



Special Issue

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Hazrat Imam Jafar Sadiq (a.s.):

When Allah desires goodness for someone, He places the love of Imam Husain (a.s.) and the love of his Ziyaarat in his heart.

(Jaame' Ahaadis al-Shia, vol. 12, pg. 384)

In the Name of Allah, the Most Beneficent, the Most Merciful
Blessings of Allah be upon you, O Wali al-Asr (a.t.f.s.), help us

Azaadari - Best means of Divine Proximity

Allah has created man for worship. He has made His worship and servitude as a means of progress and perfection for man. Man must rise above material perfections and accomplishments and endeavour to attain true perfection, - which is nothing but proximity with the Creator. Traditions reveal that the recommended prayers (Nawaafil) are one of the important medium to achieve divine proximity. Through recommended prayers, the worshipper becomes so pure and attains such a high degree of proximity to His Creator that he begins to see with Eyes of Allah, speak with Tongue of Allah, and hear with Ears of Allah. In other words, the worshipper witnesses only what Allah wishes Him to witness. He speaks only what is in conformity with Allah's satisfaction and He only lends his ears to talks that have divine approval.

We should reflect on ourselves and see what actions will enable us to attain divine proximity.

Faith (Imaan)

Faith is the source of acceptance of all our actions and deliverance is based on faith. However, when we assess our faith, signs of faith are not visible far away. Inclination towards worship and equal repulsion for Allah's disobedience is the lowest level of faith. Traditions say that one who witnesses a sin but does not detest it with his heart, then such a person is a living corpse. In today's so-called advanced age, we are witness to so many sins, yet we do not sense any repulsion in ourselves, and our hearts do not despise the prevailing immoral conditions in our society. Today our state is such that we fear everyone and everything except Allah. Allah declares in Holy Quran:

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“Has not the time yet come for those who believe that their hearts should be humble for the remembrance of Allah...?”

(Surah Hadeed (57), verse 16)

Ethics (Akhlaaq)

Akhlaaq is the excellence of Islam and Holy Prophet (s.a.w.a.) was sent by Allah for its perfection. But when we examine ourselves, we find it totally contrary to ethics.

Actions (Aa'maal)

When we look at our actions, we feel satisfied with its form, whereas the essence of its acceptance is completely missing because, the primary condition of acceptance of any action is the sincerity in its intention. Sincerity has been defined as performing deeds without expecting any praise and appreciation from the creatures, nor fearing anyone's condemnation and accusation. However, today our condition is such that we consider praise and appreciation as our right and we feel humiliated if our deeds are not acknowledged.

Hence, under these circumstances, how can one attain divine proximity and how can one accumulate the means of salvation? These are the concerns that we always need to keep in mind before we assess ourselves. However, we find in ourselves nothing that will make us eligible for divine proximity and mercy. We are overwhelmed with fear and hopelessness. The darkness of despair grips our hearts. Under such circumstances, there is a faint ray of light that pierces the gloom in our hearts. This is the light of the love and

Wilaayat of Ahle Bait (a.s.). The light of their love enters our existence because we find satisfaction in their satisfaction, and we experience grief in their grief. However, love and attachment are not established by a few verbal claims. Love demands that the lover inculcates in himself the qualities and traits of his beloved. Love necessitates obedience and sacrifice. Then we need to ask ourselves how often we have fulfilled the demand of obedience and sacrifice in our love of Ahle Bait (a.s.). The more we search for these traits in ourselves, the more distressed we get, and there is nothing in our hearts except shame.

Finally, we discovered the path towards divine proximity that had innumerable rewards. The conditions to tread this path were easy and the benefits were boundless. The intention was pure, sentiment was strong, and there was neither any desire for praise nor any fear of any condemnation and criticism. That path was the love and attachment towards the grandson of Holy Prophet (s.a.w.a.), the chief of the youths of Paradise, the beloved of Hazrat Zahra (s.a.) and Ameerul Momineen (a.s.), the brother of Imam Hasan (a.s.), the chief of the martyrs, Hazrat Imam Husain ibn Ali (a.s.), may our souls be sacrificed for him.

A little reflection on this love and attachment towards Imam Husain (a.s.) is sufficient to make us realise that this enormous bounty was not granted to us on merit, rather it is among those bounties that Allah gives to 'Whomsoever He pleases'. The infallibles (a.s.) themselves declare, 'Our Shias experience grief in our grief because they have been created from our excellent soil (Teenat).'

A tear shed in grief of Imam Husain (a.s.) is apparently a drop of water but is sufficient to transform a person completely like Janab Hur (a.r.) and revolutionize a man's faith, ethics, and deeds. Hence, we should protect this grief and sorrow for Imam Husain (a.s.) in the best possible manner and never let the flame of this lamp ever extinguish. Moreover, we should incessantly keep beseeching Allah to increase the intensity of this love.

Indeed, the tribulations of Imam Husain (a.s.) have distressed the entire world, the skies, the residents of the earth, the heavens, the angels, the Apostles, the slaves of Allah, the successors (of Prophets), the martyrs, the testifiers, and the virtuous ones.

Come let us listen to the lamentation of Imam Hussain (a.s.) from his beloved son and the bereaved, Hazrat Imam Mahdi (a.s.), and offer our condolences to him.

Peace be upon the beard that was smeared with blood!

Peace be upon the dust-smeared cheeks!

Peace be upon the bodies that were robbed of clothes!

Peace be upon the lips that were struck with a cane!

Peace be upon the one whose head was raised on a lance!

Peace be upon the corpses that were abandoned on the battlefield without shrouds!

It is most distressing for me that I was not present with you and could not assist you and could not combat your enemies alongside you! So now I

can only cry for you morning and night and shed blood instead of tears.

The tyrants had engulfed you from all sides and each one of them was inflicting lethal blows upon you from all sides.

The enemy had blocked the path between you and your family.

At that moment you found no helper and assistant.

But you were patient and did your best to protect your women and children.

Till such a time that the enemies pulled you down from your mount.

You descended on the earth while your body was mortally wounded.

Your body was pounded below the horses' hooves.

The enemy sustained its attack upon you.

The perspiration of death appeared on your forehead.

You were gasping for breath.

Your eyes were affixed towards your tents. In such a condition, your mount Zul Janah rushed towards the tents, neighing loudly.

When the women of your household saw Zul Janah without you, while the saddle had slipped off its back, they started wailing loudly and came out of their tents.

They advanced towards the battlefield.

Meanwhile Shimr (l.a.) mounted

continued on page no. 16....

Effects of Ziyaarat of Imam Husain (a.s.) - from the time of death till entering the Paradise

In one of the earlier issues of Al Muntazar, in the article titled, "The visitor of Imam Husain's (a.s.) shrine - from the Intention of Ziyaarat till his return to his native", we mentioned the innumerable merits of the Ziyaarat of Imam Husain (a.s.). Continuing the same, we shall now proceed to mention the exalted status of the visitors of Imam Husain's (a.s.) shrine on the Day of Judgment. Perhaps, some sceptics may doubt that how can a few moments of visitation can bring immense rewards for the visitor.

Such ideas arise in our minds because we are accustomed to see everything from the materialistic aspect only but if we see through the teachings of Islam, such doubts and uncertainties will never arise.

Islamic beliefs are tightly linked with each other in a way that one belief will lead to deliverance provided the believer also believes in other beliefs related to it. For instance, belief in Tauheed will prove beneficial only if the believer also testifies in the Day of Judgement. Belief in the Day of Judgement will serve its purpose only if one believes in Prophethood. Belief in Prophethood will be advantageous only if the believer acknowledges Imamat, which in turn will reap a reward only if it is supported with belief in Adl.

Therefore, if a person firmly believes in Tauheed and thinks that it is sufficient for his

deliverance and perfection of faith and as a result, does not believe in Prophethood and the Day of Judgement, then he is mistaken. A necessary condition of the belief in Tauheed is that one must have faith in all the words of Allah and completely submits to Him. When Allah has repeatedly stressed the establishment of the Day of Judgement, then to deny this belief is tantamount to denying Allah's words and one who denies this, in fact, his belief in Tauheed is not complete.

