

Editorial

Imam And Imamat

Husainiyyat (the belief in Imam Husain (a.s.) and his mission) is the cure for all tribulations. Husainiyyat is a source of encouragement and motivation for those whose rights have been snatched. Husainiyyat is bravery and courage against those pushing the weak and the downtrodden to the precipice of destruction through wealth, power, oppression and tyranny. Husainiyyat is a MISSION spread throughout the world. It is an unbreakable wall and a protection against all ills – mental, intellectual, economical, individual and social. In brief, the book of Karbala is the summary of Islam's twenty-three years of message.

Makkah, Madinah, Najaf, Karbala, Mashhad, Kaazemain and Saamarrah are those stations where the historical caravan of the propagation of divine message halted and installed its milestones. It built minarets of light at all these stations and gave the message of peace to the world. From amongst these stations, Karbala became a center, by which one understands that it was the invocation of the Messenger of Allah (s.a.w.a.) – like all of his other supplications - accepted by the Lord. Karbala is the holy land where the book of submission and satisfaction was written, a book discoursing on the Quranic secrets for which Allamah Iqbal said, I learnt the secrets of Quran from Husain

Right from day one, Islam – the divine religion brought by the Holy Prophet Hazrat Muhammad (s.a.w.a.) – had announced the message of peace to the universe. Now, at Karbala, Imam Husain (a.s.) - about whom the Messenger of Allah (s.a.w.a.) had remarked, 'Husain is from me and I am from Husain' – proved to the world the veracity of the claim of his grandfather (s.a.w.a.). As a poet says,

Despite drowning, Islam was saved; how can you comprehend what is Karbala?!

But, the proponents of pseudo-Islam, i.e. the Muslim kings and emperors, the so-called guardians of Islam, left not a stone unturned in striking a fatal blow to Husainiyyat and put a thick veil on the real Islam – the Islam of Karbala. They tried all the tricks in their bag: political maneuvering, false propaganda, purchasing so-called religious scholars, instilling the love of self and power in the mischievous minds of worldly souls, and so on and so forth. The Result: The Muslim society was divided into numerous sects and sub-sects, each clinging to his own version of the divine religion.

Imam Husain (a.s.) – the heir of the Prophets (a.s.) and Messengers (a.s.) – was the one who gave the message of peace to the world. He (a.s.) taught mankind the way to live in harmony and tranquility, the mode of living with dignity and honour.

His mother nurtured him with great difficulty, grinding the millstone till her palms bled and bore afflictions that would have converted the day into night. She instilled the values of patience, forbearance and gratitude in all her children. These values along with the will of his honourable father (a.s.) restrained Imam Husain (a.s.) from cursing the nation of his grandfather (s.a.w.a.), thereby saving the ungrateful ones from the eternal disgrace of severe divine chastisement.

After the demise of Moaviyah, when Yazeed – the accursed -ascended the Syrian throne, he encountered a number of critical and complex issues. For Yazeed and his cohorts, use of

military force, barbaric attack on innocent civilians, sealing the mouths of vocal citizens, exploiting religion for political gains, killing and murdering the believers, truthful ones and all those who propagated the teachings of the Messenger of Islam (s.a.w.a.); was the order of the day.

Let us take a very brief glance at these issues: First and foremost, the era of the accursed Yazeed commenced in the year 60 A.H. That is, merely fifty years had passed from the demise of the Holy Prophet (s.a.w.a.). The lifestyle of the Messenger of Allah (s.a.w.a.), his (s.a.w.a.) orders and advices concerning the Ahle Bait (a.s.), his (s.a.w.a.) quotes and advices regarding the status of his successor Ameerul Momineen Ali Ibn Abi Taalib (a.s.) and that of his grandsons, Imam Hasan (a.s.) and Imam Husain (a.s.), were still in circulation and fresh in the memory of the companions and those who had seen the companions (taabe'een). The attempts to distort and manipulate the meanings and interpretations of these quotes of revelations had not yet begun. For instance, the historical proclamation of the caliphate of Ameerul Momineen Ali (a.s.) at Ghadeer-e-Khumm, which had not subdued despite several efforts of the forces of falsehood and which was given a fresh lease of life by Imam Ali (a.s.) at Rohbah, or, his (s.a.w.a.) announcement that 'Hasan and Husain are the Chiefs of the youth of Paradise', 'Husain is from me and I am from Husain', 'My daughter Fatemah is the Chief of the women of Paradise; she is a part of my flesh; whoever troubles her has indeed troubled me'. After the demise of the Messenger of Allah (s.a.w.a.), despite the utterances of these glorifications, the world witnessed the burning of the door of Fatemah Zahra (s.a.) by the zealots of Caliphate, which stunned not only the people of Madinah but all those places where Islam had reached, where Muslims had yet not lost their craving for justice. Still, there were servants of Islam who could distinguish between truth and falsehood and had the audacity to speak up for facts against lies. Madinah had still not been plundered. The sacrosanct black cover of the Holy Ka'bah had not yet been charred.

Oppressions were followed by more oppression. A critical clause of the peace treaty signed by Imam Hasan al-Mujtaba (a.s.) with Moaviyah was that after the death of the latter, the reins of apparent caliphate will be handed over to a Hashmiite. Now, when Moaviyah died, there was huge sigh of relief in Madinah, Kufa, Basra and other cities that finally, the oppressive regime had come to an end and the people will get the opportunity of following the immaculate leadership of the grandson of the Holy Prophet (s.a.w.a.), Imam Husain (a.s.). The ritual of allegiance was still alive. Therefore, numerous letters were sent to Imam Husain (a.s.) promising allegiance to him (a.s.). Yazeed's governance faced problems of another kind too which we have mentioned above, albeit briefly. Like, on the one hand, there was the Syrian government, which had on its payroll heedless religious scholars lacking even an iota of conscience, who prepared laws and constitution for the government designed to protect and preserve their ill-gotten power and wealth. On the other hand, voices were being raised from Madinah to Kufa inviting Imam Husain (a.s.) to take over the charge of the Islamic empire. Obviously, Imam Husain (a.s.) was the spirit and essence of Islamic propagation and the protector of Islamic objectives. It was only his lofty being that prevented the filthy dust of Machiavellian politics to settle down on the secret codes of propagation of the divine laws brought by his revered grandfather, the Messenger of Islam (s.a.w.a.). This was precisely the reason that the moment he ascended the throne, Yazeed the accursed asked for the allegiance of Imam Husain (a.s.). Deceived by the

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arrogance of his contrived power, he provided the option of beheading Imam Husain (a.s.) if the latter refused to pay allegiance to the oppressive despot. Thus, on the one hand were threats of sword, beheading, murder and plunder while on the other were the characteristics of patience, forbearance, peace and tranquility represented by Imam Husain (a.s.), the leader who symbolized Islam's hatred for bloodshed. One side was represented by the principle of keeping away from troubling others, leave alone murder and killings, while the other was busy attempting to consolidate power even at the cost of shedding the blood of innocents. The fire kindled by Yazeed is blazing even today in Iraq. Every morning, newspapers scream the number of killed in suicide bombings. Thus, our brothers and sisters in Iraq face a morning soaked in the blood of the oppressed, helpless and impoverished while their evenings resonate with the shrill wailing and crying of the widows and orphans. Temporarily drowning their sorrows with the beating of chests, the impending threats of the lurking enemy leaves them alone in the night to shiver and shudder, fearing for the morrow,

What a bloody morning and what a frightful evening it is that leaves behind such a frightening story from dawn to dusk? Till when will these pains and tribulations continue to haunt us and remind us of the Shaam-e-Gharibaan (the fateful evening of the tenth of Muharram)? To think of it, when this evening is so dreadful and scary, then how can one talk about the Shaame-Gharibaan? But we are forced to stop at this because our beloved Imam Husain (a.s.) has advised us 'not to compare our afflictions with any other affliction because such calamities will never be repeated in human history.

O Husain! O king of humanity! O thirsty Husain! O patient Husain! O beloved of the Lady of Paradise (s.a.)! O darling of the Messenger of Islam (s.a.w.a.), the ark of your Shiites is facing turbulent weather. For the sake of the severed hands of your brother Abbas (r.a.)! Please bring out our ark from the storm to the safe shores of peace and comfort. This tempest will come to a standstill only when the people comprehend the mission of Husainiyyat and act upon it. One can breathe with comfort under the cool shadows of Imamate. It is indeed a fortune if one can seize upon a few moments of comfort in today's chaotic world. Come, let us remember that day when religion had attained perfection, the seal of completion was affixed on it with the prostration of the contented soul and the Lord announcing His satisfaction. A martyr's blood will never go waste. The All-Powerful Allah has maintained the imposing heavens and the vast earth only for the descendant of Imam Husain (a.s.), Hazrat Hujjat Ibn al-Hasan al-Askari (a.s.). The sun of guidance is in occultation; as per the divine word, he (a.t.f.s.) will reappear at the appointed hour. Allah the High never violates His promise; His promise shall surely occur.. When he (a.t.f.s.) reappears, the objectives of the mission of Husainiyyat will materialize and the world will be filled with justice and equity beneath the waving flag of truth.

O Allah! Hasten the reappearance of Imam-e-Zamaana (a.t.f.s.)! Aaameen.

Yazeed Ibn Moaviyah – A Branch Of The Cursed Tree

...وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ...

"... And we did not make the vision which We showed you but a trial for men and the cursed tree in Quran as well..."

(Surah Bani Israel: 60)

Tabari, explaining the revelation of this verse, has written about a dream that Holy Prophet (s.a.w.a.) had. The Prophet (s.a.w.a.) dreamt that the children of Hakam bin Abi Aas (from the family of Umayya) were jumping up and down upon his pulpit like monkeys. This dream upset the Holy Prophet (s.a.w.a.) so much that he never laughed again.

(Tafsir-e-Tabari, Vol. 15, Pg. 177, Ad-Durrul-Mansur, Vol. 4, Pg. 191)

Ayesha told Marwan bin Hakam that Holy Prophet (s.a.w.a.) told her:

"The Cursed Tree' in the Quran implies you (i.e. Marwan bin Hakam and his family)."

(Ad-Durrul-Mansur, Vol. 4, Pg. 191)

Marwan bin Hakam is the originator of Bani Marwan' (the progeny of Marwan). His acronym (Kunniyat) was Abu Abdil Malik. His genealogy is Marwan bin Hakam bin Abil Aas bin Umayya. For details please refer to the 1415 A.H. Muharram issue of Al-Muntazar.

Thus, the bottom line is that history has proved that 'the cursed tree' is none other than the family of Umayya -Banu Umayya. Yazeed, the accursed son of Moaviyah is from this very family.

