

Editorial

Imam Ali Ibn al-Husain Zain al-Aabideen (a.s.)

Name	Ali (a.s.)
Father	Syed al-Shohada Imam Husain Ibn Ali (a.s.)
Mother	Shahar Banoo (a.s.), daughter of Hormuz, King of Iran
Date of Birth	15th Jamaadi al-Awwal 38 A.H.
Place of Birth	Madinah al-Munawwarah
Agnomen	Abu Muhammad
Famous titles	Sajjaad, Zain al-Aabideen, Syed al-Saajideen
Age	57 Years
Martyrdom	25th Muharram 95 A.H.
Poisoned by	Hisham ibn Abd al-Malik the accursed on the order of Walid ibn Abd al-Malik the accursed
Buried at	Jannat al-Baqi, Madinah al-Munawwarah

To summarize the entire sacred life of Imam Zain al-Aabideen (a.s.) in this brief treatise is like attempting to encompass the radiance of the sun in our eyes. Numerous books, especially those related to his sacred life, Al-Sahifah al-Sajjaadiyyah, the book of supplications and prayers, his worship and the oppressions faced by him have been penned. In this issue, our attempt is to bring out some untold aspects of his life or those that are well known but not often discussed owing to narration of other severe troubles faced by him.

Sayings of Imam Ali Ibn al-Husain Zain al-Aabideen (a.s.)

1) Imam Zain al-Aabideen (a.s.) warned:

Beware of associating with the disobedient, assisting the oppressors and the neighborhood of the sinful. Be careful of the seditious affairs of such people and stay away from their fields. Know that one who opposes the friends of Allah has followed a religion other than that of Allah and has preferred his affairs over those of Allah's friends. Such a person will burn in the Hell-Fire which will consume his body from which the soul has exited.

[Tuhaf al-Uqool, p. 254]

2) Abdullah Ibn Sinaan narrates from Imam Jafar Sadiq (a.s.):

Every morning, Imam Ali Ibn al-Husain Zain al-Aabideen (a.s.) would leave his home to earn a living. He was asked: O Son of the Messenger of Allah (s.a.w.a.)! Where are you going? He (a.s.) replied: I wish to give charity to my family. When asked if this was charity, Imam (a.s.) replied: One who earns in a lawful way, his earnings are Allah's charity for him.

[Al-Kaafi, vol. 4, p. 12, H. 11]

3) His supplication while remembering (the Holy Prophet) Muhammad (s.a.w.a.) and his progeny

(a.s.): O Allah! O the One who selected Muhammad (s.a.w.a) and his progeny for honor, accorded them the status of Prophethood and granted them special distinction by making them the intercessors, made them the inheritors of the Prophets, concluded the chain of successors and Imams (a.s.) through them, taught them the knowledge of the past and the future and inclined the hearts of the people towards them. Then send salutations upon Muhammad and his progeny (a.s.) and treat us in religion, this world and the hereafter in a manner which befits You. Indeed You have power over all things.

[Al-Sahifah al-Sajjaadiyyah, new edition, Dua 57]

Effects And Blessings Of The Speech And Silence Of An Infallible Imam

Meaning and aim of Silence

The Almighty Creator has given both faculties to mankind i.e. remaining silent or to speak after listening. He has granted man the power to speak or remain silent when one intends. Man is a social animal. His greatness and loftiness is based on his word and deed. Hence, to organise both his individual and social life on the right path and to pre-empt his excuse on the Day of Judgment of not being adequately guided which would lead him to eternal bliss, Allah the Almighty established two means of guidance and blessed His creation with the Book, the silent one and the Scale i.e. the Infallible Imams (a.s.), the speaking ones, and revealed in His Holy Book: **"Surely We sent Messengers with clear evidences and descended the book and the scale with them so that they rule among people with justice."**

[Surah Hadeed (57): Verse 25]

This divine book which translates the divine will and testifies the divine message comprises of 114 chapters. In it are separate groups of abrogating and abrogated, clear and allegorical verses. This clear book is such a concise compilation that its explanation and detail is beyond the boundaries of human intellect. Hence, to enlighten human intellect with its interpretation, a Scale (Mizaaan) that keeps man steadfast on the right path i.e. is the daily code of conduct (Shariat) is required. The rightly guided Imams (a.s.) can only be those whose silence is as guiding as their speech. Allah gave all Prophets, right from Hazrat Adam (a.s.) till last Prophet, the Messenger of Allah (s.a.w.a.), the ability and power to tread this path of silence and speech. The patience of Prophet Ayyub (a.s.) and pleading of Prophet Yaqoob (a.s.) are examples of being steadfast on this kind of guidance. The pure tongue was put to use when required.

For a moment, let us look back at the era when the Holy Prophet (s.a.w.a.) announced his Prophethood and went through several stages of implementing the tasks of guidance. The responsibility of Prophethood continued in Makkah for about 12 to 13 years. Ameerul Momineen Ali (a.s.) faced all troubles and opposition alongside the Holy Prophet (s.a.w.a.). Treading the path of Islam together, they often gathered at one place where verses were revealed, fully prepared to face with patience and steadfastness any trouble that could arise at the hands of the Quraysh of Makkah. At the same time, Makkah was replete with turmoil, rebellion, and uproar. Injustice and oppression was rampant. A burning stone was placed on the chest of Bilaal but nothing other than "One God" was heard. History echoed the following voice:

Roads which a person like Muhammad (s.a.w.a.) treads, wings of Jibraeel would have burnt over it!

Meanwhile, Quraysh of Makkah were busy implementing their plans when the event of Migration arrived, as if the task of Prophethood was peacefully progressing at the backend. But Ali (a.s.) had a sound sleep unlike any other night. It is indeed true,

If he lies on the bed then he is the vicegerent of truth (Ali (a.s.)). If he is in Karbala then he is Husain Ibn Ali (a.s.).

MOHARRAM 1438 A.H.

This is true knowledge from the side of Allah which is bestowed upon Prophets and their Successors (a.s.).

The migration from Makkah to Madinah took place and Abu Ayyub Ansari received the honor when the camel of Holy Prophet (s.a.w.a.) with all its grandeur halted near his house. Propagation commenced and the Prophet's (s.a.w.a.) Mosque was constructed. But Jews and Quraysh of Makkah would not remain silent. Wars and battles began. Eighty battles were fought and all were won due to Ali Ibn Abi Talib (a.s.).

Holy Prophet (s.a.w.a.) discharged the duty of conveying the divine message during similar such ten to eleven years in Madinah. In these years of several battles, revelation of all verses of the Holy Quran and in the words and deeds of Holy Prophet (s.a.w.a.), Islamic civilization took shape and was perfected with the declaration at Ghadeer Khumm. After the completion of Prophethood and the perfection of religion, the need of the hour was to preserve Islamic culture and manners in a way that would protect it from complexities and political filth. Hence, the Holy Prophet (s.a.w.a.) in his last moments, upon divine revelation, called for pen and paper so as to write a Will that would protect the nation from deviation. History reveals that there was commotion and a person from a large opposing group prevented the people from handing over pen and paper to the Holy Prophet (s.a.w.a.) fearing that he would nominate Ali Ibn Abi Talib (a.s.) as his successor.

The support from Bani Hashim in this matter was of no use and they had to remain silent. However, the power of silence clarified that the Holy Prophet (s.a.w.a.) had appointed his successor during his lifetime. This was further proved when Janabe Zahra (s.a.) enquired from Ali (a.s.) the reason for remaining silent to which he replied thus: "I have acted as per the will of your father who, during his last moments, advised me to protect the religion when people chase this world." This is the voice which can be termed as the voice of silence.

Without delving into further details, we request the respected readers to ponder and decide in the light of wisdom and intellect whether Imam Husain (a.s.) did not maintain the same approach and conduct after Holy Prophet (s.a.w.a.), Ali Ibn Abi Talib (a.s.) and the peace treaty of Imam Hasan al-Mujtaba (a.s.)?

When Yazid the accursed came to power, all of that deception and fraud, opportunism and the period of evil deeds returned to the society.

A person like Yazid the accursed was demanding allegiance from a person like Imam Husain (a.s.) to strengthen his rule. Denial to pay allegiance was etching a universal truth or the divine message of silence was being raised from that very blessed tongue, which later led a caravan of silent, truthful people who were trying to uphold their dignity. Truly said,

He sacrificed his head but did not extend his hands for allegiance Indeed Husain is the foundation of "there is no God but Allah"

Wherever the divine Prophets (a.s.) prior to Islam reached for propagation, the rulers and kings came with huge armies against them (a.s.) to subjugate the voice of truth. Similarly, mischief mongers and their ilk in different forms stood up against Imam Husain (a.s.) before his migration as if Islam was a matter of child's play for them. Such evil forces should have given

MOHARRAM 1438 A.H.

clarity to their minds and should have realized that their wickedness cannot withstand divine wisdom and power for long.

At this point we wish to present the effects and blessings of a ray of this divine light which is related to the characteristics of Imam Zain al-Aabideen (a.s.). The sun of 28th Rajab was looming large over the city. Imam Husain (a.s.) with his caravan bid farewell from his grandfather's Madinah. He was accompanied by his son Imam Sajjaad (a.s.) and his grandson Imam Muhammad Baqir (a.s.) who was only an infant. The caravan reached Makkah. Seekers of truth and those thirsty for knowledge broke the shackles of Abdullah Ibn Zubair and gathered around Imam Husain (a.s.). The rays of lights were destroying the shadows of deception. During this uprising, letters from residents of Kufa kept reaching Imam Husain (a.s.). Muhammad Ibn Hanafiyyah and Abdullah Ibn Jafar guaranteed protection to Imam Husain (a.s.) and requested him to abandon his intention of traveling to Iraq. Imam Husain (a.s.) replied appropriately and embarked on his journey. History is witness that during his journey from Makkah to Karbala, Imam Sajjaad (a.s.) did not ask his father about his decisions and remained silent.