In the same way, when Allah appointed Prophets (a.s.) as His representatives to guide the people and sent down proofs of their truthfulness and the Prophets (a.s.) presented clear evidences of their Prophethood, proving that they were sent by Allah, then isn't rejecting Prophethood equivalent to denying Allah's word.

Similarly, if a person believes in Prophethood of the Prophets (a.s.) and considers his commands as the command of Allah but does not accept the successor appointed by the Prophet (a.s.), then will it not lead to denial of Allah and His Messenger? In such case, can it be said that his belief in Prophethood is complete?

What we can grasp from the above is that belief in the Day of Judgement is a necessary condition for belief in Tauheed. Likewise, belief in Prophethood is a necessary pre-requisite for belief in Tauheed

and the Day of Judgment. Similarly, belief in Imamate and Adl is a must for establishing Tauheed, the Day of Judgment and Prophethood. Thus, it is necessary to have complete faith in all these beliefs collectively.

Holy Prophet (s.a.w.a.), while enumerating the merits of Zakaat, elaborated:

"If one does not pay Zakaat, he has not observed the divine command of Namaaz. His Namaaz will be folded like an old piece of cloth is folded and it will be thrown on his face. Then it will be said to him: O Allah's servant, without paying Zakaat, what do you expect from your Namaaz? Hearing this, the companions said: How bad is the condition of this servant?"

Holy Prophet (s.a.w.a.) retorted: Shall I not inform you about someone who is worse than him?"

The companions replied in the affirmative. Holy Prophet (s.a.w.a.) informed: A person participated in Jehaad and fought valiantly and finally died. The fairies of Paradise were informed of his martyrdom, the custodians of Paradise learnt of his soul's ascension. The angels on the earth were informed of the descent of the fairies and the custodians of Paradise. However, no one descended. The angels of the earth surrounding the corpse will be waiting fervently and finally asked each other: What happened, where are the fairies? Where are the custodians of Paradise? They were addressed from the seventh heaven: O angels! Look

up towards the heavens!

The angels lifted their heads towards the heavens. They saw that the person's belief in Tauheed and Prophethood, his actions like Namaaz, Zakaat, charity and other virtuous actions were made to halt below the skies. All his deeds resembled like a great caravan. There were angles in every direction - east, west, north, and south. The angels who had recorded that person's deeds and the angels who present the deeds were inquiring as to why the doors of Paradise are not opening so that we present the deeds of this martyr. The doors opened with the command of Allah. Then it was announced: O angels! If you can enter, then enter however, the angels could not lift the deeds of that person.

The angels confessed: We do not possess the capacity to lift these deeds. A voice from Allah's side declares: O angels! You cannot lift these deeds. They need a medium to pass through the skies and occupy a place in Paradise. The angels inquired: O Allah, what is that medium?"

Allah says: What have you carried along with you? Angels said: Belief in Tauheed and Prophethood. Allah informs: Wilaayat of My Prophet's brother, Ali (a.s.) and the holy Imams (a.s.) is the only channel that can carry his other beliefs to Paradise. After being enlightened with this information, the angels once again cast a glance at the person's deeds.

However, they did not see the love for Ali (a.s.) and his infallible children (a.s.). Likewise, they could not locate the enmity with the enemies of the Imams (a.s.).

Then Allah commands the angels: Take these actions away from here and deposit them in your centers. The one who deserves it will take it and place them with the rightful owners. The angels carry these actions to their respective centers. Then Allah's voice thunders: O Flames of Hell, take these deeds and hurl them in Hell. This is because the owner of these deeds has not presented his deeds through the channel of the love of Ali (a.s.) and his infallible children (a.s.). The angels take these deeds away. These very deeds become a source of tribulation and calamity for that person because they were devoid of the all-important element of love of Ali (a.s.) and his pure progeny (a.s.).

Then these actions shall call out to the hostility towards Ali (a.s.) and attachment towards his enemies. Allah shall make a black, horrific form akin to a crow and eagle, dominant over these deeds. This black and ugly form shall spit fire and destroy all his deeds. Only his affection for Ali's (a.s.) enemies and his rejection of Ali's (a.s.) mastership shall remain which shall consign him to the most despicable portion of Hell. All his (good) actions shall be destroyed while his evil actions shall increase manifold.

This is the position of the one who shall suffer more indignities and

disgrace than the one who forsakes Zakaat."

(Tafseer-e-Imam Hasan al-Askari (a.s.), pg. 76-79;
Mustadrakul Wasaael, vol. 1, pg. 163, h. 40)

There are several traditions of this nature which explicitly mention that without the Wilaayat, Imamát and love of infallible Ahle Bait (a.s.), and hatred towards their enemies, no belief or action will be accepted by Allah. The abode of such people will be only Hell.

The visitation of shrines of the infallible Imams (a.s.), particularly Imam Husain (a.s.) is a tremendous demonstration of this love and affection. Since love and attachment are most critical, the importance of visitation increases manifold since it is the best proof and evidence for it. Visitation strikes a chord between the Imam (a.s.) and the visitor that takes root in the latter's heart. It is not just an emotional bonding. Rather it is a bonding rooted in recognition that Imam (a.s.) is Allah's special representative on earth upon His creatures and that his obedience and submission is obligatory by divine commandment. Apart from man, every particle on this earth is obedient and submissive to the Imams (a.s.). But the cruel and ignorant men killed them mercilessly.

The atrocities on the divine representatives of Allah is in reality atrocities committed against Allah Himself. Ziyaarat is a gesture that not only shows one's affection for Imam's (a.s.) personality but also highlights one's connection with Imam's (a.s.) religion, his way of life and his excellent morals. Likewise, the Ziyaarat also serves as a manifest expression of dissociation from Imam's (a.s.) enemies, their beliefs, ideologies, actions, and disgraceful traits.

Let us see the glorious merits and exalted

position of the visitor of Imam's (a.s.) shrine on the Day of Resurrection.

It should be noted that all that has been outlined in the traditions is based upon our limited intellect and understanding. Otherwise, the real position is beyond our comprehension and is known only to Allah and His Messenger (s.a.w.a.).

After this brief introduction, let us see what the glory and honour of the visitor of Imam Husain (a.s.) will be on the Day of Judgement. Obviously, this can only be told by the one who sees the world and the hereafter alike. In other words, the hereafter is as evident for him as somebody sitting in front of him. We have already highlighted in earlier edition that the visitor's honour and distinction is recorded the moment he intends going for Ziyaarat. Generally, one does not tend to remember a one-time meeting with someone and is regardless about it. However, it is the kindness of Ahle Bait (a.s.) that anyone who visited them once, they would not only remember him in every stage of his life but also continue to solve one's problems of the world.

Eases out the agony of death

It is narrated that when soul leaves the body, that moment is very painful. It is like a silk cloth being pulled against a thorny bush thereby shredding each thread of the cloth. On the one hand, the dying person experiences the pangs of death, and on the other hand there is remorse on separation from relatives and friends. However, with the blessings of holy infallibles (a.s.), these difficult stages become easy for the visitor of Imam Husain (a.s.).

One who wants to get relief from the difficulties of death and hopes for ease instead, must perform the Ziyaarat of Imam Husain (a.s.) as much as possible because it is like the Ziyaarat of Holy Prophet (s.a.w.a.).

(Kaamiluz Ziyaaraat, pg. 150; Behaarul Anwaar, vol. 101, pg. 77)

Hazrat Zahra (s.a.) visits the visitor

Hazrat Imam Jafar Sadiq (a.s.) says:

"Hazrat Fatema bint Mohammad (s.a.w.a.) visits the visitors of the grave of her son Imam Husain (a.s.). She seeks forgiveness for his sins and his sins are forgiven."