The Genealogy of Yazeed

His father's name was Moaviyah and that of his grandfather -Abu Sufyan. His grandmother was Hinda 'the one who ate the liver of Hazrat Hamzah (a.s.), the Prophet's (s.a.w.a.) uncle after the battle of Uhud'. She was notorious throughout Makkah as being a woman of loose character. She had a string of lovers and paramours. Abu Sufyan's cousin Musafir bin Amr who was famous among the Quraish for his good looks, generosity and skill as a poet, became Hinda's lover. Even after getting married to Abu Sufyan, Hinda did not sever her amorous and illicit relationship with Musafir. And so Musafir is, one of the four people that are considered to have possibly sired Moaviyah.

(Sharho Nahjil Balagha by Ibne Abil Hadid, Vol. 1, Pg. 30)

Yazeed's mother's name was Maisoon binte Bakhdal Kalbi. She was extremely beautiful due to which Moaviyah became inclined towards her. However when she conceived Yazeed, Moaviyah abandoned her. Hence, Yazeed was born in her house where she and many other women of immoral character breast fed him. (Al-Muntazar, 1413 A.H. Muharram Issue)

Yazeed's genealogy and the dirty deeds of his parents and grandparents have been chronicled in details. Abu Sufyan, Hinda the liver eater, Marwan and their cronies were foremost in the enmity towards Holy Prophet (s.a.w.a.) and Ahlebait (a.s.). Regarding this topic one can find numerous books of history in Arabic and Persian.

Readers of Urdu may refer to 'Moaviyah aur Yazeed Taarikh ke Aaeene Mein' by the late Hujjatul Islam Aqae Sheikh Mohammad Ismail Rajabi (r.a). The Despicable Attributes of Yazeed

Every society and all the religions of the world declare alcoholism, gambling, genocide, incest, fornication and the like to be the worst of acts. Humanity deems that any person who indulges in these acts should be condemned. Islam too has denounced these activities, declared them to be unlawful (Haraam) and threatened with severe punishment, both in this world as well as the hereafter, for those who commit them. Moreover, a friendly relationship with such people too is prohibited in Islam. Afar cry indeed from declaring such persons to be Caliphs and leaders. The Holy Quran says:

وَلَا تُطِيعُوا مَنْهُمْ آثِمًا أَوْ كَفُورًا.

"And obey not from among them any sinner or ungrateful one."

(Surah insan:24)

(According to Maulana Ashraf Ali Thanavi, sinner or ungrateful implies "a wrongdoer or an unbeliever").

The word of Quran is clear. They have no one to blame but themselves for having chosen such persons as their leaders. Now let us throw some light on the attributes of Yazeed.

Yazeed relieved Walid of his position as Governor of Medina and appointed Usman bin Mohammad bin Abu Sufyan in his place. Usman despatched a delegation of notables of Medina which included Abdullah bin Amr-e-Makhzoomi, Abdullah bin Hanzala Ansari, Fandar bin Zubair and others to Yazeed who gave them a great reception and on their departure, showered them with lavish gifts. However, when the same delegation returned to Medina, its members spoke out against Yazeed and his deeds, saying:

"We have visited a person who has no faith whatsoever. One who drinks wine, plays the tambourine and has prostitutes thronging his court. He plays with dogs and sleeps with children and slave-girls. O people, bear witness that we hereby dismiss Yazeed from the post of Caliphate."

On hearing this, many began to refuse to acknowledge Yazeed as a Khalifa.

(Tarikh-e-Tabari, Vol. 4, Pg. 3, The events of 62 A.H.)

Here we have Tabari bringing to light the gist of Yazeed's abominable qualities by narrating one incident. However other writers like Masoodi in Muroojuz Zahab, Sibte ibn Jawzi in Tazkeratul Khawas, Tabari in Taarikhul Umam, Ibn Athir in his al-Kamil, Yaqoobi in his "Tarikh" and many others have also recorded the numerous unabashed sins and iniquities of Yazeed. Here, we restrict ourselves to mentioning a few important ones.

After the tragedy of Kerbala, Yazeed invited Ibn Ziad to his court, bestowed gifts upon him and gave him a free rein in his harem. One night, while lying intoxicated with his head in Ibn Ziad's (1.a.) lap, he ordered that songs be sung and then addressed the wine bearer thus:

"O wine bearer! give me wine enough to fill my heart with joy. Then let Ibn Ziad drink similarly, for he is the one who is aware of my secrets and possessions. The one whose hands strengthen

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my Caliphate, the one who fills my coffers with war-booty, the one who killed the Kharijite (Imam Husain (a.s.), God forbid), and has vanquished my enemies and those envious of me."

(Tazkiratul Khawas by Sibt ibn Jauzi, Pg. 290)

Proclamation of enmity with the Holy Prophet (s.a.w.a.) and the denial of the Day of Judgment Yazeed while addressing Aalia, a concubine of his harem sung the following verses:

"O Aalia! Come near me, give me wine and sing me a song,
Because I dislike praying to Allah, O Aalia! Speak to me of Aby Sufyan who was a great man,
As he moved with great swiftness towards Uhud (to battle the Muslims),
He showed great valour against Muhammad (i.e. he killed many Muslims),
And caused the wailing and grieving Muslim women to gather in a large group,
o Umme Ahim (Aalia's acronym), after / die, marry again,
And hope not to meet me on the Day of Reckoning,
For all that has been said about that day is meaningless and untrue; Spoken merely to pacify the heart."

(Tazkheratul Khawas by Sibt ibn Jauzi, Pg. 291)

On the basis of the above mentioned verses, Sibt ibn Jauzi deemed Yazeed to be a disbeliever. The following poem also proves that he never submitted to Islam nor to the teachings of the Holy Prophet (s.a.w.a.).

"Neither has any divine information descended nor any revelation made (to the Holy Prophet (s.a.))."

(Naasekh ul Tawaarikh, Ch. 3, Pg. 136; Tarikh-e-Tabari, Vol. 11, Pg. 358)

The Horror at Harrah

Harrah was a suburb of Medina which was plundered by the army of Yazeed in 63 A.H. In this year, the people of Medina had risen in support of Abdullah ibne Hanzala and other nobles of the city who were working against Yazeed's rule. They had drawn out their swords and were even successful in overpowering the Governor of Medina. This infuriated Yazeed no end. Therefore, he sent a cruel and murderous army under the leadership of Muslim ibn Aqabah to quell the rebellion. In the city of the Prophet (s.a.w.a.), this army committed such barbaric and shameless acts which cannot be compared even to the most savage or uncivilized of societies.

Tabari, writes in his "Tarikh", "Whatever was there in Medina was made permissible for three days by Muslim Ibn Aqabah for his soldiers. People were killed mercilessly. Wailing and grief overcame the companions of the Prophet (s.a.w.a.) present in Medina. The most outrageous action which the Syrian army of Yazeed ibn Moaviyah perpetrated was of violating the chastity of women and girls. As a result, many unlawful children were born."

(Tarikh-e-Tabari, circa 63 A.H.)

"After the incident of Harrah, the women of Medina delivered one thousand illicit children. According to another narration, ten thousand such children were born."

(Tarikh of Sibt ibn Jauzi, Pg. 289).

History witnesses that in entire Medina, only few houses were safe from this plunder. These were the houses of Imam Zainul Abedeen (a.s.) and others from Bani Hashim. Under special instructions from Yazeed, his army did not attack their houses.

Similarly, history also records yet another oppressive and heart rending crime of the accursed Yazeed in the year 64 A.H. Abdullah ibn Zubair having refused to pay allegiance to Yazeed, had taken protection in the Holy Makkah. When Yazeed sent Muslim ibn Aqabah to Medina, he instructed him to go to Makkah to arrest Abdullah ibn Zubair. However, on the way to Makkah, Muslim left for his hellish abode. Husain ibn Numair took over as the commander of the army. When he besieged Makkah, Abdullah ibn Zubair was in Masjid ul Haram. He entered the Holy Kaaba and sought shelter there. On which, Husain ibn Numair shot huge fire balls at the sacrosanct structure, severely damaging its walls.

(Murooj-uz-Zahab of Masoodi, Vol 2, Pg 70)

The Pronouncement of Imam Ahmed ibn Hanbal

Moaviyah declared Yazeed to be his successor in 56 AH. He started publicising that from his property, Yazeed will get the Caliphate. In 60 AH. after the death of Moaviyah, Yazeed ascended the Caliphate, and in 61 AH. the tragedy of Karbala occurred.

Imam Ahmad Ibn Hanbal, the Imam of one of the four sub sects of Ahle Sunnah, admonished his son in the following words: "O My son, only his belief in Allah shall remain safe who curses Yazeed." The tragic event of Karbala has passed but has left its mark on the history. By illuminating the humanity it has made every member of the cursed tree easily identifiable till the day of judgement. No sooner does any author lift his pen to justify Yazeed and his ideology, he is confronted with curses and severe blows at the hands of historical facts.

Azaadari (Mourning) And Qur'an

It is true that the discovery of new knowledges and rapid advancement in sciences have enabled man to scale new frontiers in development and progress. However, at the same time, these very developments have created an environment where man is shackled by materialism. This materialistic approach to life has resulted in a situation wherein if man does not find any apparent benefit, rather any monetary benefit, in anything, he raises questions about its very purpose.

In this intellectual environment, educated individuals often raise this question – what is the benefit of remembering the event of Karbala, which occurred more than 1300 years ago? What is achieved by involving an entire community in mourning the event? Such questions and others like these are often raised in varying degrees and tones.

We are Muslims. The verses of the Holy Quran and the traditions of the Holy Prophet (s.a.w.a.) and his progeny (a.s.) are a beacon of guidance for us. Therefore, all we need to see is how this deed of mourning (Azadaari) is dealt with in the light of the Holy Quran and traditions. The aim of life for any believer is attaining the satisfaction and pleasure of Almighty Allah and His Prophet (s.a.w.a.). This is possible only through the guidance offered by the Holy Quran. Hence, we present some thoughts below on this topic from the Holy Quran itself.

Mourning: A Natural Effect of Our Nature

The Holy Quran, while enumerating the incident of Firaun states,

فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنظَرِينَ.

"So wept not on them the heavens and the earth nor were they given respite".

(Surah Dukhan:29)

The above verse indicates that the skies and the earth do shed tears. If this were not true, then the above verse would not have any meaning.

The pages of history will testify that on the tragic martyrdom of Imam Husain (a.s.), the skies wept blood. The walls were stained with blood as well. Crimson blood erupted from beneath the stones. In addition, this condition persisted for a long time. For more details, one can refer to the history narrated by Ibn Asaakir (printed in Damascus), pp. 220-224.

The Anglo Saxon Chronicle, written by a Christian in the year 1954, chronicles the events that transpired upon the people of Britain after Prophet Jesus (a.s.). In this book, under the year 675 (the year 675 is equivalent to the 61st year of the Muslim calendar), the author writes -

"In this year, the skies rained blood and in Britain, the milk and butter of the people turned into blood."