If knowledge of the father is not to the satisfaction of the son How can he then be deserving of his inheritance

This is because circumstances and decision of an Imam are within the knowledge of another Imam. He was completely aware that the destination of Imam Husain (a.s.) was martyrdom. Imam Sajjaad (a.s.) demonstrated his eligibility for the divine position of Imamate through this.

When enemies set the tents on fire, Janabe Zainab (s.a), the divinely taught scholar came to Imam Sajjaad (a.s.), testified in his Imamate and said: Son, you are the Imam of the time, should we let ourselves get burnt in these tents or step out. Imam (a.s.) replied: Dear aunt, saving life is necessary hence move out of the tents.

This was Imamate that had encompassing knowledge about the divine Shariat. After this voice of Shariat, a new form of speaking silence began.

Alas that land of calamity and prisoners of calamity

Veils of the daughter of Ali (a.s.) and the bed of the ailing person was snatched.

The tent as well as the garment of Sakina was burnt

No injustice was left undone on the progeny of the Prophet (s.a.w.a.)

Tents were looted and family members were arrested

Karbala mourned as the ailing Aabid (a.s.) emerged out of it

Feet were chained, fetter tied around his neck and atrocities that will make the most hard-hearted person scream aloud, were imposed. However, Imam Sajjaad (a.s.) was silent.

With heads uncovered, dust smeared and lifeless prisoners arrived Alas in what tragic condition the prisoners entered the court!

This caravan comprised of innocent children, the grief struck daughter of Imam Husain (a.s.), the sacred womenfolk without their veils and a very young Imam Muhammad Baqir (a.s.) whose face was scorched due to the burning sun and intense thirst. This caravan was led by an ailing person whose hands, feet and neck were fettered in chains as they proceeded to Syria.

MOHARRAM 1438 A.H.

They reached Damascus after an arduous journey; the troubles therein cannot be expressed except by the following lines from Ziyaarat Aashuraa.

"Unbearable is the sorrow and excruciating and unbearable is your misfortune for us and for all the people of Islam. Excruciating and unbearable has been your misfortune in the heavens for all the inhabitants of the heavens."

The troubles for which a forbearing person like Imam Sajjaad (a.s.) would heave a deep sigh and say Al-Shaam, Al-Shaam cannot be understood by anyone or described by any pen or tongue. In short, this caravan reached the court in such a condition that the emissaries from other countries were seated, the Abyssinian slaves were wearing golden belts and carrying drawn out swords. The scene was unimaginable. Imam Ali Ibn al-Husain (a.s.) in this condition, though silent, exhibited the Hashimiite awe and reduced the power of the oppressive kings to dust.

Yazid the accursed was busy in praising his ancestors and falsifying Islam. His statements are recorded in history. The ailing prisoner Imam (a.s.) sought permission to speak from the pulpit which was agreed to on insistence of the courtiers. The silence of Imam (a.s.) gave way and the voice of truth emerged to reach the ears of the audience. After praising Allah the Almighty, Imam (a.s.) introduced himself and the religion brought by his grandfather. His words seemed to be attested with divine approval.

Yazid the accursed was afraid on sensing the voices of a revolution and felt that his government was about to topple. The speech of a weak person stunned the courtiers. (This sermon of Imam Sajjaad (a.s.) along with its translation is available). There was a revolution and the order of releasing prisoners was passed. However, one cannot describe how Rabaab would have bid farewell to the grave of Sakina (s.a.). As if someone inquired from me, 'what happened next?'

The red curtains of the palace of Yazid the accursed were replaced with black ones. Janabe Zainab (s.a.) addressed the ladies of Syria donning black clothes. The city assembly saw black flags replace red ones. Mourners started pouring in as also tears. This was a time during the Imamate of Imam Sajjaad (a.s.), where I have tried to present a glance of the effects and blessings of his speech and silence. The second part of the life of Imam (a.s.) in Madinah shall be dealt with ahead.

Conclusion

The life of Imam Sajjaad (a.s.) teaches our youth and elders about how and when to effectively use the faculty of speech and when to control it. Finally, we plead before the Imam of our time (a.t.f.s.) to help us understand the profound concepts of AlSahifah al-Kaamelah, the treatise of your ancestor, affirm it in our hearts and help us act upon it.

O Our Master! Your ancestor has taught us to plead before Allah in the following way:

"O Allah! How should I implore you as I know my reality but at the same time how can I lose hope in You as / realize your greatness!"

It is only at your courtyard that our supplications will be effective and our minds will be illuminated. One glance of bestowal! Once glance of mercy!

Syed Al- Sajjad (a.s.) – protector Of Imamate And Shiaism

Syed al-Sajjad Imam Zain al-Aabideen (a.s.) during his Imamate achieved such enormous feats that are very difficult to gauge. Our aim is to glance at the ocean of services rendered even if only a few drops of it for which it is important to understand the prevailing conditions at that time.

Holy Prophet (s.a.w.a.), during his twenty three years of propagation, introduced Ahle Bait (a.s.) at every stage. He (s.a.w.a.) reminded people of their greatness, position and proximity in near Allah the Almighty and His Messenger (s.a.w.a.). He (s.a.w.a.) explained their excellence and position on the Day of Judgment, made people aware of their leadership of Paradise and their greatest Intercession and always discussed about them (a.s.) from the pulpit of his mosque. Despite all restrictions and censorship on narrations of traditions, books of Muslims - regardless of sects - are replete with traditions in their praise. Traditions regarding the virtues and excellences of Ahle Bait (a.s.) are in no way less than the exegesis of the Holy Quran or traditions on laws and ethics. All such traditions have been narrated right from the time of the Holy Prophet (s.a.w.a.) till date by the scholars and traditionalists.

Question: Despite the presence of numerous such traditions and verses, how could Imam Husain (a.s.) be martyred with his family members and companions in the open plains of Karbala in front of companions, Taabe'een (those who saw the companions) and Tab'e Taabe'een (those who saw the Taabe'een) at their own hands and with their support? The people were not only not ashamed of his (a.s.) killing but were also expecting great rewards from Yazid the accursed for their heinous crime! How minds were transformed! How people were blinded towards the greatness and position of Ahle Bait (a.s.)!!

Reply: After the demise of Holy Prophet (s.a.w.a.), not only was Caliphate, power and Fadak usurped from Ahle Bait (a.s.), but an attempt was also made to distance them from the hearts and minds of the people. Caliphate was usurped in such a way that others were unjustly appointed as successors of the Holy Prophet (s.a.w.a.). Fadak was misappropriated. To undermine, rather to destroy these scholastic personalities, they referred to those unaware of even the basic tenets of religion. The exegesis of the Noble Quran was taken from those ignorant about it. Traditions and customs of paganism were being brought back to replace Islamic ethics. Ahle Bait (a.s.) were not only confined to their homes but their greatness and position too was undermined to such an extent that people would travel from Syria to Madinah just to malign them. This was a tool of false propaganda by the governor of Syria.

The martyrdom of Imam Husain (a.s.) and the captivity of Ahle Bait (a.s.) had completely demoralised the Shias of that time. One must ponder over the conditions of the followers and lovers of the time when the Leader of the youth of Paradise (a.s.), along with his companions, was killed mercilessly. Thereafter, some people tried to rise against the unjust rule but were unable to overpower the enemies. After a few days, such movements too stopped and this resulted in complete dejection and the disappointment of the Shias.

In this situation, enlivening the belief in Imamate, greatness of Ahle Bait (a.s.) and safeguarding the Shia faith was an onerous task. If any other belief and its adherents were to face even one-tenth of such oppression, they surely would have been exterminated.

MOHARRAM 1438 A.H.

Imam-e-Sajjaad (a.s.) not only had to protect Imamate and Shia faith but also had to keep afresh the tragic event that took place in Karbala along with its uniqueness. This task was also difficult since all historians and writers were under the influence of the government and any word against the government would invite death.

Imam Sajjaad (a.s.) faced many difficulties. On one hand was the unjust government of Yazid the accursed and the continuation of the Umayyad rule and on the other hand was the mischief of Abdullah Ibn Zubair, who in his few days of power in Makkah had stopped the practice of sending salutations in Friday sermons. Mohammed Ibn Hanafiyah and Ibn Abbas were imprisoned in the well of Zamzam. The reason for this enmity towards Ahle Bait (a.s.) was the Battle of Jamal. On the third front were the people who exaggerated and attributed divinity to Ahle Bait (a.s.).

In such conditions, what would be the state of the one who bore troubles and grief, who saw dead unshrouded corpses of his loved ones beheaded, shackled in chains and who saw his mother, sisters and aunts with their heads unveiled in filthy and impure palaces of Yazid and Ibn Ziyad the accursed. However, the perfection of Divine Imamate and Mastership is that even in such situations, the duties of Imamate and protection of religion was undertaken due to which the holy religion of Islam is still alive.

