder over them and try to understand them with the help of the traditions from the Ahle Bait (A.S.).

*Luqman advised his son: "O my son establish prayers, enjoin good, forbid evil and be patient on whatever befalls you (in this regard). Surely this is from the great tasks." (Luqman:17)*

*Allah referring to the Islamic Ummah, says: "There should be a group among you who invite people towards goodness enjoin them towards nicety, prohibit them from evil. These are the successful ones." (Ale Imran: 104).*

The significance of enjoining good and forbidding evil can be gauged from the following tradition of Ali (A.S.): "All the goodness including fighting in the way of Allah, when compared to enjoining good, is like an ocean compared to handful of water."

(Nahjul Balagha, saying No.374).

*Imam Baqar (A.S.) said: "Enjoining good and forbidding evil is the path of Prophets and the way of good-doers. It is a great obligation on which the other obligatory acts rest. Paths become same, trading becomes legitimate, oppression stops, lands are inhabited, justice is taken from enemies and affairs are regulated." (Wasaael-Al-Shiah, Vo.11,p.395).*

*And when evil prevails in the society then what would be the fate of those who would watch the entire spectacle silently. Let us see what Imam Sadeq (A.S.) has to say in this regard. "If someone sees a vice being committed and despite having the power to prevent it, does not do so, then indeed he desires the disobedience of the Almighty. And whoever desires God's disobedience, then certainly he has made enemies with Him."*

(Mustadrak-ul-Wasaael, Vol.2,p.257).

When enjoining good and forbidding evil holds so much importance in Islam, how is it possible that Imam Husain (A.S.) would watch the destruction of his grand-father's religion, divine laws being laughed at and complete distortion of religious thinking and be a silent spectator? Now arose the need for a great revolution which would separate truth from falsehood till the Day of Judgement and the question of allegiance would never be raised again. Hence, in Husain (A.S.)'s words one can gauge the immense enthusiasm for enjoining good and forbidding evil.

*He wrote to the people of Basra, thus "I am calling you only towards the Book of God and the Sunnah of the Prophet (S.A.). For, the Sunnah has been killed and misdeeds are the order of the day. If you obey me, I shall guide you. Peace be upon you.." (Tabari, Vol.7,p.240).*

*While replying to the letter from Kufa, he wrote..." The true leader and guide is only he who acts on the Book of God. Adopts the path of justice and equity. He follows the truth and dedicates himself to the cause of God." (Tabari, 7/ 235, Irshad p.204).*

*When he faced the army of Hurr Ibn Riyaahi near Karbala, he delivered a sermon in front of his companions and Hurr's army. He said: "O People! The Messenger of Allah(S.A.) has said, whoever sees an inequitable king who permits the unlawful, violates divine limits, disobeys the Sunnah of the Prophet (S.A.) and oppresses the people, yet he remains a silent observer, does not care to reform the situation and thinks only about himself while the society around him is shred into pieces, then it is appropriate for Allah to enumerate him along with the unjust king*

*and grant them equal chastisement.' Aren't you witnessing that they are wholeheartedly obeying the devil and have forsaken divine obedience. They spread evil and corruption. They have forgotten divine laws and limits (i.e. they do not solve their problems within the Islamic code). They spent the public treasury as and when they please. They convert the unlawful into lawful and vice versa. (Under these conditions) I have more right than anybody else to bring an uprising and reform the situation, protect divine laws and preserve Allah's religion from destruction."*

You must have noticed in this sermon the same zeal to enjoin good and forbid evil and reform the people as in earlier sayings.

*On another occasion, Imam Husain (A.S.) said. "Are you not seeing that truth is not being acted upon and falsehood is not being avoided. In such a situation, a believer should expect to meet his Lord (i.e. give preference to death over life). Then he uttered that historic statement which, till date, is on everybody's lips. "I consider death as martyrdom and good-fortune and life with the oppressors as disgrace."*

To sign off this article, we would like to quote a sermon of Imam Husain (A.S.) delivered on the day of Ashoora in the battle-field of Karbala, when he was surrounded by Yazeed's armies. And yet his words lost no courage and bravery which were the hall marks of his father, Ali Ibn Abi Talib (A.S.)

*"That unknown son (Ibn Ziad) of an unknown father has stranded me between two opposing poles. One is death (martyrdom) and the second disgrace. (Whether I should accept martyrdom or live with disgrace). I will never accept disgrace. Allah, His Messenger and the believers do not agree that I should accept disgrace. The pure and holy lap which has nurtured me refuses disgrace for me. My honour is not compatible with the view that I should give preference to life with disgraceful people than gain the respect and good fortune of martyrdom."*

The voice of Imam Husain (A.S.) still echoes in today's atmosphere. That whoever loves and follows me, will never accept disgrace and degradation. Disgrace and degradation is to follow those who do not obey Allah's commands and are adamant in their defiance.