(Pages 35, 37 and 42)

Given that the author was probably unaware of the events that unfolded in Karbala in the same year, he has not provided any detailed explanation of the same. This however clarifies that the effect of the martyrdom of Imam Husain (a.s.) was not limited to Arabia. Rather it was felt all

over the universe. Moreover, it should be so as Imam Husain (a.s.) was the Imam for the entire universe.

Mourning: A Sign of Love

The Holy Quran has ordained that the recompense for the efforts of the Holy Prophet (s.a.w.a.) is love and affection for his progeny (a.s.)

The Holy Quran states,

ذٰلِكَ الَّذِي يُبَشِّرُ اللّٰهَ عِبَادَهُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ ۗ قُلْ لَا اَسْأَلُكُمْ عَلَيْهِ اَجْرًا اِلَّا الْمَوَدَّةَ فِي الْقُرْبٰى ۗ وَمَنْ يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيْهَا حُسْنًا ۗ اِنَّ اللّٰهَ غَفُوْرٌ شَكُوْرٌ .

"That is of which God given glad tidings unto His servants who believe and do good deeds; Say you (O Mohammed), I demand not of you any recompense for it (the toils of the apostleship) save the love of my relatives; and whosoever earns good, We increase for his good therein, verily Allah is oft-forgiving, the Most Grateful."

(Surah Shura:23)

The reward for the teachings of Holy Prophet (s.a.w.a.) is nothing but love and affection for his Ahlebait (a.s.). And the teaching, which has reached us, includes Usul-e-deen (beliefs), Furu-e-deen (actions), morals and ethics, worship, social behavior, etc. Therefore, if a person accepts the noble religion of Islam, desires to follow its edicts and conduct himself in an acceptable way, it is imperative for him that he enlightens his heart with the love for Ahlebait (a.s.)

The Holy Quran has enumerated some of the signs of love. These are:

(1) Obedience

قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِيْ يُحِبُّكُمْ اللّٰهُ

"Say: If you love Allah, then follow me; Allah will love you and forgive you your faults, and Allah is Forgiving, Merciful."

(Surah Ale Imran:31)

One of the measures of love is obedience. If love exists, then obedience will follow in the same measure and intensity as that of love.

(2) Beauty of the Heart

Love and affection are not expressed through mere words. Rather, it is deeply ingrained in one's heart. It is through love that the heart is awakened.

وَلَيِّنَ اللّٰهَ حَبَبَ الْاِيْمَانِ وَرَيِّنَهُ فِي قُلُوْبِكُمْ وَكَرَّهَ الْكُفْرَ وَالْفُسُوْقَ وَالْعِصْيَانَ

"... but Allah has endeared the faith to you and has made it seemly in your hearts, and He has made hateful to you unbelief and transgression and disobedience; these it is that are the followers of a right way."

(Surah Hujraat: 7)

Whomsoever Allah loves and keeps him dear, He grants him two bounties - One, he grants him the bounty of belief. For such a person, Allah creates a special attachment to belief in his heart.

Then this very attachment serves as a cause for the obedience of divine laws. Secondly, Allah creates revulsion in his heart for sins, transgression and disbelief.

This means that the love of Allah has two aspects – attachment to faith and detachment from disbelief, wrongdoing and sins.

Sharing Happiness and Grief

The Holy Quran, while narrating the Battle of Tabuk, has described the hypocrites as follows - Surah Taubah, verses 47-50.

"Had they (the hypocrites) gone forth with you, they would not have added to you aught save corruption, and they would certainly have hurried about among you seeking (to sow) dissension among you, and among you there are those who hearken for their sake; and Allah knows the unjust. Certainly they sought. (to sow) dissension before, and they meditated plots against you until the truth came, and Allah's commandment prevailed although they were averse (from it). And among them, there is he who says: Allow me and do not try me. Surely into trial have they already tumbled down, and most surely, hell encompasses the unbelievers."

Now kindly pay attention to the following verse and observe the conduct of the hypocrites. When the character of hypocrites is clear for us, then the signs of true believers will easily dawn upon us.

"If good befalls you, it grieves them, and if hardship afflicts you, they say: Indeed, we had taken care of our affair before; and they turn back and are glad."

The same aspect has been dealt with in the 120th verse of Surah Ale Imran,

إِنْ تَمَسَسَكُمْ حَسَنَةٌ تَسُوهُمْ، وَإِنْ تُصِبْكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا، وَإِنْ تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا.

"If good befalls you, it grieves them, and if an evil afflicts you, they rejoice at it; and if you are patient and guard yourselves, their scheme will not injure you in any way...".

From the above verses, it is evident that rejoicing at the misfortune of believers and mourning at their happiness are signs of a hypocrite. It also clarifies that being aggrieved at the grief of a believers and sharing his happiness are the signs of a believer.

Mourning or Azadaari for Imam Husain (a.s.) is the physical representation of our love for him. Whenever a person who maintains the love of Ahlebait (a.s.) in his heart, hears about their sorrow, then he surely too will be aggrieved. A tradition informs us,

رَحِمَ اللَّهُ شَيْعَتَنَا خُلِفُوا مِنْ فَاضِلِ طَيْبَتِنَا وَ عَجَنُوا بِمَاءِ وَ لَائِنَا يَحْزَنُونَ لِحَزْنِنَا وَ يَفْرَحُونَ لِفَرْحِنَا.

May Allah have mercy on our Shiahs! They have been created from our excess soil (Teenat), which has then been mixed with the essence of our mastership. They grieve for our grief and rejoice for our joys.

(Shajara-e-Tuba by Mohammed Mahdi Haaeri, Vol. 1, Pg. 3)

The Oppressed People of Najran

Mourning entails a narration of the heart shattering oppression and atrocities inflicted upon the Ahlebait (a.s.) and their subsequent sorrows. At the same time, it also means detailing those who actually committed these oppressions and those who subjected the Ahlebait (a.s.) to such difficulties.

The Holy Quran, at various places, has mentioned the history of those believers who were victims of oppression and has detailed their martyrdom. This implies that narrating the incidents of martyrdom of those who were subject to oppressions is a divine practice embodied in the Holy Quran. Since these incidents are enumerated in the Holy Quran and given that it is recommended to recite the Holy Quran daily, the narrative of these incidents will be repeated day after day, every single day.

If the Holy Quran orders the recitation and daily remembrance of martyrs, then the tragedies concerning the one who is the leader of the youth of paradise; in whose veins flows the pure blood of the Holy Prophet of Islam Hazrat Mohammed Mustafa (s.a.w.a.); the one whose happiness was the happiness of the Prophet (s.a.w.a.); and whose sorrow was the sorrow of the Prophet (s.a.w.a.), should certainly be given added significance and importance. The rationale for Azadaari is simply the same as the one for remembering these Quranic incidents every day.

These Quranic incidents will be remembered till the Holy Quran exists. Likewise, the mourning for Imam Husain (a.s.) will continue until the end of time. The recitation of the Majestic Quran is a cause of reward and forgiveness for our sins. Similarly, mourning for Imam Husain (a.s.) leads to immense rewards and an excellent way for the forgiveness of our sins.

Here are some of the incidents in which the Noble Quran has remembered those who were oppressed and finally martyred in the way of Allah the High.

The Holy Quran in Surah Buruj reminds us of the events, which befell a group of believers who were burnt alive by the ruler only because they were not prepared to surrender their belief of monotheism (Tauheed), Surah Buruj was revealed in Makkah. In Makkah, the believers were subjected to all kind of atrocities. Whosoever accepted Islam instantly faced the prospect of oppression at the hands of the infidels. The narration of such events in this Surah served as an encouragement and a lesson for the believers to remain firm on their belief even while faced with difficulties.

In this Surah, Allah the High swears by four things before narrating the event. This itself emphasizes its importance and highlights the significance of narrating the difficulties faced by the believers. The verses of the Holy Quran are as follows:

"I swear by the mansions of the stars. And the promised day. And the bearer of witness and those against whom the witness is borne. Cursed be the makers of the pit. Of the fire (kept burning) with fuel. When they sat by it. And they were witnesses of what they did with the believers. And they did not take vengeance on them for aught except that they believed in Allah, the Mighty, the Praised."

(Surah Buruj:1-8)

The incident is as follows:

In Yemen, there was a king by the name of Zu Nuwas, from the family of "Himyar". He had adopted Judaism. The family of "Himyar" too in deference of the king had accepted the Jewish faith. Some person informed the king that in: Western Yemen, there was a family named ... "Najran" that had reverted to the Christian : religion. (It should be noted that this Christianity does not refer the Christianity that is practiced today. Rather, it refers to Christianity in its original form that believed in One God and not in Trinity. In addition, Islam had not yet been revealed and hence, Christianity had not been abrogated). The people of Himyar prepared the king to force the family of Najran to forsake Christianity and revert to the Jewish faith. Consequently, Zu Nuwas turned his attention towards Najran, presented the Jewish faith to them and applied pressure that they accept it. Despite this, the people of Najran did not yield and refused to submit to him.

Zu Nuwas then ordered the digging of a trench that was subsequently lit with fire. The believers of Najran were thrown into this trench and burnt alive. Some of them were massacred and cut to pieces. In this fashion, 20,000 believers were subjected to this oppression.

(Tafseer-e-Namoonah, Vol. 26, Pg. 337-338 citing Tafseer-e-Ali Ibn Ibrahim Qummi, Vol. 2, Pg. 214)

Imam Ali Ibn Abi Talib (a.s.) narrates an incident as follows:

Allah the Almighty sent a Prophet for the guidance of the Ethiopians. However, they denied him. A bitter battle ensued in which many companions of the Prophet were martyred and the rest, including the divine Prophet, were captured and imprisoned. Thereafter, the people dug a trench and filled it with fire. The prisoners were then brought to the edge of the pit and it was said to them,

"Those who follow our religion may step aside. However those who desire the new religion and seek to remain firm upon it should throw themselves into the fire."

The Prophet and his loyal companions who observed this scene contemplated their options – on one hand was belief and the fire and the on other side was life, albeit with disbelief. They chose death over life in this world and sought preference over one another in jumping to their death in the fire.

At that instant, a woman walked towards the fire with a one-month-old child in her arms. For a moment, she was overcome by emotion and looked with longing towards the child. She was reflecting upon her situation when the child in her arms spoke –

"O mother! Do not be afraid and follow me into this fire. Indeed, this is a minor difficulty in the way of Allah."

(Tafseer-ul-Meezan, Vol. 20, Pg. 377 taken from Tafseer-e-Namoonah, Vol. 26, Pg. 341).

These narrations are not contradictory to each other. Rather they point to the fact that believers have often faced such difficult situations. Oppressors have tormented them and subjected them to untold hardships because of their firm belief and faith.

The events of Karbala are even more tragic than the ones narrated above - the oppression inflicted upon Imam Husain (a.s.) and his companions by Yazeed the accursed and especially those upon his women. The narration of these difficulties is appropriate.