Imam Zain al-Aabideen (a.s.) had to simultaneously fight on many fronts:

- 1) To enliven the sacrifices and the lofty aims of the sacrifice of Imam Husain (a.s.) i.e. is to protect the religion completed on the plains of Ghadeer after the announcement of Wilayat.
- 2) To narrate the atrocities of Karbala and thereafter. This wasn't an easy task since it meant directly exposing the real face of the government.
- 3) To protect the heart-broken, demoralized and dispersed Shias, give them a new lease of life and their moral, religious and ethical training.
- 4) To defend against the exaggerators.
- 5) The protection of Imamate was of utmost importance and highlighting the position of Imamate and its importance in religious knowledge in the light of the Majestic Quran and the Messenger of Allah (s.a.w.a.) especially when the Imam of the time, the Proof of Allah was brutally and openly martyred was not an easy task.
- 6) To develop worthy students for Imam Muhammad Baqir (a.s.) and Imam Jafar Sadiq (a.s.) so that they may make the best use of that opportunity.

It should be borne in mind that these discourses required direct contact with people which, under the circumstances, was extremely difficult. Government surveillance was omnipresent. To give into and surrender to circumstances is not the peculiarity of the Divine Imams (a.s.).

Imam Zain al-Aabideen (a.s.) took a path where there was no possibility of restrictions and which was extremely effective.

- 1) Instead of speech, Imam Sajjaad (a.s.) conveyed the aims of Imam Husain (a.s.) and the tragic events of Karbala through his tears. No oppressor can stop the oppressed from weeping. Lamentation of the oppressed has a special impact and that too of an infallible Imam (a.s.).

MOHARRAM 1438 A.H.

The lamentation bore results. People asked about the reasons for weeping and Imam (a.s.), in reply, would narrate the tragic events of Karbala. When people advised patience, Imam (a.s.) would reply: "Janab Yaqoob (a.s.) lost only one of his sons and lost his eyesight due to that grief whereas eighteen members from my family were slaughtered." When people mentioned that martyrdom is your legacy he would retort: "Indeed, martyrdom is our legacy but whether our womenfolk being taken as captives in the bazars and palaces of Syria was also our inheritance?" He would weep to such an extent that would moisten his beard. None had the audacity to reject these incidents. Moreover, Imam Zain al-Aabideen (a.s.) established mourning gatherings (Majaalis) where the ladies would mourn for the martyrs of Karbala and Imam (a.s.) would arrange food for them so that mourning continued and the tragic events of Karbala and Syria were constantly remembered. Women who mourned would also narrate the sufferings of the tragic event. Thus, the tragedy of Karbala reached the masses.

Besides, Imam Zain al-Aabideen (a.s.) mentioned the rewards of weeping over the sufferings of Ahle Bait (a.s.). These traditions had a great impact on the conscience of the masses. Imam (a.s.) adopted a practice that made the existing government helpless. An isolated man had rendered the government clueless. The city of Madinah, which Imam Husain (a.s.) was forced to leave, saw the foundation of mourning over Imam Husain (a.s.) being laid, which continues till date. Imam Zain al-Aabideen (a.s.) narrated the events of Karbala in such a heart-rending manner that those who took pride in killing Imam Husain (a.s.) and were desirous of earning rewards were now washing their hands off it and blaming each other. It seemed that those aforementioned suppressed revolutions were about to raise their voice.

2) When Imam (a.s.) realized it was impossible to contact the people or the conditions did not permit the same, he altered his approach. Imam (a.s.) propagated Islamic teachings in the form of supplications. After praising Allah the Glorious and sending blessings on the Holy Prophet (s.a.w.a.), he stated the lofty aims of monotheism and Prophethood. On the one hand, there was propagation of correct beliefs, while on the other hand was the rectification or rejection of all deviant views and beliefs. We should once carefully read the supplications of Al-Sahifah alSajjaadiyyah to know its great and profound concepts. Supplications taught by Imam Zain al-Aabideen (a.s.) are not confined only to Al-Sahifah alSajjaadiyyah but are also found in numerous other similar books. It is apparent that the government can stop from preaching but not from supplicating. Imam Zain al-Aabideen (a.s.) taught us supplications concerning removal of calamities and patience during sufferings. For instance Dua 4 refers to followers and attesters to the Holy Prophet (s.a.w.a.), Dua 7 when faced with a calamity, Dua 8 for seeking refuge during trials and tribulations, Dua 11 for good outcomes, Dua 22 during hardship and difficult times, Dua 41 for asking cover and protection from the evils of enemies. These types of supplications were not only invocations in the presence of Allah but also a cause of comfort and strength for the depressed and dejected Shias. Had Imam Zain al-Aabideen (a.s.) not taken this path of training his followers there was no way that they would have regained control of their life.

3) The blessed presence of Imam Sajjaad (a.s.) in Madinah drew attention of a large group of common people from Syria and other ancient kingdoms lived considering their age-old customs to be an integral part of Islamic civilisation, and within those groups which were a paltry few as compared to the majority, there emerged a spur within them to understand the actual

fundamentals of Islam. Within those groups, there were a few people who benefitted from the divine light of Imamate and guidance. On the other hand, there were also those who were bewildered at the miraculous being of Imamate and crossed their boundaries. They were drowned in their extreme love and ignored the traditions of Imams (a.s.). When such love separates from intellect and traditions, it takes the form of exaggeration. Some people became victims of elevating Ahle Bait (a.s.) to divinity. The Imams (a.s.) have strictly reprimanded such people. Imam Zain al-Aabideen (a.s.) warned the people of Iraq:

"Love us within the boundaries of Islam and do not exceed the limits." On another occasion he (a.s.) said, "Love us for the sake of Islam and do not love us like people love their idols."

He (a.s.) said to Abu Khalid Kabuli, "There are some among our Shias who claim to be our lovers and ascribe those things to us which the Jews said about Hazrat Uzair (a.s.) and Christians about Hazrat Isa ibn Maryam (a.s.). Neither are they from us nor are we from them."

[Behaar al-Anwaar, vol. 45, p. 288, H. 44]

Jews and Christians called Prophets Uzair (a.s.) and Isa Ibn Maryam (a.s.) sons of Allah respectively. They elevated them from the position of servants to that of divinity. Imam (a.s.) has clearly mentioned that we do not have any affiliation with such people. The approach of Imamate does not tolerate exaggeration to divinity.

4) The most critical issue then was to enliven and highlight the greatness of Ahle Bait (a.s.) and clarify the importance of Imamate in Islam. Truly, there was a small group accompanying Imam Husain (a.s.) in Karbala but majority were on the opposite side. Those who were not against him for any reason didn't support him either. Abdullah ibn Umar and Abdullah ibn Zubair, who apparently enjoyed some status in front of the Muslims as sons of the companions had built a different world of their own. This was an attempt to distance Ahle Bait (a.s.) from the Islamic scenario and make people believe that Imamate did not possess any significance in the religion of Islam.

The belief that Caliphate and the Caliph elected or recognized by the people is the only important base was advocated. This ideology received support from the existing government; those who supported it were encouraged by the government. After the announcement in Ghadeer-e-Khumm, the emergence of such ideology in the Islamic society indicates that a planned strategy was carried out against Ahle Bait (a.s.) and Imamate. They tried to weaken the roots of Imamate while showing that they were keeping the belief and teachings of Prophethood intact. Moreover, such people were accorded great honour.

One of the greatest qualities of Imamate and Leadership is that an Imam is the spiritual medic who completely understands the illnesses and is fully aware of their treatment. In such a situation, Imam (a.s.) firstly attends to the beliefs, which were originally taught by the Messenger of Allah (s.a.w.a.), through supplications so that belief in Allah and His Messenger (s.a.w.a.) can be renewed.

Supplications have a very high status in the life of a person especially in the teachings of Islam. It is a way of achieving divine cognition and realising one's own helplessness. It means that Allah is the Creator, Most High, Self-Sufficient, Needless and man is a creature and needy. Supplication is a cause of believing in divine justice. Reward inclines man towards good deeds

and punishment is a result of evil. Supplications remind us that this world is a field for Paradise. People had neglected this since a long time but Imam Sajjad (a.s.) enlivened it.

Imam Zain al-Aabideen (a.s.) on every stage talked about the immaculate progeny of Prophet Muhammad (s.a.w.a.) and sent blessings and peace on them. This shows the reality of greatness and position of Ahle Bait (a.s.) near Allah the Almighty. Such indication was a lesson for all those degrading the greatness and position of Ahle Bait (a.s.). Behold, Ahle Bait (a.s.) are those whose remembrances are in the invocations of Allah the Gracious. Those whose names are mentioned in supplications, upon whom salutations and blessings are showered regularly, are they worthy of being troubled and oppressed? Of course, oppression or imprisoning them does not in any way decrease their greatness and dignity.

In these supplications not only can one find blessings and peace upon Ahle Bait (a.s.) but when Muslims gathered at the time of Hajj from every nook and corner of the world on the day of Arafah, the day of supplication and repentance, where along with the Hajjis, the spies of the government present in large numbers, at this sensitive gathering, Imam Zain al-Aabideen (a.s.) while reciting Dua alArafah pointed towards the importance of Imamah. Here we will mention some extracts from this supplication.

This is Dua 47 of al-Sahifah alSajjadiyyah. The supplication starts in a magnificent way with the praise and glorification of Allah i.e. the most important levels of monotheism - the root of all beliefs - have been elucidated and emphasized. In different ways, the power of Allah, wisdom, creation, mercy and kindness have been discussed. It has directed to a reality that human intellect can in no way comprehend the Essential Being of Allah.