(Kaamiluz Ziyaaraat, pg. 118)

It is indeed a great blessing that such personalities, in whose service the angels feel honoured, come to meet the visitors of Imam Husain (a.s.) and seek forgiveness for them.

Hazrat Imam Husain (a.s.) visits the visitor

Ali ibn Mohammad narrates, 'I used to perform Ziyaarat of Imam Husain (a.s.) every month. But, as I grew older, I became weak and once, I could not go for Ziyaarat. After some days, I set out on foot for Ziyaarat. I reached the shrine in a few days. I recited the Ziyaarat Namaaz and fell asleep. In the dream, I saw Imam Husain (a.s.) coming out of the grave and said to me: Why are you unjust to me while you were good to me? I replied: I have grown old and weak and yet, have come in your presence. There is a tradition narrated from you, I wish to hear that from you. Imam (a.s.) said: Which

tradition?

I replied: It is narrated from you that the one who has visited me in his lifetime, then after his death, I will visit his grave. Imam (a.s.) affirmed: Yes! I will. Even if he is in Hell, I will rescue him from it.'

(Behaarul Anwaar, vol. 101, pg. 16)

Acclaimed Shia scholars have explained that, maybe, this visitation could be at the time of death or when he is being laid in the grave.

In the grave, man will experience loneliness. Various types of dangers will confront him. Fear and anxiety will surround him. No one is going to visit the inhabitant of the grave. Even if one does visit, he will come at a distance, recite Surah Fateha and depart. The closest and dearest of relatives will not accompany the deceased inside the grave. But the one who has visited Imam Husain (a.s.) will be fortunate enough to have Imam (a.s.) visit him in his grave. After Imam (a.s.) pays him a visit, he will feel no grief and terror. Indeed, when Imam (a.s.) greets him, "اَلْسَّلَامُ عَلَيْكَ" "Peace be on you", no difficulty will remain and there will be no comfort that will not be granted.

After knowing the blissful consequence of the Ziyaarat of Imam Husain (a.s.), who would dare to show negligence in performing the same?

Safety from squeeze in the grave

If an insect bites us or our hand or finger is pressed against a door, then how intense is the pain and how long is its effect? Squeezing in the grave means the walls of the grave converge to crush the corpse in the grave. We can well imagine the condition of

the corpse. We know that we will die one day. For a moment, let us try to imagine that we are dead, and the walls of the grave are crushing us and squeezing our ribs into each other. A mere thought of it makes us cringe, then what about the actual squeezing! The Ziyaarat of Imam Husain (a.s.) comes to our rescue even at this difficult stage and salvages us from its perils.

Imam Mohammad Baqir (a.s.) says:

"If people knew the reward of visiting the sacred shrine of Imam Husain (a.s.), they would have died out of zeal for visiting it and their breaths would have stopped with its craving."

The narrator inquired: What is the reward for it?

Imam (a.s.) informed:

"One who visits the shrine with zeal, Allah will recompense him with the reward of 1,000 accepted Hajj, 1,000 Umrah, 1,000 martyrs like the martyrs of Badr, 1,000 fasting ones, 1,000 accepted charities, freeing 1,000 slaves to earn divine pleasure. He will be secured from difficulties and calamities for the entire year, the least of which is Shaitan. Allah will appoint an honourable angel to safeguard him from his front, back, left, right, top and bottom. If he expires in that year, angels of mercy will participate in his shrouding and burial. They will seek divine forgiveness for his sins. They beseech Allah to pardon his transgressions till the time they accompany his bier to the grave. His grave is made wide and expansive for him till the eye can

see. Allah grants him security from the squeezing of the grave. The presence of Munkar and Nakeer does not instil fear in him. A door of Paradise opens for him inside his grave. His list of deeds is presented to him in his right hand. On the Day of Resurrection, he will be blessed with a brilliance with which the East and the West shall be illumined. An announcer will announce: This is the one who visited the shrine of Imam Husain (a.s.) with zeal and eagerness. After that, on the Day of Resurrection, there shall be none, but that he would wish he too was a visitor of the shrine of Imam Husain (a.s.)."

(Kaamiluz Ziyaaraat, pg. 143; Behaarul Anwaar, vol. 101, pg. 18)

The above tradition is indeed incredible and an invaluable treasure for the visitors of Imam Husain (a.s.). Along with security from the squeezing of grave, the visitor is also assured of protection from Munkar and Nakeer. Munkar and Nakeer are called thus for the awe and terror they infuse in the corpse.

The place of resurrection shall be illumined with his light

This characteristic of the visitor of Imam Husain (a.s.) is mentioned in the above tradition. Indeed, with his radiance, the east and the west will be lit up. Moreover, a special angel will introduce the visitors to the onlookers, and this will leave such an impact on them, that all shall wish that they had visited Imam Husain's (a.s.) shrine. And why should this be surprising? After all, Janab Jaun (r.a.) was bestowed a special

illumination and fragrance by Imam (a.s.) in Karbala, which spread in the entire battlefield. This is so because Imam (a.s.) is the centre of divine illumination, the one who is associated with him, is also gifted a portion of this light.

They will be under the shade of the 'Standard of Praise' (Liwa al-Hamd)

Allah has blessed the immaculate Ahle Bait (a.s.) with innumerable distinctions and merits that have no parallel. One of these merits includes the 'Standard of Praise'. This Standard has 70 banners, and each banner of the flag is more expansive than the Sun and Moon. Allah conferred this Standard to the Holy Prophet (s.a.w.a.), who shall entrust it to his standard-bearer, Ameerul Momineen Ali Ibn Abi Talib (a.s.). All the Prophets (a.s.) and successors (a.s.) shall be below the shade of this Standard.

(Haqqul Yaqeen by Allamah Majlisi (r.a.), pg. 450)

Imam Jafar Sadiq (a.s.) says:

"On the Day of Resurrection, an announcer will call out: 'Where are the visitors of Imam Husain (a.s.)?' A multitude of people shall come forth, whose count shall only be possible for Allah. They shall be asked: 'What did you seek by visiting the shrine of Imam Husain (a.s.)?' They shall reply: 'We have visited it out of love for Holy Prophet (s.a.w.a.) and affection for Imam Ali (a.s.) and Hazrat Zahra (s.a.). We sought mercy on him for the atrocities inflicted on him.' They will be told: 'Here are Mohammad (s.a.w.a.), Ali (a.s.), Fatema (s.a.),

Hasan (a.s.) and Husain (a.s.). Join them and live with them at their status.' These people shall gather under the shade of the Standard of Holy Prophet (s.a.w.a.), which shall be carried by Imam Ali (a.s.). And all these people shall lead the Standard, rather they shall surround the Standard from all sides and march towards Paradise."

(Kaamiluz Ziyaaraat, pg. 141; Behaarulul Anwaar, vol. 101, pg. 21)

Indeed, the status of the visitors of Imam Husain (a.s.) is dignified. They shall gather below the very Standard that is the gathering place of all Prophets (a.s.) and successors (a.s.).

Holy Prophet (s.a.w.a.), Ameerul Momineen (a.s.) and the Prophets (a.s.) will shake hands

(1) Imam Jafar Sadiq (a.s.) said to Muawiyah b. Wahab:

"O Muawiyah! Never abandon the Ziyaarat of Imam Husain (a.s.) due to fear. Don't you want to be amongst those with whom the Holy Prophet (s.a.w.a.) will shake hands?"

(Kaamiluz Ziyaaraat, pg. 118)

(2) In another tradition, Imam Jafar Sadiq (a.s.) says:

"If someone performs one namaz behind the shrine of Imam Husain (a.s.), he will meet Allah on the Day of Resurrection while everything around him will be immersed in his brilliance. Allah will honour and revere the visitor of Imam Husain (a.s.). He will not permit the Hell-Fire

to touch him, The visitor's station is (not less than) Hauz-e-Kausar. Ameerul Momineen Ali (a.s.), while he is stationed at the Hauz, will shake hands with him and quench his thirst with the water of Kausar."