This is because one should not see the severity of oppression by itself. Rather, such deeds need to be viewed in the light of upon whom it was committed. If one reflects upon the grand stature and merit of Imam Husain (a.s.), then there is no other event that can match the level of oppression that he was subjected to. Therefore, remembering the event of Karbala and remembering it regularly and repeatedly is an act that is liked by Allah.

Since the recitation of the Holy Quran is generally done in a typical manner, the reciters of the Noble Quran pass by this incident like the other verses of Holy Quran without paying attention to their meaning. When those who recite these verses, keep in mind their significance, then surely their hearts would be affected by it.

The End for the Oppressors

In this Surah, where Allah the Almighty has narrated the tragic account of the victims, He has also described the painful end for the oppressors. At the outset, the following points have been conveyed,

"Whose is the kingdom of the heavens and the earth; and Allah is a Witness of all things."

(Surah Buruj: 9)

After this, Allah, the Almighty indicates, "Surely (as for) those who persecute the believing men and the believing women, then do not repent, they shall have the chastisement of hell, and they shall have the chastisement of burning."

(Surah Buruj: 10)

This means that rulers and tyrants should not be in the delusion that their kingdom will last forever and they can continue to do whatever they like. For, this is not a permanent option for them. The kingdom of Allah encompasses everything and He is a witness to their deeds. If they do not repent, regret their actions and seek forgiveness, then they will face the fire of Hell.

After this, the discussion about the burning draws our attention to the fact that just as these oppressive rulers threw believers into the burning fire; in a similar fashion, they too will be thrown into the blazing fire of Hell. The only difference being that while in this world, the believer's agony will end with his martyrdom; the chastisement of Hell will last forever.

The Reward for the Oppressed

In this Surah, Allah the Almighty has not just described the painful end for the oppressors, but has also given glad tidings of the rewards that await the victims of oppression.

"Surely (as for) those who believe and do good, they shall have gardens beneath which rivers flow; that is the great achievement."

(Surah Buruj:11)

MOHARRAM 1429 A.H.

In the above verse, Allah the High has not just made a mention of paradise but has also called it a great success and achievement. This is the result of being patient upon the difficulties encountered in the way of Allah. The purpose of the Majestic Quran in narrating this event is not that it be read as a historical narrative. Rather the objective is that one, after reading this event, develops an empathy with the oppressed and disgust for the oppressors.

The Distress of Hazrat Yusuf (a.s.)

Allah the Almighty has described the events of the life of Hazrat Yusuf (a.s.) in the Holy Quran as "the Best of the Narratives".

لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٍ لِّلسَّائِلِينَ

"Certainly in Yusuf and his brothers there are signs for the inquirers."

(Surah Yusuf: 7)

At the beginning of the Surah, Allah has made a mention of the signs, and towards the end of the Surah, Allah informs us -

"In their histories there is certainly a lesson for men of understanding. It is not a narrative which could be forged, but a verification of what is before it and a distinct explanation of all things and a guide and a mercy to a people who believe."

(Surah Yusuf:111)

In this Surah, there is a mention about the oppressions that were perpetrated upon Hazrat Yusuf (a.s.) by his brothers. It also mentions the causes that led to these oppressions. The Surah also outlines how the brothers of Hazrat Yusuf (a.s.) persevered to ensure that the memory of Hazrat Yusuf (a.s.) and the oppressions inflicted upon him be obliterated from the minds of the people. While it is not our objective to narrate the entire incident, it will suffice to point out that it is the style of Holy Quran to narrate the oppressions that were committed upon the Prophets sent by Allah. Moreover, not just narrate the events, but to narrate them repeatedly. Hence we can conclude that whenever tragic events occur and injuries are inflicted upon the divine representatives of Allah, it is the duty of Muslims to ensure that these tragedies are remembered and repeated with regularity so that their memories remain fresh in our hearts and minds. Do pay attention to the following verses of the Holy Quran -

"Slay Yusuf or cast him (forth) into some land, so that your father's regard may be exclusively for you, and after that you may be a righteous people. A speaker from among them said: Do not slay Yusuf, and cast him down into the bottom of the pit if you must do (it), (so that) some of the travelers may pick him up. They said: O our father! What reason have you that you do not trust in us with respect to Yusuf? And most surely we are his sincere well-wishers: Send him with us tomorrow that he may enjoy himself and sport, and surely we will guard him well. He said: Surely it grieves me that you should take him off, and I fear lest the wolf devour him while you are heedless of him. They said: Surely if the wolf should ..devour him notwithstanding that we are a (strong) company, we should then certainly be losers. So when they had gone off with him and agreed that they should put him down at the bottom of the pit, and We revealed to him: You will most certainly inform them of this their affair while they do not perceive."

(Surah Yusuf: 9-15)

MOHARRAM 1429 A.H.

The verses following these outline the events of the life of Hazrat Yusuf (a.s.) – the event where he was sold in the markets of Egypt, the craftiness of Zulaykha and his subsequent imprisonment.

If the account of Hazrat Yusuf (a.s.) is the "Best of the Narratives", then surely the mourning upon the tragedies that befell Hazrat Imam Husain (a.s.) is the "Best Mourning". Surely in this are signs and learning for men of understanding.

Hazrat Yaqub (a.s.) was aggrieved upon the separation from his son Hazrat Yusuf (a.s.). When his sons returned from their travels and did not bring any news of Hazrat Yusuf (a.s.), the Noble Quran has narrated the condition of Hazrat Yaqub (a.s.) and the dismissal of this display of grief by his sons as follows -

"And he turned away from them, and said: O my sorrow for Yusuf! And his eyes became white on account of the grief, and he was a repressor (of grief)."

(Surah Yusuf: 84)

Such was the condition of Hazrat Yaqub (a.s.) that he constantly remained in a state of grief and spent much of his days lamenting the separation from his son. Needless to say, his sons i.e. the brothers of Hazrat Yusuf (a.s.), were unhappy with this for as much as Hazrat Yaqub (a.s.) expressed his sorrow, their shameful deed became all the more clear for the people. Hence they expressed their displeasure such -

"They said: By Allah! You will not cease to remember Yusuf until you are a prey to constant disease or (until) you are of those who perish. He said: I only complain of my grief and sorrow to Allah, and I know from Allah what you do not know."

(Surah Yusuf: 85-86)

This clearly indicates that the expression of one's sorrow is amongst the best ways to present oneself before Allah. It is for this reason that the religious scholars have ordained that mourning for Imam Husain (a.s.) is the "Best Medium".

This incident also highlights the fact that to cry for the sake of the calamities of others to such an extent that one loses the whiteness of one's eyes is the custom of the Prophet of Allah. It emphasizes the extent to which one should be aggrieved for the sake of the tragedies that befell Hazrat Imam Husain (a.s.).

To seek closeness to Allah through the sorrow of his divine representatives is also amongst the customs of the Divine Emissaries (peace be on them all).

Although the Holy Quran chronicles numerous acts of injustice like the incident of Hazrat Haabeel (a.s.) and Qaabeel, the atrocities on the Prophets (a.s.), the episode of Hazrat Ibrahim (a.s.) being thrown into fire and many others, we shall suffice with the ones mentioned above. These incidents which are found in the Holy Quran prove that it is a Quranic practice to relate the cruel treatment meted out to the oppressed ones. Holy Quran is recited in every house, so should these heartrending events be mentioned too. We would, in the end, like to point out that the difference between narrating the incident of Imam Husain (a.s.) and Hazrat Yusuf (a.s.) is same as that of the difference between their respective positions.

The Revolution Of Imam Husain (a.s.) And Youth

Youths reflect the society in which they live. They are the future of the social structure they represent. Youngsters today epitomize uncontrolled autonomy and unwarranted waste of precious time in matters of the world. The picture of an ideal youth today is of a financially well-off and worldly updated youngster desiring a luxurious and easy life. Ethical and human values, spirituality, respect and obedience to divine will, good relations with relatives, respecting elders, etc. are all considered antiquated and outdated today. What does this prognosticate? Whether these valueless youngsters can responsibly shoulder the future social structure? If not, then what is the rectification?

The conditions of the society's youths are the best measure of its conditions. A keen eye on youth affairs reveals the true character of the society. With this brief introduction, let us now oversee the conditions of the youths during the time of Hazrat Imam Husain (a.s.). Let us also see how the revolution of Hazrat Imam Husain (a.s.) can act as a rectification for the misguided youths in a society.

Majority of the Muslims agree that the youths contemporary to Imam Husain's (a.s.) revolution were born during the last days of the second caliph, their upbringing took place during the period of the third caliph and they matured when Moaviyah was in power. At that time those who were in their fifties had not seen the Holy Prophet (s.a.w.a.) nor benefited from his divine enlightened personality. Those who were in their sixties then, were hardly ten years of age when the Holy Prophet (s.a.w.a.) expired. Thus if Ahlebait (a.s.) are excluded from this group then we can conclude that theirs was an age of childhood play when the Holy Propheus.a.w.a.) expired. Very few companions of the Holy Prophet (s.a.w.a.) were alive then and all of them were in their seventies. People who were in the age group of 30-40 were born either during the ending days of second caliph or during the time of the third caliph. Thus, by the year 60 A.H. an entirely new generation was present in Arabia which was totally unaware of the life of the Holy Prophet (s.a.w.a.) and his position as a best example for humanity.

Influence of the Ruling Class

It is a universal truth that:

النَّاسُ عَلَى دِينِ مُلْكِهِمْ

"People are on the religion of their kings."

Considering the inclinations of the then rulers' one can easily fathom the ideology of this new generation. Unlike today the news media did not exist then. All news and information which could contribute to opinion formation was strictly censored and controlled by the oppressive governments. Government officials were totally engrossed in patronizing their superiors and in self indulgence. As a result, the real life of the Holy Prophet (s.a.w.a.) was never manifested before those youngsters. They had missed the golden era of the Holy Prophet's (s.a.w.a.) governance. They were brought up witnessing the politics of people like Mugairah ibne Sho'bah, Sa'd Ibn Aas, Walid and Amr ibne Sad Ibn Aas who were the working hands of the government due to their deep influence they exercised. Their only aim was corruption. Cheating and worldly desires were considered highly desirable qualities among them. Their

favourite pastime included ostentation, arrogance, tribal bias, racial intoxication and oppression. The high government officials who would naturally be a model for the youngsters consisted of such corrupt and crooked people. During the third caliphate, they were totally engrossed in amassing family wealth. They naturally left a negative impact on the maturing youngsters who were witnessing that these officials are shamelessly indulging in sinfulness and debauchery. For example, Walid ibne Aqbah the step brother of the Caliph was the governor of Kufah. He used to be so engrossed in wine and women that he would be totally out of his senses while coming to lead the morning prayers and would end up reciting three or four units! This shameless person was even involved in an incestuous relationship with his own daughter. History has recorded many instances of his debauchery.