In the same way, Prophethood has been explained:

"O my Lord, Salutations and Praise be upon Hazrat Muhammad (s.a.w.a.) and His Holy Progeny (a.s.), the distinguished, the chosen, the honored and near ones, bless them with excellent blessings and mercy".

Salutations have been sent in different ways, which proves the position of Prophethood in the eyes of Allah the High and our responsibility concerning the Holy Prophet (s.a.w.a.). Each and every word of salutations is a door of the recognition of Prophethood.

After monotheism and Prophethood, the concept of Imamah has been explained. Imamah has been mentioned directly after Prophethood. This fact highlights the importance of Imamah. He (a.s.) prays,

"My Lord, blessings be upon his holy Ahle Bait (a.s.), those whom you have chosen for your rulership and mastership, appointed them as the treasurers of Your knowledge, guardians of Your religion, Your Vicegerents on the earth, successors and Your Proof among the people, purified from any type of uncleanness and impurities, made them the medium to reach Your holy presence and the path to Paradise."

Then salutations and blessings have been mentioned in different ways.

After this, Imamah is indicated as a continuation of guidance, which continues in every era. He (a.s.) continues,

"O Allah, You have confirmed Your religion in all times with an Imam whom You have chosen as a guide post for the people and a lighthouse for the lands; You have combined Your promise and covenant, obedience and servanthood to him. You have appointed him as a means to your pleasure, have made his obedience obligatory and cautioned against disobeying him; and commanded following their commands and abandoning what they have prohibited, that no one precedes them nor remains behind; they are the refuge for the shelter-seekers."

Sending blessings through salutations is mentioned alongside the virtues of an immaculate Imam.

Every lover of justice would at least ask about the recipients of such salutations and blessings? If they are anyone other than Ahle Bait (a.s.), then let the world bring them forth. Imam Zain al-Aabideen (a.s.) on the plains of Arafah was firmly establishing the status of Imamate before those who had completely neglected it. Imam (a.s.) was indicating the evil consequences of turning away from Imamate. Thereafter, Imam (a.s.) explained about those who are steadfast on the path of Imamate.

"O Allah, send blessings upon their friends, their lovers, those who love and attach to their mastership, the confessors to their excellence and greatness and status, the keepers to their course, pursuers of their tracks, clingers to their handhold and mastership, adherents to their guardianship, obedience to their Imamate, submitters to their commands, those who strive to obey them, those who await their government, who set their eyes towards them. Such mercy which is blessed, pure, ever increasing, which is revealed mornings and evenings, send peace upon them and upon their pure souls, accept their repentance. Surely, You are an Acceptor of penitence, the Most Merciful, the Best and oft forgiving, by the medium of your mercy, make us their companions in Paradise. O the Most Merciful!"

In today's world, it is difficult to understand the importance of this supplication. But it was a magnanimous task to talk about the Divine Caliphate and Imamate at the time when most people assumed others as rightful caliphs.

5) Imam Zain al-Aabideen (a.s.) was aware of the fact that there would be a power struggle between the Bani Umayyah and Bani Abbas in future. His son, Imam Muhammad Baqir (a.s.) and his son, Imam Jafar Sadiq (a.s.) would get the opportunity to spread the real Islam of Ghadeer and its teachings.

For spreading knowledge, the presence of capable students is as necessary as a good teacher. Imam Zain al-Aabideen (a.s.) in his time of Imamate carried out this work in such a subtle way that it went totally unnoticed by the opponents of Imamate. To implement this strategy, Imam (a.s.) purchased slaves, trained them under himself and freed them. Such freed slaves and slave girls emerged as the best preachers of Imam's (a.s.) Imamate, his morals and habits. Imam (a.s.) also trained his companions and those desirous of acquiring knowledge. When Imam (a.s.) went for performing Haj, approximately a thousand people would accompany him. Thus, Imam (a.s.) motivated the people to seek knowledge and sparked thirst for divine knowledge to such an extent that when Imam Muhammad Baqir (a.s.) and Imam Jafar Sadiq (a.s.) started delivering lectures, mosques were brimming with students. It is mentioned that four thousand students attended lectures of Imam Jafar Sadiq (a.s.).

MOHARRAM 1438 A.H.

Imam Zain al-Aabideen (a.s.) in those conditions enlivened and protected the Imamate and Divine Mastership. He underlined its importance, safeguarded Shia faith and its adherents in such a manner that it survives till day. We conclude this discussion with salutations and blessings on Imam Zain al-Aabideen (a.s.).

“O Allah, send blessings upon Ali Ibn Husain (a.s.), the chief of worshippers, whom You have purely dedicated to Yourself, and brought forth from him the Leaders of True Guidance, who guide to the truth and judge with it. You have chosen him for Yourself, purified him against filth, selected him, and made him guide and wellguided. O Allah, send blessings upon him, with the most excellent blessings that you have ever sent upon any of Your Prophets' offspring so that these blessings raise him to what delights his eye in this world and the Hereafter.

You are verily Almighty and Wise."

[Mafaatih al-Jinaan by Shaikh Abbas al-Qummi (a.r.), Salawaat upon the Holy Infallible Proofs a.s.)

Baraa'at During The Reign Of Imam Sajjad (a.s.)

Baraa'at or Tabarraa is derived from the root "ba-ra-aa". Litterateurs define it as "a person dissociating himself from what he dislikes".

(Al-Mufradaat by Raaghib al-Isfahaani, p. 121; Al-Ain by Khaleel Ibn Ahmad Faraahidi, vol. 8, p. 289; Al-Sihaah fi al-Lughat by Ismail Ibn Hamaad Jauhari, vol. 1, p. 36; Lisaan al-Arab by Muhammad Ibn Mukarram Ibn Manzoor, vol. 1, p. 32)

Excellent examples of this are in Surah Taubah (9): Verses 1-3 about dissociating from the polytheists and Surah Yunus (10): Verse 41 which is about keeping away from certain evil actions.

Some interpreters are of the view that dissociating from polytheists means refraining from all kinds of relationship building and expression of love for them.

(Atyab al-Bayaan by Abdul Husain Tayyab, vol. 6, p. 172; Tafseer al-Quran al-Azeem by Ismail Ibn Katheer, vol. 4, p. 90)

The belief in monotheism demands keeping aloof from beliefs which are against it, belief in finality of Prophethood demands distancing from those who falsely claim that position and the belief in Imamate and Wilayat is to dissociate from those who have not been appointed for this great position. Since Shias believe in Ameerul Momineen Ali Ibn Abi Talib (a.s.) to be the direct successor of Holy Prophet (s.a.w.a.) based on rational arguments, the natural pre-requisite of this belief is that they express their dissociation from those who did not allow this divine caliphate to materialise. This difference is a natural and religious one because it pertains directly to the belief in Imamate which was a controversial issue among the Muslims after the demise of Holy Prophet (s.a.w.a.).

(Maqaalaat al-Islamiyyeen by Abul Hasan Ali Ibn Ismail Ashari, p. 21; Al-Melal wa al-Nehal by Muhammad Ibn Abdul Kareem Shahrastani, vol. 1, p. 24)

Numerous such incidents are available in books of history when Ameerul Momineen (a.s.) by complaining about his usurped right, and to Allah as well, has narrated the oppression of Quraysh. Such incidents can be easily found in traditions and historical sources even before the tragedy of Aashuraa.

(One can refer to Nahj al-Balaagha, sermon 3 (Khutba Shiqshiyah); Elal al-Sharaa' by Shaikh Muhammad Ibn Ali Ibn Husain Saduq (a.r.), vol. 1, p. 148; Sermon of Janabe Zahra (s.a.) in Balaagha al-Nisa, Al-Ehtejaaj by Ahmad Ibn Ali al-Tabresi, vol. 2, p. 287; Sharh Nahj al-Balaagha by Ibn Abil Hadeed Mo'tazeli, vol. 3, p. 115; Tareekh al-Umam wa al-Mulook famous as Tareekh al-Tabari by Muhammad Ibn Jurair al-Tabari, vol. 2, p. 443; Qurb al-Asnaad by Abdullah Ibn Ja'far al-Himyari, p. 60; Hidaayat al-Kubra by Husain Ibn Hamadaan Khaseebi, p. 45)

In these books, the aforementioned differences and animosity of the opponents are mentioned therein. Our aim is just to drive the attention of truth seekers in this direction.

After the tragedy of Aashuraa and the beginning of the reign of Imam Zain al-Aabideen (a.s.), a series of dissociations continued through the noble character of Imam (a.s.) and his companions. But a major difference between then and the previous era (before Aashuraa) is

that Baraa'at and ideological warfare were found in the society but at an individual level and not on a large scale. This practice was not completely common among Muslims in general or even within the common Shias. Despite all the efforts by Ameerul Momineen (a.s.) and Janabe Zahra (s.a.) people abandoned Ahle Bait (a.s.). As a result, the paucity of supporters and the will of Holy Prophet (s.a.w.a.) made Ameerul Momineen (a.s.) give preference to patience and silence over everything else.

(Nahj al-Balaagha, sermons 13 & 217 and there are many more references on this subject. For details, one can refer to Paimaan wa Paayedaari by Dr. Abdul Ali Muwahhedi)

After the first two caliphates, the focus of Ameerul Momineen (a.s.) and both his sons was to prevent the society from the increasing ideological evils and stop the Bani Umayyah, who were then in power and their animosity towards Islam especially that of Abu Sufyan and his progeny is evident for every intelligent and wise person, from achieving their motive.