(Kaamiluz Ziyaaraat, pg. 123; Behaarul Anwaar, vol. 101, pg. 78)

(3) Imam Zainul Abideen (a.s.) says:

"One who wishes to shake hands with 1,24,000 Prophets (a.s.) must visit the shrine of Imam Husain (a.s.) on 15th of Shabaan. Angels and the souls of Prophets (a.s.) seek divine permission for Ziyaarat of Imam Husain (a.s.) and will be granted the same. Indeed, fortunate are those with whom the Prophets (a.s.) shake hands or those who shake hands with Prophets (a.s.). Among the Prophets (a.s.) are the five Ulul Azm Prophets (a.s.) - Hazrat Nuh (a.s.), Hazrat Ibrahim (a.s.), Hazrat Moosa (a.s.), Hazrat Eesa (a.s.) and Hazrat Mohammad Mustafa (s.a.w.a.)."

(Kitaab Fazl-e-Ziyaarat-e-Imam Husain (a.s.))

Shaking hands with Holy Prophet (s.a.w.a.) is a desire for a believer, even if it is in a dream. If it ever happens, the believer will consider himself most fortunate and privileged. Then what about those people who will find themselves being approached by Holy Prophet (s.a.w.a.), Ameerul Momineen (a.s.) and the Prophets (a.s.) for shaking hands?

Passing the Bridge of Seraat will be easy

Imam Jafar Sadiq (a.s.) says:

"Ameerul Momineen (a.s.) shall send

an angel towards the visitor of Imam Husain (a.s.) who will order the bridge to be obedient for the visitor. He shall likewise command the Fire (of Hell) that none of its flames should touch the visitor until he passes the bridge comfortably. This angel shall accompany the visitor throughout his journey over the bridge."

(Kaamiluz Ziyaaraat, pg. 123; Behaarul Anwaar, vol. 101, pg. 78)

Deliverance from the hardships of the Day of Resurrection

Holy Quran has described the difficulties of the Day of Resurrection as follows:

"O people! Guard against (the punishment from) your Lord; surely the violence of the hour is a grievous thing. On the day when you shall see it, every woman giving suck shall quit in confusion what she suckled, and every pregnant woman shall lay down her burden, and you shall see men intoxicated, and they shall not be intoxicated but the chastisement of Allah will be severe."

(Surah Hajj (22), verses 1-2)

This is just a glimpse of the difficulties of the Day of Resurrection. While it will not be easy for everyone to gain respite from hardships, it is imperative for us to secure deliverance from it. Wherever Allah has mentioned about these difficulties for His servants, it is equally true that He has signalled the way for securing respite from it. It is the duty of the servants to seek the path of deliverance indicated by Allah. One such path is to perform the Ziyaarat of Imam Husain (a.s.).

Ameerul Momineen (a.s.) says:

"One day Holy Prophet (s.a.w.a.) visited our house. We offered him some food... then he (s.a.w.a.) went to the mosque adjacent to the house. He prayed Namaaz and got engrossed in a lengthy prostration. Then he wept intensely and remained in that condition for some time. When he (s.a.w.a.) arose from his prostration, none of us dared to ask him (s.a.w.a.) the reason for his intense weeping. Husain (a.s.) walked up to the Prophet (s.a.w.a.), seated himself on his (s.a.w.a.) lap and asked: 'O grandfather! Why are you weeping?' Holy Prophet (s.a.w.a.) replied: 'When I came here I was very pleased. I was never so happy before this. Then Jibraeel (a.s.) informed me that you all would be martyred. I praised Allah and sought goodness from Him. Imam Husain (a.s.) queried: 'If our graves are across different places, who will visit us?' Holy Prophet (s.a.w.a.) informed: 'A group from my nation shall visit you out of love and affection for me and to maintain relations with me. On the Day of Resurrection, I shall meet them, take them by their arms and rescue them from the difficulties and afflictions of that day.'"

(Kaamiluz Ziyaaraat, pg. 59)

In another tradition, Holy Prophet (s.a.w.a.) says:

"I will meet them on the Day of Resurrection and shall free them from the burden of their sins."

(Al-Kaafi, vol. 2, pg. 548; Wasaaelush Shia, vol. 10, pg. 256)

Yet another version of this tradition states:

"The visitors have a right upon me, and it is that I visit them on the Day of Resurrection. I will liberate them from their sins and lead them to Paradise."

(Sawaabul Aa'maal, pg. 108)

From the above traditions, it is evident that Holy Prophet (s.a.w.a.), on the Day of Resurrection, will do the following for the visitors of Imam Husain (a.s.):

- 1) He (s.a.w.a.) will visit them.
- 2) He (s.a.w.a.) will liberate them from the burden of their sins.
- 3) He (s.a.w.a.) will rescue them from the hardships of the hereafter.
- 4) He (s.a.w.a.) will lead them to Paradise.

On a slight reflection, we find ourselves as the lowliest of creatures drowned in sins, afflicted with spiritual illnesses, lacking in goodness, devoid of faith and virtuous actions. While on the other hand, we find Holy Prophet (s.a.w.a.) as the greatest of creatures, the chief of Apostles and Messengers (a.s.), the reason behind the creation of the world and everything in it. He (s.a.w.a.) shall enjoy the highest and most exalted status on the Day of Resurrection. He (s.a.w.a.) shall greet the visitors of Imam Husain (a.s.), escort them by their arms, rescue them from the hardships of the hereafter and ultimately guide them to Paradise.

Is it possible to imagine a greater status and distinction than this?

Till our last breaths, we must beseech Allah, the Almighty to grant us the

opportunity of Ziyaarat of Imam Husain (a.s.). If we have performed it, we must plead Allah to give us this grace repeatedly. If we are unable to go to Karbala, then we must remember him and send salutations upon him daily from our homes.

Visible distinction on the Day of Judgement

On the Day of Judgement, when anxiety and apprehension shall grip all, the visitors of Imam Husain (a.s.) shall savour a unique and enviable distinction.

Zareeh Mahaarabi said to Imam Jafar Sadiq (a.s.): 'O my Master, when I inform my tribesmen and relatives about the innumerable and amazing merits of the Ziyaarat of Imam Husain (a.s.), they distrust me and accuse me of misquoting you and fabricating lies.' Imam Sadiq (a.s.) consoled him:

'O Zareeh! Do not be concerned about what they say. Leave them to their affairs and let them go wherever they want. Allah prides Himself on the visitors of Imam Husain (a.s.). The proximate angels and the carriers of the Throne (Arsh) respect and honour them. Allah asks the angels: 'Don't you see the visitors of Imam Husain (a.s.) and their sentiments and emotions with which they visited the shrine? They visited the shrine out of love and attachment for Imam Husain (a.s.) and Fatema Zahra (s.a.). I swear by My Honour, Might and Greatness, I have made My Honour and Respect mandatory upon them. I will most certainly grant them access to the Paradise that I have created for My

Friends, My Prophets (a.s.) and My Apostles.”

(Kaamiluz Ziyaaraat, pg. 143; Behaarul Anwaar, vol. 101, pg. 75)

Heavenly Fairies (Hoor) are waiting for them

Hazrat Imam Mohammad Baqir (a.s.) or Hazrat Imam Jafar Sadiq (a.s.) informed Zoraarah:

“O Zoraarah! It is necessary for every Shia on this earth to seek the pleasure of Hazrat Zahra (s.a.) through the Ziyaarat of Imam Husain (a.s.).

Imam (a.s.) continues: O Zoraarah! On the Day of Judgement, Imam Husain (a.s.) shall be standing under the shadow of the Arsh. Allah shall gather the visitors of Imam Husain (a.s.) and his Shias, so that they may witness their honour, prestige, freshness, happiness, gladness and all those things whose attributes and traits are known only to Allah.