Disgrace does not imply poverty or hunger. It implies disobedience of Allah and His Messenger. Whoever distances himself from Allah's commands, actually distances himself from honour and respect.

Among the factors which caused the uprising of Imam Husain (A.S.), enjoining good and forbidding evil is of such great significance that when we recite his ziyarat, we say, "I witness that certainly you established prayers, paid the poor-rate, enjoined good and forbade evil".

Wouldn't it be wonderful if all those who make arrangements for the mourning of Imam Husain (A.S.), also pay attention to this all-important fundamental of Islam and enjoin the people to obey Allah's commands and refrain from evil deeds?

If today each person of the society tries to follow this fundamental, then we could easily have a society where everybody is doing and enjoining good and forbidding others to do evil. And it will not be surprising that in such an atmosphere, the heir of the leader of the martyrs, Hazrat Mahdi, may Allah hasten his reappearance, reappears and fills our heart with joy and happiness.

### **The Lady Of Paradise On The Day Of Judgement**

Imam Sadiq (A.S.) narrates from the Holy Prophet (S.A.): "On the day of judgement, a dome of light will be prepared for Fatemah (S.A.). Husain (A.S.) will enter the field of questioning with his head in his hands. When Fatemah Zahra (S.A.) will look at her son's condition she will wail in such a manner that all the angels and prophet's present in God's domain will be unable to control their tears and will begin crying loudly. Then Allah the Almighty, will transform Husain (A.S.)'s head in a handsome looking visage for the pleasure of Fatemah (S.A.). Husain (A.S.), with his headless body, will intensively interrogate his killers. Then, Allah, the Glorious, will gather all those who killed Husain (A.S.), or were bent upon killing him or were even associates in the horrendous act, in front of Fatemah (S.A.). When all of them will be gathered, then I (the Holy Prophet) will kill all of them. They will be raised again only to be killed by Ameerul Mo'mineen Ali Ibn Abi Talib (A.S.). Then again they will be raised to be killed by Hasan (A.S.). Similarly, again they will be raised to be killed by Husain (A.S.). They will be raised several times only to be killed individually by each member of our progeny. Only then will our anger be quenched and we will forget our sorrows."

*Imam Sadiq (A.S.) says: "May Allah have mercy on our Shias. They are equal participants in our lengthy (period of) grief and sorrow",*

It is narrated from the Messenger of Allah (S.A.) that Fatemah Zahra will enter the day of Judgement with a group of women. She will be told to enter paradise. She will answer: "I will not enter till I am told as to how my son was treated." She will be asked, "Look in the heart of the day of Judgement." She will see that Husain (A.S.) is standing without his head on his body. On witnessing this heart rending scene, she will shriek and cry uncontrollably. So much so that myself and all the angels will also break down into tears and wail."

One another tradition says: "On seeing Husain (A.S.) in this condition, Fatemah (S.A.) will wail, O my son, O my beloved!". On hearing this wail, divinity will blaze with anger for the sake of Fatemah. A fire named 'Hub Hub', which was kindled a thousand years hence, its flames had even turned black, anything called "comfort" had no remote connections with it and which knows nothing but grief, pain and sorrow, will be ordered to engulf the killers of Imam Husain (A.S.). This fire will envelope the killers of Husain, by barging through the crowd of the day of judgement. Once they are engulfed in the flames, the flames would become still hotter. Till the group of killers will cry and ask: "O my Lord! Why has this fire been made obligatory upon us and why are we chastised even before the disbelievers?" Divinity will reply thus: "Surely the one who knows is not like the one who does not know."

Both these traditions are narrated by Ibn Babwayh Qummi, Shaybh Saduq, in his book 'Eqaabul Amaal'.

Shaybh-ul Mohaddeseen Baghdad, Mohammad Ibn Najjar, in the thirty-first (31st) volume of his book "Tazyeel", while writing about Fatemah Binte Abul Abbas Azdi says that she has narrated from Talha that I have heard the Holy Prophet (S.A.) saying, 'Moosa Ibn Imran requested the Almighty to forgive his brother Haroon since he had expired'. Allah replied, "O Moosa! If you request me to forgive all mankind, from beginning upto the end of the world, I will accept your prayers. But I shall never forgive the killers of Husain Ibn Ali (peace be upon him)".



### **The Son Of Mecca And Mina On The Pulpit Of The Damascus Mosque**

The fiery speech of Janab-e- Zainab (S.A.) not only disgraced and unmasked Yazeed in his own court but shook the Muslim society from deep slumber by shattering its mental and spiritual stagnancy. Yazeed could feel the erosion of his effect, confidence and impact. Therefore for further display of his inherited malice and grudge against the progeny of Ali Ibn Abi Talib (A.S.), he called Imam Sajjad (A.S.) to the masque for Friday prayers and ordered the sermon deliverer, who was shamelessness personified, to abuse and curse Ali and his holy progeny. Of course, the Syrian mosque was not Yazeed's court, where only his sycophant ministers and commanders hovered. But was a congregational place for the society masses, the Islamic community as well, without any hindrance. Sections which are the actual moulders of the nation. The infallible son of Imam Husayn (A.S.) did not let this golden opportunity slip from his grasp. An opportunity to fatally strike at Yazeed's confidence.