(Hayaat Fikri aur Siyaasi Imamaan Shia by Rasool Ja'fariyan, p. 62-66 and 92)

After the incident of Aashuraa and at other times, some events occurred which were unimaginable previously. As a result, Baraa'at against the usurpers of the right of Ameerul Momineen (a.s.) which was all this while being practiced behind closed doors came out in the open. After Aashuraa, these incidents had a grave impact on the Muslim society at large and specifically on the Shia community (more specifically, in areas such as Kufa). Explicit cursing had now begun in Shia gatherings.

Before continuing, it is important to state that this topic is extremely vast and extensive which requires a voluminous book. Keeping in mind the limitations of this article, we will only suffice with indications. Those who wish to research extensively can refer to the books and references.

We shall divide this topic into 4 parts:

1. Contribution of the event of Aashuraa in dissemination of Baraa'at
2. Kufa and the ideology of Baraa'at post Aashuraa
3. Usurping the right of Ahle Bait (a.s.), the most important factor for Baraa'at
4. Imam Sajjaad (a.s.) and the ideology of Baraa'at

Contribution of the event of Aashuraa in dissemination of Baraa'at

The event of Karbala has been the most sensitive and critical criterion in Islamic history in comparing Ahle Bait (a.s.) and their Shias with their opponents. The approach of Ahle Bait (a.s.) and their Shias has been completely different and contradictory to that of their opponents and the rulers. Rather some senior historians opine that this approach was adopted by Shias only after the martyrdom of Imam Husain (a.s.).

(Al-Silah bayn al-Tasawwuf wa al-Tashayyo' by Kaamil Mustafa Shaybi, vol. 1, p. 27; Tashayyo' Dar Maseer Tareekh by Syed Husain Muhammad Jafari, p. 250)

During that time, it was the basic belief of Shias that no one had the right of caliphate except Ahle Bait (a.s.). It was evident for Ahle Bait (a.s.) and their followers that establishment of the Bani Umayyah rule began during the first caliphate itself.

MOHARRAM 1438 A.H.

(Tareekh al-Khulafa by Rasool Ja'fariyan, p. 81)

The second caliph had labelled Muawiyah Ibn Abu Sufyan as the Caesar of Arab.

(Al-Iqd al-Fareed by Ibn Abd Rabbehi, vol. 3, p. 365)

He had given him complete authority over Syria

(Tareekh al-Khulafa by Ibn Khayyaat, vol. 1, p. 157)

and never objected over his work.

(Tareekh al-Umam wa al-Mulook by Muhammad Ibn Jurair al-Tabari, vol. 6. P. 184)

Muawiyah himself confessed this:

"By Allah! Whatever authority and power I was granted, it was only due to my proximity with Umar."

(Mukhtasar Tareekh Damishq by Muhammad Ibn Mukarram Ibn Manzoor, vol. 9, p. 161)

After Muawiyah, caliphate within the Muslim world turned feudal and Bani Umayyah became a dynasty. Despite clear dissent from the people, Muawiyah imposed his son Yazid as a caliph.

(Al-Imamah wa al-Siyaasah by Ibn Qutaybah Dainawari, vol. 1, p. 182 & 192)

The Bani Umayyah were humiliated due to the tragedy of Aashuraa and hence, tried to defend themselves against this inexplicable incident in order to strengthen their already weakening rule. It was for this reason Yazid, the accursed, addressed Imam Sajjaad (a.s.) in his court thus, "Praise be to Allah who killed you."

(Kitaab al-Ehtejaaj by Ahmad Ibn Ali al-Tabresi, vol. 2, p. 310)

In other words, he tried to ascribe his filthy deeds to Allah which is nothing but a belief in compulsion. Such attribution was also done by Muawiyah and the second caliph.

(Tareekh al-Khulafa by Rasool Ja'fariyan, p. 413)

The second caliph had stated that "It was the desire of the Prophet (s.a.w.a.) but Allah did not want Ali (a.s.) to be the caliph."

(Sharh Nahj al-Balaagha by Ibn Abil Hadeed Mo'tazeli, vol. 12, p. 78)

Imam Husain's (a.s.) refusal to pay allegiance resulted into Shias explicitly declaring that caliphate solely belongs to Ahle Bait (a.s.). Companions of Imam Husain (a.s.) clearly called out in Karbala while introducing themselves that they were on the religion of Ali (a.s.). For instance, when Hajjaaj Ibn Masroog came out to fight, he was saying,

I present to you Husain (a.s.), who is a guide and the guided one Today you will meet your grandfather, the Prophet (s.a.w.a.) Then your father Ali (a.s.), the possessor of virtue And we consider only this Ali (a.s.) as the successor (of the Prophet (s.a.w.a.)

(Al-Futooh by Muhammad Ibn Ali Ibn Atham, vol. 5, p. 199)

Hilaal Ibn Naafe' announced, I am a Yemeni and Bajali slave My religion is that of Husain (a.s.) and Ali (a.s.).

(Al-Futooh by Muhammad Ibn Ali Ibn Atham, vol. 5, p. 201)

The fight between the brave hearts of Imam Husain (a.s.) with the army of Yazid was actually a combat between two groups viz, one which believed in Caliphate and Imamate of Ameerul Momineen (a.s.) to be lawful and right and the other group who were enemies of Ameerul Momineen (a.s.) or those who perceived that anyone who occupies the seat of caliphate is right.

The slogan of companions of Imam Husain (a.s.) was "I am the one who fought in Jamal, I am upon the religion of Ali (a.s.)." As opposed to this the slogan of Yazid's forces was, "I am upon the religion of Usmaan."

(Tareekh al-Umam wa al-Mulook by Muhammad Ibn Jurair al-Tabari, vol. 4, p. 331 & 336)

Khaarazmi, a renowned Ahle Tasannun scholar, narrates a tradition in his book that when the beard of Imam Husain (a.s.) was drenched in blood, he (a.s.) exclaimed:

"This is the state in which I shall meet my grandfather, the Messenger of Allah (s.a.w.a.) while I have dyed my beard in my blood and I shall call out, 'O Messenger of Allah (s.a.w.a.)! A and B have killed me!"

(Maqatal al-Husain (a.s.) by Muwaffaq Ibn Ahmad Khwarazmi, vol. 2, p. 34)

Certainly, there is not an iota of doubt that these words of Imam Husain (a.s.) indicate that the foundation of Karbala was laid in Saqifah. It was due to Saqifah that the Muslim nation was deprived of the real divine path i.e. the path of true caliphate and Imamate or the religion of Ahle Bait (a.s.). Traditions on this topic are found excessively in the Imamiyyah sect. For details, one can refer to Al-Ehtejaaj by Ahmad Ibn Ali alTabrisi, vol. 2, p. 285.

It can also be stated that Aashuraa presents an important aspect of Baraa'at from the people of Saqifah and prepared the ground for future Islamic society to stand up against the deviated ones especially the usurpers of the right of Ameerul Momineen (a.s.). Baraa'at became explicit in some places such as Kufa. For instance, when Mukhtar Saqafi was governing Kufa, Shias and supporters of Mukhtar openly cursed the usurpers of Ali's (a.s.) rights to the extent that sons of Zubair and Bani Umayyah complained to Mukhtar as to why were Shias cursing their forefathers.

(Tareekh al-Umam wa al-Mulook by Muhammad Ibn Jurair al-Tabari, vol. 4, p. 518)

Gradually, Shias and Alawiites distanced themselves from others and joined Mukhtar. That group organised itself to face the sons of Zubair and Bani Umayyah. Hence, during the time of Mukhtar Saqafi's governorship, Baraa'at gained impetus along with the Imamate of Ahle Bait (a.s.).

(Tareekh al-Khulafa by Rasool Ja'fariyan, 597 Kalaam wa Jaame', p. 309)

Kufa and the ideology of Baraa'at post Aashuraa

After the tragedy of Aashuraa, Kufa was the Shiite capital. Shias of Kufa were labelled as 'Raafizi' because they rejected the caliphate of others. 'Ra-fa-za' means to reject. Faan S. Joseph writes that Kufa laid the foundation of 'Raafiziism'.

(Kalaam wa Jaame', p. 309)

MOHARRAM 1438 A.H.

Kufa emerged as a centre of Raafiziism. During the reign of Imam Sajjaad (a.s.) an post that, many famous personalities lived there and despite the presence of enemies and opponents, this movement gained strength by the day and Kufa became the heart of Shiaism.

(Al-Ghaaraat by Ibrahim Ibn Muhammad Saqafi, vol. 2, p. 558; Tareekh Tashayyo' dar Iran, p. 106)

For instance, it is mentioned about Jabir Ibn Yazid Jo'fi Kufi, the great and extremely learned companion of the Imams (a.s.), that "he was a Raafizi who cursed the companions of the Prophet (s.a.w.a.)"

(Zo'afa Aqeeli by Muhammad Ibn Amr Aqeeli, vol. 1, p. 193)

or it is mentioned that "he was a Raafizi and an exaggerator (Ghaali)."

(Al-Ma'aaref by Ibn Qutaybah Dainawari, p. 480)

It was quoted about Umar Ibn Shimr alKufi that "he was a Raafizi who used to curse the companions."