Then in some time, the representatives of the hoors will descend and inform them: We have been sent by the Hoors who have conveyed that they are anxious to meet you and have urged you not to delay. With this, their honour and happiness will multiply manifold. They will tell the representatives: We shall meet them soon.”

(Behaarul Anwaar, vol. 101, pg. 75)

Foremost to enter Paradise

Hazrat Imam Jafar Sadiq (a.s.) said:

“On the Day of Judgement, the

visitors of Imam Husain (a.s.) shall excel and surpass all others in merit. Zoraarah inquired: In what shall they surpass everyone? Imam (a.s.) said: They shall gain access to Paradise 40 years before others, while the latter shall still be gripped in the accounting of their deeds.”

(Kaamiluz Ziyaaraat, pg. 137)

The tablecloth of Paradise

Abu Basir (r.a.) narrates: I heard from Imam Mohammad Baqir (a.s.) or Imam Jafar Sadiq (a.s.) that one who wishes to reside in Paradise, must never forsake the Ziyaarat of the oppressed one. I enquired: Who is the oppressed one?

Imam (a.s.) said:

“Imam Husain ibn Ali (a.s.), the oppressed and martyr of Karbala. One who visits his shrine with eagerness and out of affection for Holy Prophet (s.a.w.a.), Hazrat Zahra (s.a.) and Ameerul Momineen (a.s.), Allah will make him seat on the tablecloth of Paradise. He will dine with these holy personalities while others will be absorbed in the accounting of their deeds.”

(Kaamiluz Ziyaaraat, pg. 137)

Shall Intercede for a hundred people

There will be few people, if at all, who will gain entry in Paradise based on their faith (Imaan) and actions (Aa'maal). Otherwise, everyone will enter Paradise only after intercession. Some will crave for intercession just to enter Paradise whereas

some others who will long for intercession to scale the higher stages of Paradise. The primary right of intercession is vested in Allah. He has delegated this authority to Holy Prophet (s.a.w.a.) and his immaculate progeny (a.s.). On the Day of Resurrection, everyone shall crave for the intercession of Ahle Bait (a.s.). Ahle Bait (a.s.) will intercede for some individuals whereas some interceded ones will be so fortunate that they will then be able to intercede for others. The visitors of Imam Husain (a.s.) will be among these fortunate ones and their exalted position will be clearly visible to everyone else.

A resident of Toos (in Iran) asked Imam Jafar Sadiq (a.s.): "O son of Allah's Apostle! What is the station of the person who visits the shrine of Imam Husain (a.s.)?"

Imam (a.s.) informed:

"O resident of Toos! If someone visits the shrine of my grandfather, Imam Husain ibn Ali (a.s.) with prior recognition that he is Allah's representative and his obedience is mandatory on all, Allah will forgive all his past and future sins. Moreover, He will accept his intercession for other sinners on the Day of Judgement. Supplications made at his grave will be responded to."

(Amaali-e-Sadooq (r.a.), pg. 526)

In one tradition, it is reported that they will intercede for 70 people. According to another report, it is mentioned that they will intercede for 100 people for whom Hell was fated to be their final abode. In other words, if they have not been blessed with intercession, they would have remained in

Hell forever.

Sheef Tammar narrates from Imam Jafar Sadiq (a.s.):

"On the Day of Judgment, the visitors of Imam Husain (a.s.) shall intercede for 100 such sinners for whom Hell was a certainty. These were extravagant in the world."

(Kaamiluz Ziyaaraat, pg. 165)

In another tradition, it is mentioned that the visitors, apart from their family members, will intercede for one thousand brothers-in-faith.

Hazrat Imam Jafar Sadiq (a.s.) says:

"If one goes for the Ziyaarat of Imam Husain (a.s.) and gets killed there i.e. the ruler oppresses him and finally kills him, then as soon as the first drop of his blood falls on the earth, his sins will be forgiven. His intercession for his family members and one thousand brothers-in-faith will be accepted."

(Kaamiluz Ziyaaraat, pg. 124)

The difference in the number of people receiving intercession is due to the difference in the level of Maarefat of the visitor and the difficulties he endured during his journey. Ironically, the visitors of this age are more concerned about the benefits and conveniences that will be provided by the tour operator. Such visitors consider the Ziyaarat as an excursion or a holiday trip. They tend to forget that the reward of Ziyaarat is in proportion to the difficulties and inconveniences suffered in the journey. It is regretful that people seek comfort and convenience in the Ziyaarat of that Imam Husain (a.s.) who endured such hardships

and difficulties in Karbala, the example of which cannot be found anywhere else.

Enveloped by Divine Mercy

Abdullah ibn Muskaan narrates from Imam Jafar Sadiq (a.s.):

“One who performs the Ziyaarat of Imam Husain (a.s.) for seeking divine pleasure, Allah will purify him from, and he will become sinless like a newborn child. Divine mercy shall envelop him from all corners of the sky. Angels shall call them thus: Greetings to you! You have been cleansed of your sins by performing this Ziyaarat. He shall then be safeguarded amongst his family members.”

(Kaamiluz Ziyaaraat, pg. 145)

Serenity of the heart

We are unable to bear the heat in this world. A slight increase in temperature makes us sweat hard and we feel very miserable. Then how can we face the heat of the hereafter? On the Day of Judgement, the scenario will be even more horrifying. There will be the burden of accounting of deeds, the scorching heat of the Fire and the terrifying wrath of Allah. If under these brutal conditions, he desires some coolness from the intolerable heat, he must visit the shrine of Imam Husain (a.s.) on the Day of Arafah.

There is a tradition from Imam Jafar Sadiq (a.s.) and Imam Raza (a.s.):

“One who performs the Ziyaarat of Imam Husain (a.s.) on 9th Zilhajj (Day

of Arafah), Allah shall keep his heart serene and comforted.”

(Kaamiluz Ziyaaraat, pg. 170)

Leader of the angels

Imam Jafar Sadiq (a.s.) says:

“One who visits the shrine of Imam Husain (a.s.) on the Day of Arafah, Allah shall reward him as if he has performed a thousand Hajj in the company of Hazrat Hujjat ibn al-Hasan (a.t.f.s.). Allah, after declaring him as ‘My truthful servant’ will address him thus: He is my servant who has testified to My Promise and is certain about it. Angels will proclaim: So and so is the testifying servant. Allah has purified and cleansed him over His Arsh. On the earth, he shall be called as ‘Karoob’.”

(Kaamiluz Ziyaaraat, pg. 172)

In Arabic literature, “Karoob” implies the leader of the angels.

An association with someone or something important can make even an insignificant entity very significant and exalted. The Holy Quran, the holy Ka’bah, Masjidul Haraam have acquired the highest status amongst the Muslims as they are associated with Allah, the Almighty. In the above tradition, Allah addresses the visitor of Imam Husain (a.s.) as ‘My truthful servant’. He has associated the visitor towards Himself and proclaims him as ‘My servant’. Servitude (or slavery) of Allah is an exalted status. We can gauge the significance of this status from the Tashahhud of Namaaz, where we testify

to the servitude of Holy Prophet (s.a.w.a.) before we testify to his Prophethood.

The martyrdom of Imam Husain (a.s.) is so closely associated with divinity that he (a.s.) is called "Saarallah" and maybe due to this, He also proclaims the visitor of Imam Husain (a.s.) as 'My servant'.

Inclusion among the most exalted ones (A'alaa Illiyyeen)

Paradise is the most ardent desire of everyone, but it is not easy to be safe from the chastisement of Hell and go to Paradise. It is furthermore difficult to attain the highest position in Paradise. However, the love and affection of Ahle Bait (a.s.) make the most formidable of tasks easy and the highest of stations attainable.

In this regard, Imam Jafar Sadiq (a.s.) says:

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astride your chest.

He began rubbing his dagger across your neck.

He caught hold of your holy beard with his filthy hands.

He was severing your head.

While the ladies of your household beheld this spectacle with intense remorse and utmost grief.

You stopped breathing.