Heedless of the Almighty and His messenger and bartering his conscience for worldly wealth, the accursed speaker began to abuse and castigate the pure and holy progeny of Ali Ibn Abi Talib (A.S.). He left no stone unturned in displaying his animosity towards the Prophet's (S.A.) progeny and, at the same time glorifying the disgraceful Abu Sufyan and his unclean clan.

*On this, the brave and courageous son of the leader of the martyrs, rose and in an immensely confident voice, proclaimed, "Woe unto you, O speaker. You have asked for divine chastisement to satisfy the creatures. Then, indeed, you will be engulfed with fire".*

Then he (A.S.) turned towards Yazeed and said: "O Yazeed! Permit me to climb these piles of woods (pulpit) and speak things which would satisfy Allah as well as be the cause of happiness of the people who have gathered over here". Obviously, Yazeed would've never permitted Imam-e-Sajjad (A.S.) to speak, being well-aware that such a permission would lead to the unveiling of facts and revelation of truth for the people, which by no means would . be fruitful or beneficial for his oppressive regime. But the way Imam (A.S.) objected to the speaker and his style of seeking permission forced the entire congregation to sit up and watch. As a result, they demanded that Yazeed allow the young prisoner to speak. They inquired, "O Emir! what's the harm in it? He should also be allowed to display his speaking talents." Though Yazeed initially refused sternly but finally had to relent to and bow before people power and pressure.

*The lion of Ali and the darling of Imam Husain (A.S.), climbed the pulpit and after glorifying the Almighty, spoke thus:- "O people of Syria! God, the great, has bestowed us with knowledge, patience, servitude, greatness, expanse, courage and superiority. He has filled the believers hearts with our love. The chosen prophet, Hazrat Mohammad Mustafa (S.A.) was from us. Those who were the first witnesses of his prophethood were also from us. Ja'far-eTayyar was also from us. Ali Ibn Abi Talib, the lion of God, was also from us. The Grandsons of this nation, Hasan and Husain, are from us. Those who know me, they know me, while those who are not aware of my status, I shall introduce myself to them through my ancestry. I am the son of Mecca and Mina, I am the son of Zamzam and Safa. I am the son of the one who was bestowed with divine revelation. I am the son of Mohammad Mustafa (A.S.), I am the son of Alie-Murtaza, I am the son of good doing believers and the heir of Allah's prophet. I am the son of the one who rooted out the disbelievers, I am the son of the Prophet's daughter, Fatema Zahra, I am the son of the leader of the women of all times and I am the son of Khadeejah-e-Kubra".*

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*Continued the Imam in the fiery vein, till he had the attention of the entire congregation under his control, thereby revealing his noble and great ancestry which the Syrian government desperately sought to conceal. Then he gave his sermon a twist towards the incredibly horrific scene of the battlefield of Karbala. "I am his son who was martyred by oppression and tyranny. I am his son of whose body was separated from his head by a sword. I am his son who was killed thirsty. I am his son whose body was left unburied after being slaughtered, I am the son of that martyr for whom the heavenly angels cried, I am his son whose head was raised on a lance. I am his son whose women and children were taken from Iraq to Syria as prisoners".*

The Imam (A.S.) went on. He revealed the shameless and horrendous acts of the unclean Yazeedi government on the battlefield of Karbala. In the jam packed congregation, he unveiled the dirty character of Moaviya and his arrogant and oppressive progeny. His (A.S.) sermon was so heart-rending that the people's hearts started beating rapidly and their conscience received terrible tremors.

What happened? How did it happen? The Prophet (S.A.)'s grandson is killed? Are these his family members who are taken as captives like the Turks and Daylamites? We are Muslims. Should we live with our conscience dead? Where have our beliefs vanished which are supposed to be our saviour? Hearts which sincerely loved Yazeed, now viewed him with hatred, enmity and animosity. Yazeed's courtiers frowned. Unhappiness and dissatisfaction writ large on their faces. Yazeed, son of the cunning Moaviya, became aware of the gravity of the situation. He feared that the tide would turn completely upside down. The whole stage-played show would be spoiled. He ordered the Moazzin to call for prayers thereby taking undue advantage of the religious fundamentals to silence Imam (A.S.) and terminate his volatile speech.

The Moazzin commenced the call saying 'God is Great'. Imam was quiet, then testified, God's Greatness and