(Al-Mughni fi al-Zo'afa by Muhammad Ibn Ahmad Zahabi, vol. 2, p. 54)

Most members of the illustrious and knowledgeable A'yan family were labelled as Raafizis.

(Tahzeeb al-Kamaal by Yusuf Ibn Abd al-Rahmaan Mazi, vol. 18, p. 283)

Adi Ibn Saabit who is included among Taabe'in (those who saw the companions) was a resident of Kufa. He too was given the title of a Raafizi and an exaggerator.

(Al-Mughni fi al-Zo'afa by Muhammad Ibn Ahmad Zahabi, vol. 2, p. 54)

It should be borne in mind that all these titles were given by opponents who bore hatred against Shias.

It was written about Abu Hamza alSumaali, who was included among the closest companions of Imam Sajjaad (a.s.), that even he was a Raafizi

(Taqreeb al-Tahzeeb by Ibn Hajar Asqalaani, vol. 1, p. 146)

possibly because he has narrated few traditions condemning the usurpers of the rights of Ahle Bait (a.s.).

Other companions have also tried to prove that the path of the opponents, enemies and deniers of Ahle Bait (a.s.) was different from that of the Holy Quran and Sunnah. In this way, they presented the concept of Baraa'at to the lovers of Ahle Bait (a.s.). Abaan Ibn Taghlib who has narrated traditions from Imam Sajjaad (a.s.), Imam Baqir (a.s.) & Imam Sadiq (a.s.) and is considered to be one of the famous personalities of Kufa

(Kitaab al-Rejaal by Ahmad Ibn Ali al-Najjaashi, p. 10)

has narrated the famous sermon of Shiqshiqiyah.

(Ma'aani al-Akhbaar by Shaikh Saduq (a.r.), p. 361)

Apart from this, he has also narrated traditions from Ikramah and Ibn Abbas, which indicate that enemy of Ali (a.s.) is the enemy of Holy Prophet (s.a.w.a.).

(Al-Amaali of Shaikh Saduq (a.r.), p. 302)

The indisputable book of Sulaym Ibn Qais alHilaali (r.a.) which consists of clear traditions condemning the usurpers gained popularity during this same time. The belief in rejection (Rafz) was so rampant during that time that any group which was not Raafizi in the true sense was also considered to be one. For example, Abul Hasan al-Ash'ari in his book Maqaalaat al-Islamiyyeen considered the Zaidis as Raafizi whereas the Zaidis were nowhere near Baraa'at.

(Al-Maqaalaat al-Islamiyyeen by Abul Hasan al-Ashari, p. 33)

Apart from this, followers of the Kaisaniyyah sect especially poets such as Kaseer Izza, a famous Kufi and a proponent of the Kaisaniyyah belief, had explicitly recited many couplets against the usurpers.

(Al-Iqd al-Fareed by Ibn Abd Rabbehi, vol. 2, p. 246)

Aforementioned examples validate the fact that Kufa had turned into a centre for Baraa'at after Aashuraa whereas prior to this, such vigour and energy regarding this belief was not found in Kufa. As a result, rebellious groups emerged against the rulers at that time, not just in Kufa but also in Madinah and other cities.

Usurping the right of Ahle Bait (a.s.), the most important factor for Baraa'at

We have already mentioned before that oppression and injustice by the Bani Umayyah upon Ahle Bait (a.s.) was not confined only to the tragedy of Aashuraa. There were completely aware that not just Ahle Bait (a.s.) but even their virtues and excellences were detrimental for the Umayyad rule. Hence, they encouraged people to criticise and condemn Ameerul Momineen (a.s.) and Ahle Bait (a.s.) and refrain from narrating their virtues. Rather, they should eulogise the virtues of the previous rulers.

(Sharh Nahj al-Balaagha by Ibn Abil Hadeed Mo'tazeli, vol. 4, p. 56 & 58)

They assumed that if they managed to put down Ahle Bait (a.s.) and their virtues within the Muslim community and Islamic society, their unjust rule would continue and hence, they never fell short of committing any kind of injustice and tyranny. Marwaan Ibn Hakam (may Allah curse him) confessed in front of Imam Sajjaad (a.s.) that none among the companions of the Prophet (s.a.w.a.) defended our master (Usmaan) as much as your master (Ameerul Momineen (a.s.)) did. Imam (a.s.) immediately questioned him, "Then why do you people (Bani Umayyah) curse and abuse him (Ali a.s.) from the pulpit?" The accursed retorted shamelessly, "Our rule cannot be established without it."

(Sharh Nahj al-Balaagha by Ibn Abil Hadeed Mo'tazeli, vol. 13, p. 220)

The Bani Umayyah forced the companions of Ahle Bait (a.s.) to curse them and if the companions refused, they would be subjected to unimaginable tortures. For instance, when Rushaid Hajari, a Kufan, refused to speak against Ameerul Momineen Ali (a.s.), Ibn Ziyaad (the accursed) the then governor of Kufa, had his hands, feet and tongue chopped off mercilessly.

(Al-Ikhtesaas by Muhammad Ibn Muhammad Ibn No'maan famous as Shaikh Mufeed (a.r.), p. 77)

Saeed Ibn Jubair was brought in front of Hajjaaj Ibn Yusuf Saqafi (the accursed). He urged Saeed to praise the previous rulers and narrate their virtues. Observing dissimulation (taqayyah), Saeed remained silent. This infuriated Hajjaaj. He ordered for his immediate hanging.

(Ikhteyaar Ma'refat al-Rijaal by Muhammad Ibn Umar Kashi, vol. 1, p. 335)

It is noteworthy that Saeed did not apparently curse or abuse. Even then he was executed. Why? The sole reason for it was that he was not inclined towards the rulers. The sensitivity among Shias can be gauged through this as a result of which there was an uproar and rebellion all around, which was weakening the Umayyad rule.

Yahya Ibn Umm al-Tweel, a venerable companion of Imam Sajjaad (a.s.) and the son of his nurse, used to openly prevent people from speaking against Ameerul Momineen Ali (a.s.) and on the other hand, fearlessly expressed his dissent from the usurpers and enemies of his eminence (a.s.). He declared that this dissociation is true worship. He stood on the plains of Kufa and with utter bravery and courage exclaimed:

"O friends of Allah! We dissociate from whatever you are hearing. May Allah curse whoever curses Ali (a.s.)! We express our dissent from the sons of Marwaan and they do not worship except other than Allah (i.e. they are polytheists)."

(Al-Kaafi by Muhammad Ibn Yaqoob al-Kulaini, vol. 2, p. 380. H 16, chapter of Associating with Sinners)

The belief of Imam Sajjaad (a.s.) and his companions was not just that the foundation of the tyrannical Umayyad rule was based on the usurpation of caliphate but they never feared from propagating this among the masses, even if that meant laying down their lives for it. It is important to mention here that Yahya Ibn Umm al-Taweel was martyred due to this very act of Baraa'at. Imam Sajjaad (a.s.) prayed for him and according to a tradition from Imam Kazim (a.s.), he will be raised on the Day of Judgment among the four exclusive disciples (Hawaari) of Imam Zain al-Aabideen (a.s.).

(Al-Ikhtesaas by Shaikh Mufeed (a.r.), p. 61)

Imam Zain al-Aabideen (a.s.) and the ideology of Baraa'at

A minute study of the character of Imam Sajjaad (a.s.) helps us realise that he (a.s.) trained and guided his followers in such a way that this mode was distinct and different from other beliefs and views. While greatly emphasising the elevated divine status and position of Ahle Bait (a.s.), he proved that Imamate and Wilayat is a prerogative of only the progeny of Holy Prophet (s.a.w.a.). He instructed his followers to remain steadfast on this belief and that they should not accept the Imamate, Caliphate and Mastership of anyone except Ahle Bait (a.s.). Rather, they should express animosity against the usurpers.

Imam Sajjaad (a.s.) introduced some of these aims and concepts woven in the heart of supplications and whispered prayers. Some of these supplications are available in the books of Ahle Tasannun.

(Sharh Nahj al-Balaagha by Ibn Abil Hadeed Mo'tazeli, vol. 5, p. 113; vol. 6, p. 178; vol. 11, p. 192)

We will quote a couple of examples for you:

"My Lord! Bless the best of his household, those whom You have chosen for Your Command, appointed as treasurers of Your Knowledge, guardians of your religion, vicegerents in Your earth, Your arguments against Your servants, purified from uncleanness and defilement through a thorough purification by Your desire and made them a medium to reach You!"

(Al-Sahifah al-Sajjadiyyah, Dua 47, verse 56)

Imam Zain al-Aabideen (a.s.) clearly mentions that Ahle Bait (a.s.) are those whom Allah has chosen for His affair i.e. Imamate, made them vicegerents on the earth and proofs upon the people. These are essential and fundamental concepts related to Imamate and Caliphate which, if pondered over, will make it evident for every wise person that Imam (a.s.) has elucidated that this is an exclusive right of Ahle Bait (a.s.) and none else.

"O Allah! This is the station of your vicegerents, Your chosen ones and the places of your trust in the highest grades which You have singled out for them which has been forcibly snatched... until (due to this) Your selected representatives were overpowered, vanquished and stripped of their right."

(Al-Sahifah al-Sajjadiyyah, Dua 48, verse 9)

Here, Imam Zain al-Aabideen (a.s.) clearly articulates that the august position of Caliphate is only for divinely appointed caliphs and the chosen ones of Allah. But those who did not deserve it usurped this holy and divine position from them.