Your severed head was raised on the lance.

The ladies of your household were imprisoned.

"One who visits the shrine of Imam Husain (a.s.) with utmost recognition, Allah will include him among the most exalted ones."

(Kaamiluz Ziyaaraat, pg. 147)

We know that "A'alaa Illiyyeen" is the most exalted station in Paradise.

It should be noted that the pilgrimage is not just a tour. We should return from pilgrimage like a patient returning home from the hospital after recovery from his ailment. We should come back after having recovered from all our spiritual ailments and fully adorned with the religion and ethics of Ahle Bait (a.s.).

May Allah grant us the grace to visit the holy shrine of Imam Husain (a.s.) several times in the company of our Master, Hazrat Vali-e-Asr (a.t.f.s.). Aameen.

Like prisoners they were shackled in heavy chains.

(Ziyaarat-e-Naahiyah)

O Allah, for the sake of the elevated status of Ahle Bait (a.s.), curse and disgrace all those who sought to pull the Ahle Bait (a.s.) down from this elevated station and all those who prepared grounds for the oppression and tyranny against the Ahle Bait (a.s.) and all those who supported this oppression and are supporting it even today! Descend Your limitless wrath and chastisement upon all of them till the Day of Judgment! And O Allah! Hasten the reappearance of the successor of Imam Husain (a.s.) and give us a position in his army to avenge the martyrdom of Imam Husain (a.s.). Aameen!

Azaadari - A silent struggle

When we hear the word 'Jehaad', our mind immediately images a picture of a war between two groups. History is replete with incidents where human blood was shed beginning from the time of Janab Haabeel and his brother Qaabeel till today and far into the future. The scattered bodies of the weak ones and at the same time, the oppressions by the powerful ones can be seen everywhere.

Islam called out for peace and the weak ones started gathering under its banner. Thus, Holy Quran declared:

"And we desired to bestow a favour upon those who were deemed weak in the land, and to make them the Imams, and to make them the heirs."

(Surah Qasas (28), verse 5)

In other words, the meaning of Jehaad is not the collision of oppression with oppression, but it is the victory of truth over falsehood and protecting it through sacrifices. In the end, the victory of truth is certain, for which the Holy Quran declares:

"And say: The truth has come, and the falsehood has vanished; surely falsehood is a vanishing (thing)."

(Surah Bani Israel (17), verse 81)

Therefore, this belief holds a strong ground in the domain of Islam. The oppressed ones are awaiting Imam Asr (a.s.).

The Sufiyani army and the likes of it are headed towards the destruction of the

world. With this terror all over, the question is whether the divine power is ineffective? (God forbid) No, it is absolutely not like that. Instead, the divine power existed since the creation of mankind and will exist forever, and one of its elite forms is the mourning upon Imam Husain (a.s.). After the great tragedy of Karbala, this mourning has always been in the form of a silent struggle thereby trampling the moves of Sufiyani army and its likes present today.

The intent behind throwing light on the incident of Karbala was to make it evident as to how the righteous ones were considered to be weak and the how influential were considered to be the powerful ones.

On the Day of Ashura, when the caravan of martyrdom reached its destination, the friends and relatives of Hazrat Imam Husain (a.s.) were martyred, their bodies were trampled, their belongings were looted, their tents were set on fire, as if the enemy had committed one of the worst acts on this earth and in the end, left the captives without a shadow under the sky.

After killing the martyrs of Karbala, the accursed Yazid thought that he could not get allegiance, but the killing of Hazrat Imam Husain (a.s.) would strengthen his authority and rule and thought that the battle would end with the martyrdom of Imam (a.s.). He felt that after Imam Husain (a.s.), there will be no claimant of the right and that falsehood will prevail.

But he (I.a.) did not realize that this

martyrdom would result in a big revolution that would spread with great speed. He (l.a.) raised the blessed head of Imam Husain (a.s.) on the tip of a spear and thought that he had won the battle. Indeed, this would have been true if the captives of Karbala would not have been there. In fact, the blood of the martyrs of Karbala strengthened the courage and patience of the captives of Karbala due to which, even after suffering hardships, they were ready to fight against falsehood.

On the 11th of Moharram, when the incident of Karbala was over, a silent war was begun by the captives of Karbala. The battle of Karbala was fought with arrows, swords and spears whereas the war by the captives was fought with weapons like mourning, exhibiting patience, delivering sermons and enduring oppressions.

Yazid (l.a.) desired to destroy the entire family of Imam Husain (a.s.) in Karbala itself and hence, he (l.a.) ordered ibn Ziyaad (l.a.) to set the tents on fire. With this, he (l.a.) would slander the family of Holy Prophet (s.a.w.a.) to be rebellious and no excuse would remain after that.

But when Hazrat Zainab (s.a.) addressed the trampled body of his brother thus: "O my brother! This sister of yours will not let this blood of yours go in vain and will ensure that the news of this oppression reaches every nook and corner of the world." This was the beginning of a never ending war against Yazidiyat until the Day of Resurrection.

When the captives of Karbala started mourning and raised their cries saying 'Yaa Husain', this was the first mourning procession (Juloos) to commemorate the martyrdom of Imam Husain (a.s.). The

intensity of mourning was such that the hearts of listeners would overcome by their grief. Therefore, crying was banned, and they were flogged on raising their cries of 'Yaa Husain'.

Here, it is important for the readers to know that how this grief and mourning can be called 'Jehaad'. If we reflect over the incidents that happened after Karbala, it will be understood that the Jehaad in Karbala was a collective Jehaad whereas the Jehaad by the captives of Karbala was at individual level.

The oppressions on Hazrat Imam Husain (a.s.) were so intense that if it were to be narrated to a stone, it would melt and turn into wax. The mourning was heard in every street and village from where the captive of Karbala passed through. After seeing the heads of the martyrs on spears, and the helplessness of the captives, they would be anxious to know the truth behind it.

The people of Kufa were famous for their deception. It was very difficult to distinguish between the good and mischievous ones. There are many such incidents that confirm this fact.

One of such is about a person named Abdullah ibn Hur Jo'fi, who was familiar with the position of Ahle Bait (a.s.). He was among their lovers and a big businessman. During the journey, when Imam Husain (a.s.) met him and informed him of his martyrdom in Karbala, he said: 'O my master! I am coming from Kufa where Janab Muslim (a.s.) has been killed and his body is being carried around in the streets. After seeing this, I am very scared, so I will give you my horses which are from the best breed of Arabs and my weapon too.' He was ready to give everything but not himself. He preferred his

fear over his affection. Imam (a.s.) was neither in need of his property nor wealth. Imam (a.s.) let him go. On the other hand, there was Janab Zohair Qain, who believed in the Usmaani Caliphate, but when Hazrat Imam Husain (a.s.) sent Hazrat Ali Akbar (a.s.) to Janab Zohair, his wife felt proud about it and insisted Zohair to support Imam Husain (a.s.). Finally, Zohair joined the army of Hazrat Imam Husain (a.s.).

Hence, it was difficult to gauge the intention of the Kufis. This was the reason when the captives of Karbala entered Kufa, some were celebrating it while some others were mourning over it. On one hand, the blessed head of Imam Husain (a.s.) had become the center of miracles, while on the other hand, the captives of Karbala were overwhelmed by the grief of their friends and relatives.

While in Kufa, the first victory was achieved by the captives through intense mourning over Imam Husain (a.s.) and then, the second one was achieved through the sermons of Hazrat Zainab (s.a.), in which she (s.a.) reprimanded the people of Kufa for their disloyalty, and then detailed out the oppressions inflicted upon Imam Husain (a.s.). As a result, the adherents mourned beating their chests and heads while the disbelievers looked disconcerted.

History has recorded that the people of Kufa felt uneasy on arrival of the captives in Kufa and their intense mourning. They were forced to think about their fate that they had ruined their world and the hereafter by being part of the conspiracy of killing Imam Husain (a.s.). The noticeable changes in the people of Kufa were the effects of the intense mourning by the captives of Karbala and sermons delivered by them. The

expression of grief and the sermons were so touching that it created a great impact on the people of Kufa.