Abdullah ibne Sa'd was the foster brother of the Caliph. He was appointed the governor of Egypt. Abdullah ibne Aasir ibne Kariz was the maternal cousin of the Caliph and he was appointed the governor of Basra. He converted Basra into a base for the Bani Umayyah. Marwan ibne Hakam who was the son-in-law of the Caliph was the worst of the lot. In reality, he was the de facto Caliph. Our readers can easily understand that when such were the faces of the government, what the resulting society and the youngsters were at that time?

Moaviah Ibne Abi Sufyan, who was appointed the governor of Syria and Aden by the second Caliph, was given additional responsibilities of the areas of Palestine, Hamas and surrounding islands by the third Caliph. As a result Moaviah further consolidated his government and reinforced it on the pretext of controlling the influence of Persia and Rome. Till the time of the apparent Caliphate of Ameer ul Momineen Hazrat Ali (a.s.), Moaviah had consolidated himself greatly in Syria through his cunningness and oppression. This propelled him to make unsuccessful attempts in engaging Hazrat Ali (a.s.). Thus, the passage of time saw the new generation being bought up under the influence of such incorrect and corrupt models, resulting in a politically influenced society.

Thus, prior to the uprising of Imam Husain (a.s.), the youths had become mere toys in the hands of the government. They were totally devoid of any moral values and were even unable to distinguish the truth from falsehood. They had lost their identity. They had lost the opportunity for a successful hereafter by not moulding their lives according to the best exemplar. Human excellence was meaningless for this generation of Muslim youngsters. The entire government machinery was engrossed in extricating any trace of humanity and converting the society into those of brutes, devoid of any insight. Thus, the Syrian history has examples of such pseudo-intellectuals who believed that the Holy Prophet (s.a.w.a.) did not have any close relatives other than the Bani Umayyah who could have succeeded him! The extent and effect of false propaganda can be fathomed thus! This was a great calamity for the younger generation and did not augur good for them. Can any good be expected when the society is made up of such ignorant and character-less youths? Hence, history witnesses that even a great personality like Imam Husain (a.s.) was branded a Khaareji by these misguided groups. This was the ultimate disgrace for those youngsters.

In fact the army was mobilised to fight against Imam Husain (a.s.) with the slogan:

"Come on O army of Allah!

MOHARRAM 1429 A.H.

It is thus clear that the enemies of Allah, His Prophet (s.a.w.a.) and the Holy Ahlebait (a.s.) left no stone unturned in their efforts to turn the people away from the way of Allah.

Dear brothers and sisters! Let us remember that even today whatever reaches our youngsters which is not in accordance with the teachings of the Ahlebait (a.s.) is in reality a sharp edged sword which is also being used against us! These youngsters will be a source of honour for us only if we equip them with correct belief in light of the teachings of the Holy Ahlebait (a.s.). Otherwise they will be misguided and end up as tools in the hands of our enemies. Youngsters are vulnerable as their intellect is mostly overpowered by their desires. Training of youngsters is therefore critical and should be expertly performed so that they are able to channel their emotions on the way of guidance. They should realise that they have the potential to bring about a humane revolution in the society. Sociologists therefore attach much importance to factors which can propel a youth movement.

Imam Husain's (a.s.) revolution is the most effective factor for motivating the youths, provided the true message of this revolution is conveyed to them. Also, there is a need for exposing the increasing attacks on Imam Husain's (a.s.) aim in light of the teachings of the Ahlebait (a.s.). It should be borne in mind that Allah, the Almighty has promised to keep alive the aim of Imam Husain (a.s.) eternally. This is the reason why the hearts of believers are always overflowing with grief for Imam Husain (a.s.). Thus, our duty in this regard is to be thankful for this great bounty. Ashura is a light which Imam Husain (a.s.) has granted for the guidance of the world's youths. It has been lit by the sacrifices of Hazrat imam Husain (a.s.) and his close relatives and friends. Today, through the mention of these sacrifices of Hazrat Imam Husain (a.s.) and his successors, we can guide our youngsters to the path of eternal success. Youngsters who are such trained can become a source of honour and a bright future for our society. On the powerful shoulders of such youths we can thus confidently start our last journey after death.

With hopes of eternal benefits through the great sacrifice of Hazrat Imam Husain (a.s.), we pray to Allah to hasten the enlightened reappearance of the successor of Hazrat Imam Husain (a.s.) and make the conditions suitable for him (a.t.f.s.). May we be enumerated among the sincere servants of Hazrat (a.t.f.s.). Aameen.

Tragedy Of Karbala – Effects And Consequences

Ziyaarat constitute an important part of traditions narrated from Ahlebait (a.s.). Our reliable scholars have authored complete books containing Ziyaarat which are both authentic and based on correct chains of narrators. The readers are aware of the rewards of these Ziyaarat, however, the messages conveyed therein and the titles by which Imam (a.s.) is addressed to rarely receive the due attention. As a consequence, we are unaware of the covenants we make with our Imam (a.s.) through these Ziyaarat. It is quiet possible that we make every possible effort to fulfill the promises we make through these Ziyaarat provided that we realize what promises we have made and whom have we taken as witness for the same. Every noble person fulfills the promise when he makes one. As person ascends the peak of nobility, the veils of extraordinary feats are removed from his sight.

Ziyaaraat are the best source of recognition of Masoomeen (a.s.). On one hand, they bring forth the merits and virtues of Ahlebait (a.s.) and on the other hand they discuss the objectives for which the progeny of Holy prophet (s.a.w.a.) bore patiently the injustices inflicted on them. Moreover, they also expose their enemies and inform them of the eternal chastisement awaiting them. They remind us of our duties towards Ahlebait (a.s.), the extent of the influence of their martyrdom and the creatures who mourned them. Among such Ziyaaraat, the ones concerning the Chief of Martyrs Imam Husain (a.s.) are of special importance. Even with a cursory look at such Ziyaaraat, one can gauge the extent to which the mourning of Imam Husain (a.s.) has spread.

It also clarifies the fact that mourning for Imam Husain (a.s.) can neither be limited nor will the efforts to reduce its effects see the light of the day.

The mourning Azadari of Imam Husain (a.s.) is based on Holy Quran and has been transcribed by the Divine Will on the tablet of existence. Every recitation of these Ziyaarat acts as a source of nobility for the reciter and enhances his worth. The first Majlis was recited by Hazrat Jibraeel (a.s.) by the permission of Allah where Holy Prophet (s.a.w.a.) was the audience. Holy Prophet (s.a.w.a.) then recited a Majlis where Imam Ali (a.s.), Janabe Zehra (s.a), Imam Hasan (a.s.) and Imam Husain (a.s.) were the listeners. How immaculate and pure an audience! We shall cast a glance over the Ziyaarat concerning Imam Husain (a.s.) and for brevity's sake present some parts of his Ziyaarat.

In the first Ziyaarat narrated by Siqatul Islam Shaikh Abbas Qummi (r.a) in his renowned book Mafaatihul Jinaan, we find the method of performing the Ziyaarat of Imam Husain (a.s.) as told by Imam Sadiq (a.s.). Yunus ibn Zibyaan inquired from Imam (a.s.) the manner of doing Ziyaarat of Imam Husain (a.s.), Imam (a.s.) replied.

When you go for Ziyaarat, first take the ceremonial bath in the Euphrates, wear clean clothes, walk barefooted since you are entering the precincts of Allah and His messenger. While proceeding recite the following:

اللَّهُ أَكْبَرُ وَلَا إِلَهَ إِلَّا اللَّهُ وَ سُبْحَانَ اللَّهِ

After this send Blessings (salawaat) For the pilgrim the manner of the Ziyaarat acts as a source of proximity to Allah, teaches him monotheism and enjoins him to eschew polytheism.

At another place we find in Ziyaarat:

”..... أَشْهَدُ أَنَّ دَمَكَ سَكَنَ فِي الْخُلْدِ وَفُشِعَتْ لَهُ أَظْلَةُ الْعَرْشِ بِكَى لَهُ جَمِيعُ الْخَلَائِقِ وَ بَكَتْ لَهُ السَّمَوَاتُ وَالْأَرْضُونَ السَّبْعُ وَمَا فِيهِنَّ وَمَا بَيْنَهُنَّ وَمَنْ يَتَقَلَّبُ فِي الْجَنَّةِ وَالنَّارِ مِنْ خَلْقِ رَبِّنَا وَمَا يَرَى وَمَا لَا يَرَى...”

"I testify that your sacred blood shall last in eternal paradise. The inhabitants of throne were shattered looking at your pure blood and all the creatures mourned it. The seven heavens and the seven earths and everything between them were grievous at your martyrdom. The creatures of Allah who inhabit the paradise and the hell were struck by grief and both visible and invisible creatures lamented on your martyrdom."

Among the creation of Allah throne enjoys the most exalted position. This is the place where Masoomen (a.s.) stayed before stepping into this world.

As we find in Ziyaarat-e-Jaame'ah:

خَلَقَكُمْ اللَّهُ أَنْوَارًا فَجَعَلَكُمْ بِعَرْشِهِ مُحَدِّقِينَ.

"Allah created you as lights, then made you gaze at His Throne (Arsh)."

Earth is the lowest place whose illumination and worth owes its existence to the presence of Ahlebait (a.s.). In spiritual world, throne has the loftiest position whereas in material world earth is the most debased place. Every one from first to the last ones have lamented over Imam Husain (a.s.) After struggling for thousands of years man is still unable to see many creatures even with the help of powerful microscopes, but Imam Sadiq (a.s.) informs us of these invisible creatures of Allah through this tradition.. if only we pay attention them!

Mourning - Its Definition and Glory

Mourning is related to love and perception. Mourning is not the result of a transient sorrow. It is a stage where a person as well as his heart is unable to bear pain. It is an indication of deep sorrow. A person mourns only when the afflicted person is closely related to him. Otherwise everyday many tragic incidents take place which do not affect us in any way.

Only he will mourn who perceives, loves and is concerned about the afflicted one. We find from the Ziyaarat that all the creatures of the world have the ability to perceive and feel pain as well. It is our lack of knowledge that we think them to be without perception and senses. Were these creatures devoid of perception and senses how then would they be able to love Imam Husain (a.s.) and lament over him? In absence of the ability to perceive, they would be uninfluenced by the tragedy of Imam Husain (a.s.). We find in Ziyaarate Ashura that:

”... يَا أَبَا عَبْدِ اللَّهِ لَقَدْ عَظَمَتِ الرَّزِيَّةُ وَ جَلَّتْ وَ عَظَمَتِ الْمُصِيبَةُ بِكَ عَلَيْنَا وَ عَلَى جَمِيعِ أَهْلِ الْإِسْلَامِ وَ جَلَّتْ وَ عَظَمَتِ مُصِيبُكَ فِي السَّمَوَاتِ عَلَى جَمِيعِ أَهْلِ السَّمَوَاتِ...”