"O Allah! Curse their enemies, from the first till the last ones, the one who is pleased with their acts, their followers and adherents."

(Al-Sahifah al-Sajjadiyyah, Dua 48, verse 10)

Imam (a.s.) has cursed not just the enemies of Ahle Bait (a.s.) but also those who conform to the heinous acts of the enemies, their adherents and their followers. It is important to note that Imam Sajjaad (a.s.) used to curse his enemies in his supplications and included it in his prayers. Hence, anyone who claims to be a Shia of Ahle Bait (a.s.) should consider cursing the enemies and usurpers of their rights as a sacred deed. Nevertheless, appropriate time and place should be kept in mind.

Contradiction or Strategy?

A quick glance at history tells us that one of the political moves of the Umayyad government during the Imamate of Imam Sajjaad (a.s.) was that the virtues of previous caliphs and companions be glorified and pit the majority Muslims against the infallible Imams (a.s.) and their Shias. Hence, we find that Imam Sajjaad (a.s.) foiled the Satanic propaganda of the rulers through a different way so that they do have any pretext of troubling Shias. As a result, many-a-times we find words of Imam (a.s.) in which he has apparently refrained from any kind of Baraa'at against the usurpers of caliphate and has rather eloquently concealed it in between the lines. This practice was either on account of dissimulation (taqiyyah) or to solve many problems with such meaningful statements. We narrate two traditions for you albeit briefly just to convey the point. Zaid Ibn Ali narrates that I went to Makkah with my father. A person from Taaif was complaining against the usurpers. Imam (a.s.) told him, "Fear Allah!" The man asked,

"By the Lord of this Holy Ka'bah! Did the two of them participate in the funeral prayers of Fatima Zahra (s.a.)?" Imam (a.s.) replied, "By Allah! No." Moments later, my father confided in me, "When both of them did not recite the funeral prayer of the Messenger of Allah (s.a.w.a.), then what importance does Fatima Zahra (s.a.) have in their eyes?"

(Behaar al-Anwaar by Allamah Muhammad Baqir Majlisi (a.r.), vol. 29. P. 158)

In another tradition narrated by Hakim Ibn Jubair, Imam Sajjaad (a.s.) advised:

"You are being killed for the past sixty years for the murder of Usmaan. What would be your condition if you express Baraa'at from the two idols of Quraysh?"

(Taqreeb al-Ma'aaref by Abu al-Salaah Taqi Ibn Najm alHalabi, p. 245)

But when this same narrator Hakim Ibn Jubair confesses his beliefs in front of Imam Sajjaad (a.s.) in order to rectify his beliefs, Imam (a.s.) undoubtedly clarified about the direct Imamate and Mastership of Ameerul Momineen (a.s.) and rejected the fake positions of the usurpers.

(Manaaqeb-o-Ameer al-Momineen by Muhammad Ibn Sulayman al-Kufi, vol. 1, p. 521)

Obviously, such a practice was merely to safeguard the religion of Allah the Almighty, the Sunnah of Holy Prophet (s.a.w.a.) and to protect the lives, wealth and dignity of Shias. It is noteworthy here that never did Imam Zain al-Aabideen (a.s.) endorse the words of the rulers throughout his life. No such proof is available in any book or tradition. On the contrary, we find that on numerous occasions, he extolled the virtues of his noble forefathers (a.s.) and narrated their traditions.

Declaration of Baraa'at and the Right of Ahle Bait (a.s.)

On every possible occasion, Imam Zain al-Aabideen (a.s.) narrated the virtues and excellences of Ahle Bait (a.s.) and that caliphate was their sole prerogative. An excellent illustration of this is the sermon of Fadakiyyah by Janabe Fatima Zahra (s.a.) narrated by Zaid Ibn Ali who has quoted this from his father Imam Sajjaad (a.s.). Even a cursory glance at this sermon makes it evident as to how the Lady of both worlds (s.a.) claimed Caliphate and Imamate to be their right and proved others to be usurpers. This sermon is so important that even the Ahle Tasannun scholars have quoted it in their books.

(Sharh Nahj al-Balaaghah by Abd al-Hameed Ibn Hibatillah Ibn Abi al-Hadeed al-Mo'tazeli, vol. 16, p. 252)

Imam Sajjaad (a.s.) made this usurpation of the right of his grandmother evident for all his companions.

(Al-Amaali of Shaikh Mufeed (a.r.), p. 281; Al-Amaali of Shaikh al-Tusi (a.r.), p. 155)

To conclude, we quote a couple of traditions narrated by Abu Hamza al-Somaali.

Imam Sajjaad (a.s.) prophesied: "There are three kinds of people whom Allah will not even look at on the Day of Judgment: (1) One who claims to be an Imam from the side of Allah while he is not worthy it, (2) One who denies an Imam appointed by Allah and (3) One who believes that they two had anysharein Islam."

(Tafseer al-Ayyaashi by Muhammad ibn Mas'ood Ayyaashi, vol. 1, p. 178; Al-Kaafi by Muhammad ibn Yaqoob al-Kulaini, vol. 1, p. 374, H. 12)

MOHARRAM 1438 A.H.

Imam Sajjaad (a.s.) exclaimed: "May Allah never forgive and have no mercy for those who violated our rights, usurped our inheritance and appropriated a position that we deserved."

(Manaaqeb Aale Abi Talib by Muhammad Ibn Ali Ibn Shahr Ashob, vol. 3, p. 370)

Let us all pray that Allah the Almighty hastens the reappearance of our Imam Hazrat Baqiyatullah (a.t.f.s.) who will grant the Ahle Bait (a.s.) their right, avenge the blood of the martyrs of Karbala and take those people to task who snatched the veils of the women from the Holy Prophet's (s.a.w.a.) household and imprisoned them. Aameen, O Lord of the worlds!

Tears Flowing From The Eyes Of Imam (a.s.)

Preface

History of crying dates back to Hazrat Adam (a.s.) and is found in every civilized community of the world. Since weeping is a reflection of love and emotions, there exist some psychological aspects to it. Names of several people who wept excessively have been recorded and such instances are also mentioned in the traditions. Imam Jafar Sadiq (a.s.) has said:

"Five people were excessive mourners: Adam, Yaqoob, Yusuf, Fatima Binte Muhammad and Ali Ibn al-Husain Zain al-Aabideen (a.s.)."

(Makaarem al-Akhlaaq, p. 315 narrating from Rauzah al-Waezeen)

Lamentation of Hazrat Imam Zain alAabideen (a.s.) upon his father Hazrat Imam Husain (a.s.), the chief of martyrs, was an expression of his innate condition. But this weeping also proved to be a source of propagation of truth.

The effects of the work of preaching are based on how one tries to transfer his thoughts, comments and relations to others. The apparent political causes neither have the capability of recognizing it nor can they suppressing it. However, when the weeping of an influential person transforms the heart and gives an indication of a revolutionary movement, various measures are adopted to crush the same. When all the measures fail, the final recourse is murder and assassination.

Whenever the life of Imam Sajjaad (a.s.) is mentioned especially during incident of Karbala till the final days of his life in Madinah, the most important and natural aspect that stands out is that of his weeping. However, those enlightening aspects of his character which are based on carrying out the responsibilities of Imamate and leadership are rarely conveyed to masses. When such miraculous aspects of his personality meet the eyes of the historians it becomes apparent that his leadership and Imamate was a divine position which dominates over every aspect of Islamic culture.

For instance, dealings amongst each other within the community, relations and transactions always exist in the society. Imam (a.s.) had borrowed a loan from someone and when the lender demanded security, he (a.s.) gave him a string from his cloak as a guarantee. After some time, he (a.s.) sought him and said: "Return the string of my cloak and take your money back." During this period, he was perplexed and had forgotten about where he had kept that string. On insistence, he searched for it, located it and returned to Imam (a.s.). Imam (a.s.) then returned his money. Apparently, this is an incident but is included among the important tenets of loan agreements. Another reliable incident is frequently narrated by scholars. When Hisham Ibn Abd al-Malik, during the days of Hajj, witnessed Imam (a.s.) entering the House of Allah and the crowd voluntarily gave way for him due to his awe, he enquired about him. In response to this, Farazdaq recited a lengthy elegy in praise of Imam (a.s.) which is mentioned at the end of this magazine. The expression of surprise by the Umayyad Caliph establishes the fact as to how awe-inspiring the personality of Imam Sajjaad (a.s.) was for the masses. Moreover, a glance at Al-Sahifah al-Sajjaadiyyah, the eloquence of speech, is a fountain of wisdom and intellect for people with intellect. Despite all these miracles and perfections, the painful lamentation by

Imam Sajjaad (a.s.) was so impactful that till the Day of Judgement, that anyone who reads about it will fall into tears.

Weeping of Imam Sajjaad (a.s.)

Ibn Qulwayh, Ibn Shahr Ashob and other eminent scholars have narrated from Imam Sadiq (a.s.) that Imam Zain al-Aabideen (a.s.) wept over his honourable father Imam Husain (a.s.) for twenty years and as per another tradition for forty years. He (a.s.) used to weep when food was laid down before him and moreover when water was presented, he (a.s.) used to weep so excessively that water would get mixed with tears.