After Kufa, when the captives entered Syria, the people there were misled due to false rumours spread by Yazid (l.a.) that the people of this caravan are irreligious and are willing to rebel against the government. But their view changed as soon as they saw these holy personalities and their effulgence, especially the women folk in the caravan who were finding themselves uncomfortable in the crowd and despite being hurt, they were continuously crying "Yaa Husain."

The accursed Yazid was thinking that no one would wish to live after so much of hardships and hence, he gave an opportunity to Imam Sajjad (a.s.) to speak without even realizing that this opportunity would create a huge uproar for him. Imam Sajjad (a.s.) did nothing but praised the Lord and then informed the people about the exalted position of Ahle Bait (a.s.). Then, he (a.s.) mentioned the martyrdom of his oppressed father. History has recorded that there was going to be a huge uproar in the court but to prevent it, Yazid (l.a.) ordered for an untimely call for Namaaz (Azaan). Finally, he (l.a.) ordered to imprison the captives. The statements of Imam Sajjad (a.s.) were very hard on the people of Syria. Those who were aware of the exalted position of Ahle Bait (a.s.), expressed their hatred against Yazid (l.a.) for his ugly act, even Yazid's wife rebuked him, which was a step further in the victory for the captives of Karbala.

The weapons used in this form of battle by the captives was neither sword nor spear, but the virtues of Ahle Bait (a.s.) and the grief of the martyrs of Karbala were mentioned which highly influenced the

courtiers. This was a unique form of Jehaad in which a big and powerful government seemed helpless. It was a victory over the hearts of the people, a criterion to distinguish between truth and falsehood, declaration of the victory of Imam Husain (a.s.) and defeat of Yazid (l.a.).

As long as the captives of Karbala remained in Syria, they wailed and mourned incessantly, be it in the market area, or the court or the prison. The weeping of the beloved daughter of Imam Husain (a.s.), Janab Sakina (s.a.) agonized the people of Syria. Gradually, the hatred for Yazid (l.a.) and love for Imam Husain (a.s.) and his family was increasing in the hearts of the people.

Thus, the advisors of Yazid (l.a.) advised him to release them otherwise this mourning will bring a downfall of his government. Yazid (l.a.), following the suggestion of his advisors, ordered the release of the captives of Karbala. While issuing this order, Yazid (l.a.) was fearful that Imam Sajjad (a.s.) might take revenge of his father and prepare an army to avenge the blood of his father. But he never realized that while the battle fought with the sword was over, the incident of Karbala being narrated by the captives are expressing the defeat of Yazid (l.a.) and the victory of Imam Husain (a.s.).

This mourning and weeping over Imam Husain (a.s.) was a kind of Jehaad that influenced the people and taught them to support the oppressed and oppose the oppressors.

As mentioned earlier, the war that started in Karbala will continue till the reappearance of Imam-e-Zamana (a.t.f.s.) when the slogan "The truth has come and

falsehood has vanished" will be heard from the holy Ka'bah. After being released from prison, Janab Zainab (s.a.), through Imam Sajjad (a.s.), put pressure on Yazid (l.a.) by demanding a room to hold the mourning ceremony (Majlis) for Imam Husain (a.s.). She (s.a.) ordered the people of Syria to participate in this Majlis. Before returning to Madinah, she (s.a.) established the mourning of Imam Husain (a.s.) and undertook the responsibility of spreading the message of truth.

Yazid (l.a.) was completely unaware of the fact that these tears are weakening the foundation of his false government. Today, we see black flags in Syria which used to be red when the captives of Karbala entered Syria.

There was a revolution that was arising in the form of grief-stricken tears. Morning for Imam Husain (a.s.) started in Madinah. Imam Sajjad (a.s.) used to organize mourning ceremonies for men and Janab Zainab (s.a.) and Janab Umme Kulsum (s.a.) used to organize for women. Gradually, this practice started spreading across villages and cities. This Jehaad uncovered the falsehood hidden in the human hearts and threw out in the form of tears. Sincere love for Imam Husain (a.s.) started residing in the pure hearts of the people. Since the year 61 A.H. till today, the mourning of Imam Husain (a.s.) is a sign of that Jehaad that was begun by the captives of Karbala.

In every era, be it the era of Imam Zainul Abideen (a.s.) or Imam Musa Kazim (a.s.) or Imam Hasan Askari (a.s.) or Hazrat Hujjat (a.t.f.s.), the center of grief was always Imam Hussain (a.s.). Apparently, it was impossible

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A few titles of Hazrat Zainab (s.a.)

The titles given to a person often reflect their personality. Through these titles, one can infer the lifestyle and behaviour of an individual. At the same time, it is important not to overlook who bestowed the title, otherwise, we will find many self-proclaimed "Ameerul Momineen" in the annals of history and those who conferred these titles were disreputable people of their time.

Indeed, the titles of Hazrat Zainab (s.a.) were specifically granted by Allah, the Almighty. In this article, we will take brief overview of the titles of "Saani-e-Zahra (s.a.)" Hazrat Zainab (s.a.) and their details.

The Infallible (Ma'sooma and Ismat-e-Sughra)

The word "Ismat (Infallibility)" means to be protected from sins and errors. The word "infallible" specifically applies to Prophets (a.s.) and their successors (a.s.). Although Hazrat Zainab (s.a.) is not specifically included in this group of infallibles, assuming any sin or error from her character is itself a grave sin. Her life is a splendid example of piety and chastity. Indeed, she is from the family of infallibles and related to those holy personalities whose purity from all types of uncleanness is assured by none other than Allah, the Almighty. "Ayat-e-Tatheer" (Surah Ahzaab (33), verse 33) is sufficient to establish this truth. She has the honour of being nurtured by the infallibles as well as nurturing the infallibles. Not only that, but those who were nurtured by her have imbibed the lessons of infallibility from her

and attained the peak of it, such as Hazrat Abbas (a.s.) and Hazrat Ali Akbar (a.s.), and others.

In the Ziyaarat of Hazrat Zainab (s.a.) that is recited at her holy shrine, her circumstances are described as follows:

"Peace be upon you, O the minor infallible! I bear witness that you were patient, grateful, glorified, honoured, esteemed, revered, in every condition, circumstances, and afflictions."

(Mazloom-e-Karbala, Meer Husain Jafari)

The proximate one to Allah (Waliyatullah)

This title is conferred upon the beloved servants of Allah. Hazrat Zainab (s.a.) is worthy of this title from various aspects, some of which are mentioned as follows:

Firstly, her worship is extensive. Even amid intense sufferings and calamities, as a routine, she continued to perform not only the obligatory prayers but also the recommended ones. Such worship exemplifies the practice of the friends of Allah (Awliya Allah).

Secondly, for preserving the continued existence of the religion of Allah, she endured countless hardships and great sacrifices. She bore the brunt of atrocities only for the sake of Allah, leaving her homeland. She sacrificed both her children and endured the difficulties of captivity and imprisonment only for the protection of

Islam, the religion of Allah.

Thirdly, the tradition of Holy Prophet (s.a.w.a.) that "Allah befriends the one who befriends Husain" clearly indicates that such person is the "Wali" of Allah.

When Imam Husain (a.s.) reached the place called Rahbah and met Hurr ibn Riyaahi, and Hurr blocked the path of Imam (a.s.), he (a.s.) reproached him. Janab Sakina (s.a.) said, "Upon seeing this incident, I went to my aunt Zainab (s.a.) and tearfully narrated the entire incident to her. At that moment, aunt Zainab (s.a.) lamented with the following words:

"Oh my grandfather! Oh Ali! Oh Hasan! Oh Husain! Oh the small number of helpers! I do not know what will save us from the enemies. I wish that the enemies would agree to kill all of us instead of my brother."