"O Aba Abdillah, unbearable is the sorrow and nerve-racking is the agony you put up with, for us and all (true) Muslims, crimes committed against you shocked and unnerved the dwellers of the heavens, one and all...."

The intensity of the calamity depends not only on the magnitude of the affliction but also on the status of the afflicted one. The tragedy of Imam Husain (a.s.) is very grave on all the followers of Islam. .

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Anyone who is unaffected by the cruel treatment meted out to Imam Husain (a.s.) is out of the fold of Islam because this tragedy was such that even the heavens and its inhabitants were deeply affected.

It is evident that the heavens and its inhabitants which are unaffected by the events of the earth were not only moved by this incident but such an incident was very intense on them. No one can gauge the greatness of an event that affects the heavens. One can find in the books of the history that after the martyrdom of Imam Husain (a.s.), the land of Karbala was engulfed in such a darkness that stars were visible during the day time.

The sun was so aggrieved that it withheld its light; one could see redness on the skies the like of which was never seen before. For forty days after the martyrdom of Imam Husain (a.s.) blood gushed forth from under every stone that was lifted. One could also see blood on the walls and houses at sunrise and sunset. Nothing in this universe was unmoved by the martyrdom of Imam Husain (a.s.). These effects which continue to exist today and are not based on emotions but on truth and reality.

We find in numerous traditions from reliable books that every day a row containing no less than one thousand Prophets (a.s.) and proximate angels descend on the grave of Imam Husain (a.s.) to pay homage to him. At every time Prophets (a.s.) and proximate angels are busy in Ziyaarat of Imam Husain (a.s.). Traditions not only record their visitation of grave of Imam Husain (a.s.) but also the manner of their visitation. They visit in a state of extreme sadness, with dust on their heads, their hair disturbed, wailing and crying. Traditions like these show that even after 1400 years, the sufferings of Imam Husain (a.s.) are still afresh and their intensity has not reduced. When such is the condition of Prophets (a.s.) and proximate angels, one can never say that he has sufficiently mourned the heart rending calamity of Imam Husain (a.s.) even though some may opine that we weep excessively over Imam Husain (a.s.).

The intensity of the tragedy of Imam Husain (a.s.) is known only to Allah. Traditions concerning the Creation of universe clearly state that Ahlebait (a.s.) are the cause of creation of this universe and life subsists because of them. Whatever bounties man receives is due to Ahlebait (a.s.). Every dignified person should be thankful towards the one who provides him with bounties and be sorrowful in his sorrow.

For brevity's sake, we bring only the translation of the hadith narrated by Allamah Majlisi (a.r.) in his famous book Behaaarul Anwaar. Janabe Jabir Jo'fi narrates from Imam Muhammad Baqir (a.s.) that Imam (a.s.) said:

"O Jabir, (in the beginning) Allah and none else existed. There was neither a known thing nor an unknown thing. Allah created Hazrat Muhammad (s.a.w.a.) before anyone else and with him He created us with His great light. We were before Him in shades of green light. Neither sky existed nor earth, neither place nor night, neither sun nor moon. Our light was illuminated by Him in the same manner as the rays of the sun are illuminated by the Sun. We were glorifying and praising Allah and busy worshipping Him all the time.

Then Allah initiated the creation by bringing creatures into existence. He created place and wrote on it:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ وَوَصِيَّهُ وَآيَّدْتُهُ وَنَصَرْتُهُ.

"There is no god but Allah, Muhammad is the messenger of Allah, Ali is the chief of the believers and his successor, and I helped and supported him through Ali".

Allah then created the throne and wrote the same on it. He then created the skies and wrote the same on it. He then created the heaven and the hell and wrote the same on them. Allah then created the angels and placed them in the skies; Allah then created the air and inscribed the same on it. Allah then created the Jinn and made them inhabit the air. Then Allah created the earth and wrote the same on it. Due to these words the skies stand firm without pillars, and the earth remains secure. Allah then created Adam from the soil of the earth... We therefore are the first creation of Allah and first among the creation to worship and glorify Him. We are the cause of the creation and the source of glorification and worship for angels and men".

(Behaarul Anwaar Vol 57, Pg 169, Hadith 112)

From the above tradition we learn that Allah created Hazrat Muhammad (s.a.w.a.) and his progeny before anyone else by His exalted light. They were busy worshipping, purifying and glorifying Allah from the very first day.

When Allah created this universe He wrote on its face His Tauheed, the apostleship of His Messenger and the Mastership of Imam Ali. This proves that our kalima:

لا اله الا الله محمد رسول الله على ولي الله

is written on the face of the universe.

Let us now look at another tradition regarding this topic brought by Allamah Majlisi (r.a) in his book Behaarul Anwaar quoting form Misbaahul Anwaar. We shall bring only the translation of the tradition to be concise.

Anas relates that the Holy Prophet (s.a.w.a.) said:

"O uncle, when Allah wanted to create us He originated a sentence which created light, then He said another word which created the spirit. He then placed the spirit in the light and created Me, Ali, Fatima, Hasan and Husain. We glorified and purified Allah at the time when there was no mention of it (that is we did not learn them from anyone). When Allah willed to create His Creation He split my light and created the throne from it. So throne is from my light and my light is from Allah and my light is superior to the throne. Then Allah split the light of my brother Ali and created angels from it. Thus angels are from the light of Ali and Ali's light is from Allah and superior to angels. Allah then split the light of my daughter Fatima and created the skies and earth from it. Thus, the skies and the earth are created from her light and her light is from Allah and superior to the skies and the earth. Allah then split the light of my son Hasan and created sun and moon from: it. Therefore the sun and the moon are form the light of Hasan and his light is from Allah and is superior to the sun and the moon. Allah then split the light of my son Husain and created paradise and its fairies (Hoor al-Een) from it. So paradise and its fairies are from the light of Husain and his light is from Allah and superior to the paradise and its fairies."

(Behaarul Anwaar Vol 57, Pg 191,193, Hadith 139)

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The above tradition clearly brings out the fact that this universe has been created from the light of Hazrat Muhammad (s.a.w.a.) and his holy progeny. This universe is a result of their blessed existence and a reflection of their light.

When it is proved that this universe is a result of the existence of Holy Prophet (s.a.w.a.) and his progeny, then we can also state that the relation between this universe and them is not ephemeral and based on emotions but everlasting and based on truth. This relationship is stronger than that of a father and a son. It should be borne in mind that the stronger this relationship will be, the more unbearable will be the calamity of Imam Husain (a.s.) on them. Ahlebait (a.s.) have two deep relationships with this universe, that of creation and that of guidance. It has been proved beyond doubt that Ahlebait (a.s.) are the means of recognising, glorifying and purifying Allah for the universe. This relation is not transient and based on emotions but perpetual and real.

The lamentations of universe over the calamities of Ahlebait (a.s.) especially Imam Husain (a.s.) is based on innate nature and the intensity of the calamity. This relation can never be severed nor can the effects of this sorrow be reduced. The universe will be called as ungrateful if it does not observe the mourning of Imam Husain (a.s.).

This tradition also proves that paradise has been created from the light of Imam Husain (a.s.). Therefore on every step at the door of Imam Husain (a.s.) paradise lies beneath. When the love of Imam Husain (a.s.) gets deeply entrenched in the thought, character and every aspect of one's life, man's heart becomes the nest for the manifestation of divine light.

The calamity of Imam Husain (a.s.) has not only grieved this universe but also those for whom it has been created. It should be borne in mind that Holy prophet (s.a.w.a.) is the greatest creation of Allah and that all his actions are a reflection of Allah's greatness. None of his (s.a.w.a.) actions like other human beings are based on emotions. Ibn Abbas narrates:

On one afternoon, I dreamt that Holy Prophet's (s.a.w.a.) head is covered with dust, hair disturbed and carrying a small bottle containing blood in his hand.

Tasked, 'O Messenger of Allah! My parents be your ransom, what is this?

He (s.a.w.a.) replied: "This is the blood of Imam Husain (a.s.) and his companions which I have been collecting since morning."

Ammar says that on counting the days we realized that it was the same day on which Imam Husain (a.s.) was martyred.

Another tradition says that when Imam Husain (a.s.) was martyred Ibn Abbas saw Holy Prophet (s.a.w.a.) in a dream with a bottle in his hand. When asked about it he (s.a.w.a.) replied:

"This is the blood of Imam Husain (a.s.) and his companions which I am taking before Allah."

(Tareekh-e-Ibn Athir, Vol. 1 Pg. 582, Printed at Beirut)

The lamentations of Holy Prophet (s.a.w.a.) with dust on his head and hair disturbed is more important than the mourning of the universe. Therefore, it is not within the capacity of anyone to measure the extent of the oppression on Imam Husain (a.s.). If we wish to tread the footsteps of the Holy Prophet (s.a.w.a.) and fulfill the aim of our creation, then we should

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observe the mourning of Imam Husain (a.s.) and that too with great intensity, although our grief and its intensity is nothing when compared to the actual tragedy.

A Brief Exegesis Of Ziyaarat-e-Naahiya

In this issue of Al-Qaem Al-Muntazar (a.t.f.s.), we have undertaken the exegesis of Ziyaarate Naahiyah.

Introduction

For the introduction of this blessed Ziyaarat, we quote the 'Martyr of the Niche' (Shaheed-e-Mehraab) Hazrat Maulana Sayyid Muhammad Jafar Saheb Zaidi (r.a) who expired in 28 Zilhajj 1400 A. H. (circa November 7, 1980) in Lahore. After a brief sermon he wrote,

"This Ziyaarat is actually a gift for Islam and homage paid by Hazrat Saahebul Amr (a.s.) to his beloved, oppressed grandfather, the fifth companion of the cloak - Hazrat Sayyed Al Shohada (a.s.). It is an elegy and a lamentation in the form of a salutation in which Imam (a.t.f.s.) depicts the heartrending afflictions of Hazrat Imam Husain (a.s.). It is a sufficient testimony to the authenticity of this Ziyaarat that none other than the 'Preserved Word' has narrated it.

وَجَعَلْنَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ

"And We made it a word to continue in his posterity..."

(Surah Zukhruf:28)

This Ziyaarat is related from the special deputies who were the only link between the Imam (a.t.f.s.) and the people. The Shiite scholars have deemed this Ziyaarat as most authentic and have recorded it in their books of Ziyaaraat and supplications.

1) Allamah Majlisi (r.a) first recorded the Ziyaarat in his book 'Tohfatur Zaair' among the Ziyaaraat that are transmitted from the infallible Imams (a.s.) and not from the scholars. Allamah Majlisi (r.a) has recounted it citing the works of Sayyid Ibne Taoos (r.a) and Shaikh Muhammad b. Mashhadi (r.a) as references.