[Jilaa al-Uyoon (Persian), p. 836]

As per another tradition, Imam (a.s.) has said: "I weep on recalling the moment when my father was being martyred with parched lips. He was deprived of water which was available even for wild animals and beasts." When a slave asked Imam (a.s.): "Are you going to weep to such an extent that you will end your life?" Imam (a.s.) replied: "I already finished myself the very first day. Now I just weep over my father."

[Jilaa al-Uyoon (Persian), p. 836]

One of the freed slaves of Imam (a.s.) questioned him: "Has the time not arrived for your mourning to stop? Imam (a.s.) retorted: "Woe be upon you! Yaqoob (a.s.) had twelve sons. When only one of them *disappeared, he wept so profusely that he turned blind. His back gave way due to extreme sorrow while he was even aware that Yusuf (a.s.) is alive. I have witnessed the martyrdom of my father, my brothers and eighteen members from my family and how their raised heads were paraded from one place to the other. How can I stop mourning?"*

[Jilaa al-Uyoon (Persian), p. 837]

The mourning of Imam Sajjaad (a.s.) had awakened the dead conscience of the people. These tears cannot be explained because they were not shed only on account of any emotional dissatisfaction especially when these tears and sighs belong to an Imam (a.s.), who is better aware about the realities of the universe than anyone in the world.

When tears of Imam Sajjaad (a.s.) were mixed with the soil of the grave of Imam Husain (a.s.), he used to prolong his prostration. He prostrated only on the soil from the grave of his father. He always put on a ring rubbed with the soil of Karbala and following words were engraved on it "The killer of Husain Ibn Ali (a.s.) was wretched and shameful."

[Al-Kaafi, vol. 6, p. 474]

Hence, the message of tears would awaken the conscience of people and create abhorrence for the tyrant as well as tyranny.

Martyrdom of Imam (a.s.)

Readers are requested to refer to and remember various historical incidents pertaining to the life of Imam (a.s.) since these are important for the growth of man and society. We have tried to briefly pen the reasons due to which Imam (a.s.) was martyred but the circumstances leading to his martyrdom should also be kept in mind.

MOHARRAM 1438 A.H.

Shaikh Abbas al-Qummi (a.r.), in his book Muntaha al-Aamaal, narrates that various traditions are quoted regarding the date of martyrdom of Imam Sajjaad (a.s.). Out of these, three dates are specifically mentioned. They are 12th, 17th and 25th of Muharram. It has been clearly established from the reliable traditions that Imam (a.s.) was poisoned. According to Ibn Babwayh and few other scholars, Waleed Ibn Abd al-Malik (may Allah curse him) poisoned Imam (a.s.) whereas few other scholars have mentioned that Hisham Ibn Abd al-Malik (may Allah curse him) poisoned Imam (a.s.).

[Muntaha al-Aamaal, Persian, p. 1236]

A narration in Tafseer-e-Qummi from Imam Reza (a.s.) says that when his martyrdom drew close, he (a.s.) fainted thrice. When he regained consciousness, he said:

"Praise be to Allah Who fulfilled His promise to us and He made us the inheritors of His earth so that we relax in Heaven wherever we want and indeed this is the best reward for such action."

After these words, the soul of Imam (a.s.) left for the heavenly abode.

[Behaar al-Anwaar, vol. 46, p. 147, H. 1 narrating from Tafseer al-Qummi r.a.]

Will of Imam (a.s.)

Imam Muhammad Baqir (a.s.) recounted: "During his final moments, Imam Zain al-Aabideen (a.s.) embraced me and said: O my son! I am bequeathing you what my father bequeathed me before his martyrdom and his father bequeathed him. Dear son! Beware, never oppress a person who does not have any helper or aide other than Allah."

[Behaar al-Anwaar, vol. 46, p. 153, H. 16 narrating from al-Kaafi]

In one of the narrations, Imam Muhammad Baqir (a.s.) was informed that the she-camel of Imam Zain al-Aabideen (a.s.) had reached the grave of Imam (a.s.), was rubbing its neck on the grave and weeping. On hearing this, Imam Baqir (a.s.) reached there and ordered her, "Go back. May Allah bless you!" She went back but returned again after some time near the grave in the same condition. When Imam Muhammad Baqir (a.s.) heard that she had returned in a devastated state, he visited the grave of Imam Sajjaad (a.s.), asked her to return and observe patience. But this time, she was so heart-broken that she refused to leave the grave of Imam (a.s.). Seeing this, Imam Muhammad Baqir (a.s.) said: "O people! Leave her alone, she has come to bid farewell to her master." Lying there, she died on the third day. Imam Muhammad Baqir (a.s.) mentioned that my father used to ride this she-camel when he went for Hajj and never whipped her in the entire journey.

[Behaar al-Anwaar, vol. 46, p. 148, H. 3 narrating from Basaaer al-Darajaat]

Elegy Of Farazdaq In Praise Of Imam Zain al-Aabideen (a.s.)

Hisham Ibn Abd al-Malik the Umayyad caliph went for Hajj. After circumambulation of the Holy Kaaba, he intended to kiss the Black Stone (Hajar al-Aswad) for which he proceeded with his worldly pomp and glory. However, people who were busy in circumambulation and glorification of Allah the Glorious would not allow him to do so. His slaves too were of no use to him. He returned and sat on an elevated chair and began looking at the pilgrims. At that time, Imam Zain al-Aabideen (a.s.) arrived in the sacred mosque and people made way for him. Hisham was surprised at this. A person asked him as to who that honoured person was to which Hisham feigned ignorance. Farazdaq who was present there said he knew who the person was. He then recited a lengthy eulogy in praise of Imam Sajjaad (a.s.) thus:

O the one asking about the centre of nobility and generosity. I have a clear reply if anyone wishes to know.

He is the one whose foot marks the land of Makkah recognizes. He is known by the House of Allah, the Holy sanctuary and the land outside

He is the son of the best of Allah's servants. He is a pure and pious man, the standard of guidance.

He is the one, the chosen Messenger of Allah (s.a.w.a.) is his father, upon whom Allah always sends blessing and peace.

If the Black Stone was to know who has arrived to kiss it, it would fall on his feet and kiss them.

He is Ali and the Messenger of Allah (s.a.w.a.) is his father. Through him nations are guided.

Jafar al-Tayyar and Hamzah, the chief of martyrs, are his uncles. He is a brave lion of Allah by whom the brave and fearless swear.

He is the son of Fatima (s.a.), the leader of women. And the son of the one in whose sword is concealed the (devastation of polytheists and disbelievers.

On seeing him, the Quraysh accept that nobility and honour reach their peak with him.

He has scaled such heights of honour where the Arabs and non-Arabs cannot reach.

(O Hisham!) Your (feigning) ignorance of him does not harm him in any way. Both the Arab and the Non-Arabs: recognize him whom you do not (claim to) know.

He lowers his eyes due to chastity and cannot be looked at with awe. One can speak to him only when a smile appears on his blessed lips.

The light of guidance emanates from his forehead. In the same way as sun dispels the gloom.

He is so generous that he would not have said 'No' had 'No' not been a part of the Kalimah.

His root is the holy being of Messenger of Allah (sa.w.a.), the one possessing pure ethics, character and conduct.

He shoulders the onerous task of guiding the nation which even strong mountains refused to carry.

Everyone accepts his words when he speaks. His conversation is an adornment for eloquence.

MOHARRAM 1438 A.H.

He is the son of Fatima (s.a.) if you don't know him. Prophethood has concluded on his ancestor. Allah has excelled him over the first and the last ones. The pen of the sacred tablet (Lauh) has mentioned thus.

He is the one before whose ancestor, the virtues of the Prophets are insignificant. The nation of his grandfather also supersedes that of other Prophets.

His magnanimity and bestowal has engulfed the entire creation. Far from him are deviation, poverty and darkness.

Both his hands are like the merciful cloud of Allah from which all draw benefit and none is deprived

He is so lenient that harshness is far from him. He has accorded honour to forbearance and patience

He is so blessed that he never breaks a promise. His courtyard is a refuge for one and all.

He belongs to such a noble family whose love is faith, hatred is disbelief and proximity is a cause of salvation.

Every corruption and evil is at bay with their love and affection. There is a constant increase in his grants and bestowals.

After Allah's remembrance, he is the one whose name is mentioned at every beginning and end.

If the pious are mentioned, then he is their leader. If asked about the best in the world, his name will be called out. After his generosity, the munificence of none can be spoken about. The nobles and chiefs of no tribe can equal him.

He is the cloud of mercy during drought and in midst of a fiery battle he is a brave warrior.

Abasement cannot step in his court. He is so revered whose generous hand is always beneficial like rain. Straightness has never affected his nature. Both straightness and abundance are alike with him.

Is there any family or tribe that is not under his obligation?

One who recognizes Allah knows his ancestors. People have been guided from his holy house.

In Quraysh only his house is the place where people get solutions to their problems. Only in their houses are correct judgments passed.

The Messenger of Allah (s.a.w.a.) and Ameerul Momeneen (a.s.) are his ancestors who is the Imam and the standard of guidance

The battle of Badr, valleys of Ohad, Khandaq and the conquest of Makkah are witness to his bravery, sacrifice and sincerity.

Khaibar and Hunain pay tributes for him. The battles of Bani Qurayz and Tabuk shower accolades on him.

(Behaar al-Anwaar, vol. 46, p. 124-128, H. 17 narrating from Al-Manaaqeb by Ibn Shahr Ashoob, Hilyat al-Awliyaa and Al-Aghani)

Our sincere salutations to this great poet of Ahle Bait (a.s.)!