2) Another respected scholar, Shaikh al Taaifah Abu Jafar Toosi (r.a) has also related this Ziyaarat directly from Ibne Ayyaash. Shaikh Mufeed (r.a), the teacher of Shaikh-e-Toosi (r.a) and Shaikh-e-Najaashi (r.a), has also reported it in his book al-Mazaar.

3) Sayyid Ibne Taoos (r.a) has recorded this Ziyaarat in his famous compilation Iqbaal al-Amaal.

Evidently, many Shia scholars have chronicled the Ziyaarat in their works underlining its credibility and authenticity. The illustrious Shia scholar Janab Sayyid Sibte Hasan Hansawi in the magazine 'Al Jawad' January 1953 advanced very firm arguments upholding the authenticity of Ziyaarate Naahiyah. We advance some of the arguments that should suffice for this purpose. Also mentioned in the issue of Al Jawad is the fact that the Ziyaarat has been translated by the respected Maulana Sayyid Ali Mohammad, followed by Maulana Sayyid Mohammad Reza and Maulana Sayyid Ali Mohammad. Mirza Dabeer (r.a) and Mir Ishq (r.a) have translated the Ziyaarat in the poetic form.

Wassalaam. Sayyid Muhammad Ja'far Zaidi."

(Khateeb Jaame Shia, Krishn Nagar, Lahore 1961)

Then Maulana Sayyid Husain Murtaza writes that, 'The text of the Ziyaarat is sourced from Behaarul Anwar (printed at Tehran, Iran) old edition 1303 AH, Vol. 22, pg. 197-201 and new edition (Moassasul Wafa) from Beirut, Lebanon 1403 AH, 1983, Vol. 97, pg. 317-328.

He continues, 'Readers must note that in the science of traditions (Ilm-e-Hadis), the most reliable method of transmitting and narrating traditions is that the student gets his notes/study material attested by his teacher. The teacher makes necessary changes in the text of the tradition and, when satisfied, grants permission to the student to narrate traditions to others.

After clarifying this point, Maulana Sayyid Husain Murtaza writes:

"In line with the etiquette of the science of traditions, I have listed below my teachers in this field:

- 1) The honourable teacher of jurists and traditionalists, Ayatullah Sayyid Shahabuddin Najafi Mar'ashi (r.a) -
- 2) The respected teacher of traditionalists Ayatullah Sayyid Muhammad Reza Golpaygaani (r.a).
- 3) The respected teacher of traditionalists, Ayatullah Muhaddis Zaade Qummi, son of Ayatullah Shaikh Abbas Qummi (r.a), the compiler of Mafaatihul Jinaan.
- 4) The respected teacher of traditions and jurisprudence, Ayatullah Shaikh Muhammad Reza Najafi (r.a).
- 5) The respected and honourable teacher Ayatullah Sayyid Ibne Hasan Najafi (r.a)

'I have got the permission to transmit traditions from these illustrious personalities with the help of my father Ayatullah Haaj Sayyid Murtaza Husain (r.a). With this I present traditions pertaining to Imam-e-Zamaana (a.t.f.s.) to my fellow countrymen...

Sayyid Husain Murtaza Naqvi, Qum, Iran." With a preface and introduction like this, it is abundantly clear that the authenticity of Ziyaarate Naahiyah is endorsed not just by eminent scholars of Iran and Iraq but also by renowned scholars of India and Pakistan.

Since the Ziyaarat is very lengthy, we have resorted to brevity while expounding the Ziyaarat. We begin the discussion straight away with the statements related to Hazrat Sayyid alShohada (a.s.). We have omitted the opening statements of the Ziyaarat not because, God forbid, we do not consider them important enough. Rather, it is purely to keep this exegesis concise and to restrict the discussion, as far as possible, to Imam Husain (a.s.), this being the Muharram special edition of Al Muntazar.

۱. اَلْسَّلَامُ عَلٰی الْحُسَيْنِ الَّذِي سَمَحَتْ نَفْسُهُ بِمُهْجَتِهِ

"Peace be on Husain (a.s.) who sacrificed his life in the way of Allah with complete sincerity."

This statement has three important words _____ and asks. _____ means to be generous and munificent. Islam, especially the Shiite sect, places great emphasis on generosity and munificence. The distinguished scholar of traditions Allamah Muhammad Baqir Majlisi (r.a) in the 71st volume (page 350) of his book - Beharul Anwaar has recorded over 22 traditions on this subject. We have mentioned some traditions by way of illustration.

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ لِلْحَسَنِ عَلَيْهِ السَّلَامُ: يَا بُنَيَّ مَا السَّمَاخَةُ؟ قَالَ (ع): الْبُذُلُ فِي الْعُسْرِ وَالْيُسْرِ.

Ameerul Momineen (a.s.) asked Imam Hasan (a.s.), "What is generosity?" Imam Hasan (a.s.) replied: "To spend (in the way of Allah) whether in ease or difficulty."

(Ma'anil Akhbaar pg. 255)

In another tradition

السَّخِيُّ قَرِيبٌ مِنَ اللَّهِ، مِنَ الْجَنَّةِ، قَرِيبٌ مِنَ النَّاسِ وَالْبُخِيلُ بَعِيدٌ مِنَ اللَّهِ بَعِيدٌ مِنَ الْجَنَّةِ بَعِيدٌ مِنَ النَّاسِ.

The narrator relates, I heard Imam Reza (a.s.) elucidate (the concept of generosity): "The generous one is proximate to Allah, Paradise and proximate to the people. While the stingy one is distant from Allah, Paradise and distant from the people."

(Oyoono Akhbaar al-Reza (a.s.) Vol. 2, pg. 12)

The second word that is the subject of discussion in this line of Ziyaraate Naahiyah is **نَفْسٌ**.

نَفْسٌ is the reality based on which man acquires his self (إِنِّيْتُ). When a man says 'I', he is referring to his self (نَفْسٌ).

The highly respected scholar Ibn Baabwayh Al Qummi (r.a.), more popularly referred to as Shaikh-e-Sadooq (r.a) in his book 'Risaalatul Aqaaed' describes nafs thus:

إِعْتِقَادُنَا فِي النَّفُوسِ أَنَّهَا الْأَرْوَاحُ الَّتِي بِهَا الْحَيَاةُ.

"Our belief about the selves is that these are the souls due to which we exist."

(Beharul Anwaar Vol. 61, Pg. 78)

Readers who wish to get a more detailed view on this topic may refer to the various chapters in the 61st volume of Beharul Anwaar like "The Chapter of the Reality of the Self and the Soul and their conditions", The Chapter of the Potential of the Self..."

To conclude, when we say nafs, we mean our entire, actual self.

The third word for discussion is **مُهَجَّةٌ** means blood or blood of the heart or life or soul.

In view of this definition, by reflecting on this statement of the Ziyarat, we can appreciate Imam Husain's (a.s.) sense of sacrifice in the path of religion. Indeed, Imam's (a.s.) generosity and munificence are without parallel. After all, he is the one about whom the Holy Prophet (s.a.w.a.) asserted, "Husain is from me and I am from Husain." With such credentials, it was sufficient for Imam Husain (a.s.) to make just one sacrifice in the way of Allah i.e. his own life. However, Imam Husain (a.s.) wanted to show the world that when the Ahle-bait (a.s.) wished to deal generously with Islam, they weren't satisfied with sacrificing just their own lives. Rather they did not settle for anything less than a comprehensive sacrifice even if it included an equal brother, a son in the prime of youth, a young nephew and even a 6-month old infant. As if this was not enough, Imam (a.s.) submitted to the unveiling and parading of his womenfolk in the most humiliating manner across Iraq and Syria. All this was insignificant for Imam (a.s.) only because it resulted in the preservation of his grandfather's religion till the Day of Resurrection.

٢. السَّلَامُ عَلَى مَنْ أَطَاعَ اللَّهَ فِي سِرِّهِ وَ عَلَانِيَتِهِ

"Peace be on the one who obeys Allah secretly and openly."

This statement underscores Imam Husain's (a.s.) sense of obedience and submission. Indeed obedience and submission are the objectives behind man's creation. Unfortunately, most men do not perceive this. Let's understand from the Ahlebait (a.s.) themselves the role of obedience and submission in our lives.

Is Allah, the Almighty, in need of our obedience? When we refer this question to Ameerul Momineen (a.s.) the 'City of Knowledge', this is the response we get:

خَلَقَ الْخَلْقَ حِينَ خَلَقَهُمْ غَنِيًّا عَنْ طَاعَتِهِمْ أَمِنًا مِنْ مَعْصِيَتِهِمْ، لِأَنَّهُ لَا تَضُرُّهُ مَعْصِيَةٌ مِنْ عَصَاةٍ وَلَا تَنْفَعُهُ طَاعَةٌ مِنْ أَطَاعَةٍ.

"He created the creation while He was needless of their obedience and was secure from their disobedience. This is because the disobedience of the disobedient does not harm him and the obedience of the obedient does not benefit him." (Nahjul Balagha Sermon 193)

If Allah is needless of our obedience then why has He commanded us to worship Him? Once again, Ameerul Momineen (a.s.) informs us:

إِذَا أَخَذْتَ نَفْسَكَ بِطَاعَةِ اللَّهِ أَكْرَمْتَهَا وَإِنْ ابْتَدَلْتَهَا فِي مَعْصِيَةِ أَهْنَأْتَهَا.

"When you command your self to obey Allah, you honour your self and when you urge it. to disobey Allah, you degrade it."

(Sharho Nahjil Balagha by Ibne Abil Hadid Vol. 10, pg. 189)

So the more one exhorts his self to obey Allah, the more honour he grants his own self. And the more one disobeys Allah, the more he humiliates his own self.

Often relatives, friends, colleagues and customs incite us to disobey Allah or at the very least act in a manner contrary to the Islamic Shariat. In such a situation, we are at odds over our religious obligation. Again, it is Ameerul Momineen (a.s.) who resolves this predicament:

دَعَاكُمْ رَبُّكُمْ سُبْحَانَهِ فَنَفَرْتُمْ وَوَلَّيْتُمْ وَدَعَاكُمْ الشَّيْطَانُ فَاسْتَجَبْتُمْ وَأَقْبَلْتُمْ دَعَاكُمْ اللَّهُ سُبْحَانَهِ إِلَى دَارِ الْبَقَاءِ وَفَرَرَةَ الْخُلُودِ وَالنَّعْمَاءِ وَمَجَاوَرَةَ الْأَنْبِيَاءِ وَالسُّعْدَاءِ، فَعَصَيْتُمْ وَاعْرَضْتُمْ وَدَعَاكُمْ الدُّنْيَا إِلَى فَرَارَةِ الشَّقَاءِ وَمَحَلِّ الْفَنَاءِ وَأَنْوَاعِ الْبِلَاءِ وَالْعَنَاءِ قَاطِعْتُمْ وَبَادَرْتُمْ وَأَسْرَعْتُمْ.

"Your Lord calls out to you but you did not answer His Call and turned your back on Him. However, when Satan called out to you, you responded to his invitation and welcomed him. Allah invites you to the everlasting abode, full of bounties, in the neighbourhood of the Prophets (a.s.) and the fortunate ones. On the other hand, although this world invites you to misfortunes, destruction, calamities and disasters, you respond to it and advance towards it urgently."

(Ghorarul Hikam wa Dorarul Kalem)

This tradition informs that "There can be no obedience for the creatures at the expense of Creator's disobedience." (Man Laa Yahzorohul Faqeeh, Vol. 2, Pg. 621)

In other words, obeying the creatures is not obligatory, regardless of them being relatives, friends and colleagues, if it results in the disobedience of Allah.

Karbala – A Barometer For Truth And Falsehood

Allah the Almighty informs in the Holy Quran

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا

"Surely, We have guided him (the man) to the right path. Now (after this he may follow the path and) be grateful or he may ignore it and follow the disbelief."

(Surah Insaan:3)

Allah has bestowed intellect on man through which he distinguishes between good and evil. When he follows the right path, he attains the heights of excellence so much so that his character reflects the traits and attributes of infallible Imams (a.s.). On the contrary, when he chooses evil, then despite his status, his supposed intelligence and knowledge, he plummets to the depth of disgrace.

It is the exceptional dimension of the incident of Karbala, where men with myriad characters and attributes are seen at one place. Those who chose to follow the path of Imam, they possessed sublime attributes of noble men, while those who opposed him, their personalities exposed the obnoxious traits of repulsive characters. Let us analyze the two kinds of men in relation to Karbala in detail:

Qais bin Musahhar Saidawi

Qais belonged to the clan of Saidawi which is an offshoot of the tribe of Bani Asad. He was the fourth martyr to sacrifice his life for Imam (a.s.) prior to the climax of Karbala. Among Banu Said, Qais was known to be a brave and honourable man who was fiercely loyal to Ahlebait (a.s.).

After the death of Muawiyah, a group of Shias from Kufa had written letters to Imam Husain (a.s.). One of the dispatches was sent through Qais. He along with Baldur Rahman bin Abdullah Irjee left Kufa and met Imam Husain (a.s.) in Makkah.

His Sacrifice

In response to the letters, Imam Husain (a.s.) summoned Hazrat Muslim (r.a) and sent him to Kufa. Hazrat Muslim (r.a) and Qais reached Kufa together. Hazrat Muslim (r.a) was moved at the overwhelming eagerness of the residents of Kufa to pay allegiance to Imam Husain (a.s.), he immediately asked Qais to return to Imam Husain (a.s.) and inform him about the sentiments of Kufis. Qais was accompanied by Aabis Shakeri and his slave Shauzab. Hazrat Muslim (r.a) had written the letter to Imam Husain (a.s.) 27 days before his martyrdom.

Qais delivered the letter and subsequently embarked on a journey to Kufa with Imam (a.s.). En route, at a place called Hajiz in the region of Batan Ramah, Imam Husain (a.s.) wrote a missive to Hazrat Muslim (a.r), addressing the Kufan Shiites and handed it over Qais.

in the meanwhile, Ibn Ziyad deployed several contingents of his army under the leadership of Haseen bin Numaiyra (may Allah curse him). Haseen posted his men from Khafaan to Qadisiyah and from Qatfatanah to Ta'lae. Qais took a break from his journey and halted at Qadisiyah, where he was arrested by Haseen.

Even before Haseen's men could frisk him and retrieve the message of Imam (a.s.) and discover the names of the loyalists of imam (a.s.), Qais tore the missive into pieces and according to some narratives swallowed them.

Qais' Courage in the Court of Ibn Ziyad

Qais was produced in front of Ibn Ziyad, who questioned him rudely in the following manner:

Ibne Ziyad: Where is the letter of Husain? Qais: I destroyed it Ibne Ziyad: Why did you do it?

Qais: So that you may not know the contents of the letter.

Ibne-Ziyad: Who all were addressed in the letter?

Qais : Why should I disclose their names to you?

Furious at Qais' determined defiance, Ibne Ziyad ordered Qais to abuse Imam Husain (a.s.) from the pulpit. As people gathered around the pulpit, Qais began his address.

He praised Allah and invoked divine blessings on the Holy Prophet (s.a.w.a.) and his progeny (a.s.) and said :

"O People! Husain bin Ali (a.s.) is the best representative of Allah. He is the son of Fatema (a.s.), the daughter of the Holy Prophet (s.a.w.a.). I have come to deliver his message to you all. I left him at the place of Hajiz so that you all can respond to his call."

Soon after this Qais cursed Ibn Ziyad and his father and eulogized Imam Ali (a.s.).

Qais' Martyrdom

Ibn Ziyad was stunned at Qais' unabated temerity. Ibn Ziyad gave instructions that Qais should be taken on the roof of the palace, his hands should be tied behind his back and hurled to the ground. Qais was taken to the highest point in the palace; his wrists were tied at the back and thrown off. As Qais landed on the ground, his bones were badly crushed. As he was still writhing in agony and excruciating pain, Abdur Rehman bin Umaiyar pounced on him and beheaded him. : Imam Husain (a.s.) lauds Qais' Exemplary Character

Imam (a.s.) heard the news of Qais' martyrdom at a place called Azibul Haijanaat. His eyes welled up and he said :

مِنْهُمْ قَضَى نَحْبَهُ وَ مِنْهُمْ مَنْ يَنْتَظِرُ

"Some of these have lived their lives, while others are waiting." May Allah make Paradise as our destination and shower His mercy on us and assemble us at the spot which will please Him."

Qais's extraordinary courage and gallantry and his unstinted loyalty and dedication to imam (a.s.) is unparalleled in the annals of history that he defied Ibn Ziyad in the open court and refused to disclose the secret of Imam (a.s.). Qais not only protected the supporters of Imam (a.s.) but also cursed Ibn Ziyad and praised Ahlebait (a.s.) from the pulpit. Qais was fully aware and conscious that this act may result in his death but he remained undeterred and undaunted in execution of his responsibility and duty towards Imam (a.s.).

The Negative Character - Qazi Shuraih (May Allah curse him)

The followers of evil are actually personification of evil even if they are apparently wise and erudite men. Such sections of learned men had sold off their learning and writings for worldly gains to the followers of evil. It has been the misfortune of the Islamic nation that such people have always been active. The actions and behaviour of such men have far reaching reverberations on the history of Islam. Let's analyze one such character from history.

Shuraih bin Haaris al-Kindi belonged to the tribe of Qais bin Ashath. Shuraih was an extremely clever man. His hold on literature, knowledge and poetry was so profound that his statements were regarded as the last word on the subjects. He was a teenager during the times of the Holy Prophet (s.a.w.a.) but could not meet or see him, yet his name was included among the venerable companions.

Qazi Shuraih: Before Karbala

The second caliph appointed him as the governor of Kufa and continued in the position till the regime of Yazeed. Shuraih remained a judge for 60 years. When due to an act of impropriety, Ziyad Ibn Abee, who was miles ahead of Shuraih in cunningness, transferred him out of Kufa to Basra, but had to reinstate him after a year.

When Ibn Ziyad landed in Kufa so that he can forcibly extract allegiance for Yazeed, he clearly instructed Qazi Shuraih to punish the partisans of Imam Husain (a.s.) to such an extent that they should not be left with any option but to desert Imam (a.s.). Shuraih took the instructions so seriously that he crossed all limits in unleashing the inhuman punishment on the people.

It's the same Shuraih who had only a few days ago supported Hazrat Muslim (r.a) and gave shelter to his sons - Mohammad and Ibrahim in his own house. But the turn of events made him change in such a way that he asked his son Asad to escort the boys to a place outside Kufa so that he may attain proximity to Ibn Ziyad. Though, if he wished he could have provided amnesty to these orphans through any of his servants. But greed and avarice blinded Qazi Shuraih and lust for power and self corrupted him in every manner.

Qazi's Treachery

When Ibn Ziyad heard that Janab Hani Ibn Urwah (r.a) had given shelter to Hazrat Muslim (r.a), he killed him. When the tribesmen of Janab Hani (r.a) heard of this they were enraged. Umar bin Hajjaj, who was father in law of Hani, along with 4000 men from Bani Maz'aj besieged the palace of Ibn Ziyad. Since there were only a handful of soldiers in the palace, Ibn Ziyad began trembling with fear. He immediately sought help from Shuraih. The Qazi climbed on the rooftop of the palace and in his extreme sugar-coated diplomatic tone, he addressed the crowd and tried to reassure them that Hani has not been ill treated. "In fact, none can even dare to glare at Hani," the Qazi said:

The reassurance caused a rift among the crowd. While some disbelieved him outright, others got carried away by his judicial stature and his white flowing beard. The confused crowd soon dispersed thereafter.

The Wicked Verdict on the Killing of Imam Husain (a.s.)

This verdict shook the very foundation of history and opened a door of injustice and oppression against the Ahle bait (a.s.). In fact, the opposition to Azaadari in the contemporary world and the edicts against them essentially bear the same tone and justification that Qazi Shuraih used in his shamelessly biased opinion against Imam Husain (a.s.).

The ruling indicates a lot of scheming and plotting. In fact, it reeks of conspiracy against Imam Husain (a.s.).

Before issuing the verdict, Shuraih had advised Ibn Ziyad that if he wants to preempt any rebellion or other repercussions of the massacre of Karbala, he should ensure that all the scholars, learned men, chieftains, influential elders, scholars of Quran and Hadith should assemble and unanimously sign a covenant. The covenant should clearly state that everyone has to pay allegiance to Yazeed (may Allah curse him) and whoever refuses to pay allegiance to him would be regarded as a rebel and must be executed. The reason for such a covenant would be that all the learned men and intellectuals had agreed to pay allegiance to Yazeed and this would become the basis for any verdict that is issued subsequent to the killing.

Signatures were being extracted from all the supposed scholars and influential men. People became signatories to it either through bribe or for fear of death. Qazi Shuraih too signed the memorandum. It was the same document that was flaunted by Umar bin Saad to his army and later Yazeed and his supporters took refuge in it.

Qazi's Fate

Times changed again. This time the accursed Qazi could not control the circumstances. His shrewd manipulations and evil tactics were of no avail to him. Janab Mukhtar (r.a) rose in rebellion and had begun the hunt for each and every man who participated or contributed to the killing of Imam Husain (a.s.).

Qazi Shuraih, known to be one of the main conspirators, was also in the hit list of Janab Mukhtar (r.a). Janab Mukhtar's (r.a) men cornered him in the basement of his house and dispatched him to hell.

We earnestly pray to Allah the Almighty to help us in developing the character and traits of Qais Ibn Musahhar (r.a) and expedite the reappearance of His last vicegerent who will avenge the killing of Imam Husain (a.s.) in its real sense and purge the world from the likes of Qazi Shuraih. Aameen!