These words of Hazrat Zainab (s.a.) are an expression of her intense adoration for Imam Husain (a.s.). Her affection for him was incessant and Imam Husain (a.s.) too reciprocated the love and affection of his sister.

Scholar sans teacher (Aalimah ghair Muallemah)

This title means that she was extremely knowledgeable without acquiring any knowledge from any ordinary teacher of the world. This title was conferred upon her by Hazrat Imam Zainul Abideen (a.s.). Imam (a.s.) used these words to console her and express her elevated status. When Hazrat Zainab (s.a.) was delivering a sermon in the public gathering of Kufa, her expression began to change. Imam Sajjad (a.s.) was

concerned that she may lose her life due to intense grief and therefore, he (a.s.) politely expressed his concern as follows:

"O Aunt! It is better for you (at this stage) to remain silent. What has passed is less significant compared to what lies ahead. And praise be to Allah, you are a scholar without a teacher, and a person of understanding without being made to understand (by any ordinary mortal)."

From these statements of Imam (a.s.), it is clear that Hazrat Zainab (s.a.) never visited any teacher. Her knowledge was divine, which was not available with any fallible. It means, it was bestowed by Allah and not acquired.

Devout (Zaahedah)

One of the titles of Hazrat Zainab (s.a.) is "Zaahedah" which was conferred upon her due to her excessive worship. Regarding her piety, Maulana Raaziq Khayri writes in his book "Sayyadah Ki Beti", "The piety of Hazrat Zainab (s.a.) was of such a high degree that very few women attained it. She had no interest in the adornments, pleasures or belongings of this world. She always preferred the happiness and comfort of the hereafter over those of this world."

Allah, the Almighty says in the Holy Quran:

"Wealth and children are an adornment of the life of this world."

(Surah Kahf (18), verse 46)

Abandoning the adornments of this world is called "Zuhd". Hazrat Zainab (s.a.), following the footsteps of her mother Hazrat Fatema (s.a.), not only refrained from

accumulating wealth but she always considered such things as insignificant and lowly. Furthermore, she (s.a.) sacrificed both her beloved sons on the Day of Ashura without showing any expression of grief for it. Thus, this title “Zaahedah” is a complete description of her lofty personality.

The one satisfied with divine decree and destiny (Al-Raaziyah bil Qadre wal Qazaa)

This title is well understood when one reflects upon the personality of Hazrat Zainab (s.a.). She remained patient and thankful in the face of insurmountable difficulties. If she chose to use the power and will granted to her by Allah, she could have reduced mountains to dust. Yet, she adopted patience, submitted to the will of Allah and welcomed difficulties in tough times. Her submission to Allah was such that when she saw the holy head of her brother, dripping blood and raised on a spear, she raised her hands and said, “O Lord! Accept this sacrifice of Aal-e-Mohammad (a.s.).”

The wailing one (Baakiyah)

This means the one who cries excessively. She got this title because she cried due to the fear of Allah and lamented excessively over the sufferings of Imam Husain (a.s.). Both these are the best of deeds. It is found in traditions:

“All eyes will cry in Qiyaamat except that which cried in the world due to the fear of Allah.”

About weeping over Imam Husain (a.s.), it is found:

“One who cries over Husain, or makes

others cry, or makes the face of a crying one, Paradise is obligatory upon him.”

A look at the life of Hazrat Zainab (s.a.) reveals how much tears she shed in fear of Allah and on the sufferings of Imam Husain (a.s.). She mourned intensely for her brother and did not grieve for her own children with that level of intensity.

She also laid the foundation of mourning for Imam Husain (a.s.) due to which the whole world, today, mourns Imam Husain (a.s.) and remembers the hardships faced by him. It was in the house of accursed Yazid that she (s.a.) organized the first Majlis of Imam Husain (a.s.) and thereby, established the mourning of Imam Husain (a.s.) till the Day of Qiyaamat.

Worshipper (Aabidah)

“O Sister! Do not forget me while praying the midnight Naafelah prayers (Namaaz-e-Shab).”

Imam Husain (a.s.) said this to Hazrat Zainab (s.a.) in his last moments of farewell on the Day of Ashura. This statement of Imam (a.s.) is sufficient to manifest her level of worship.

Following conclusions can be drawn from the above statement:

(1) Hazrat Zainab (s.a.) was regular in performing Namaaz-e-Shab. The learned scholar Haji Shaikh Abdul Baqir in his book “Qurbat-e-Ahmad” with reference to an authentic “Maqaatil” quotes from Imam Zainul Abideen (a.s.), “In the journey of Syria, despite the immense trials and hardships that befell her during the tragedy of Karbala, she never missed the midnight prayers

(Namaaz-e-Shab). Because of her abundant worship, she attained lofty ranks in the sight of Allah and hence, she was renowned by the title of 'Aabidah' (worshipper)."

(2) Imam Husain (a.s.) was well aware that after his martyrdom, his household will be taken as captives, and they would face hardships and sufferings in the prison. However, this statement indicates that Imam Husain (a.s.) was confident that despite the difficulties, Hazrat Zainab (s.a.) would continue to perform the midnight prayers (Namaaz-e-Shab).

(3) The exalted status of worship of Hazrat Zainab (s.a.) can be gauged from this statement wherein the Imam of her time is requesting her to remember in her midnight prayers (Namaaz-e-Shab).

Courageous (Shajee'ah)

Courage means the strength of the heart. It is reported in traditions:

"The most courageous person is the one who overcomes his own desires."

The courage of Hazrat Zainab (s.a.) is established in this tradition. She inherited courage and bravery from her illustrious father, Ameerul Momineen Ali Ibn Abi Talib (a.s.). Be it before Ashura or the circumstances after the martyrdom of Imam Husain (a.s.) or the difficulties in the prisons of Syria or at the time of captivity in the streets of Kufa and Syria or in the court of Yazid or on the return journey to Madinah, on all occasions, she displayed indomitable courage. She played a pivotal role in communicating the messages of her brother to the people. This all was achieved because

of the courage of this fearless lady.

Fazil-e-Darbandi (a.r.) says that the words of Hazrat Zainab (s.a.) in the court of Ibne Ziyad (l.a.) and Yazid (l.a.) revealed her courage and awe. She declared Yazid an unbeliever and an apostate in a packed court. Her sermons too reflect her valour. Through these sermons she announced the defeat of Yazid and the victory and truth of Imam Husain (a.s.).

Representative of Hazrat Zahra (s.a.) (Naaeb-e-Zahra (s.a.))

Hazrat Zainab (s.a.) is called Naaeb-e-Zehra (s.a.) because she resembled her mother in characteristics and excellences. She inherited purity, truthfulness, and other remarkable qualities from her mother. There are many reasons for her being given this title. A few of them are as follows:

(1) The wives of the companions, looking at her conduct, called her as "Heir to her mother."

(2) She treated Imam Husain (a.s.) like a mother. Had Hazrat Zahra (s.a.) been alive, she would have treated her beloved son in a like manner.

(3) After the demise of Holy Prophet (s.a.w.a.), people usurped the rights of Hazrat Ameerul Momineen Ali Ibn Abi Talib (a.s.) and they were after his killing. Hazrat Zahra (s.a.) protected him. Similarly, Hazrat Zainab (s.a.) protected Imam Sajjad (a.s.) from the evils of the enemies.

Articulate and Eloquent (Al-Faseehah wa Al-Baleeghah)

It means the one who is articulate and

eloquent. Her eloquence is evident from her sermons. Janab Raziq Azhari in his compilation "Sayyedah ki Beti", writes:

"Bibi Zainab was perfect in the art of oratory. Her words were filled with pain and were so effective that they would make the audience cry. That's why she is called articulate and eloquent. This virtue of eloquence bestowed upon her was given only to a few women. Her sermons in the court of Yazid (l.a.) and those challenging the governor of Kufa and in the streets of Kufa demonstrated her skilled oration.

Hazrat Ali (a.s.) had no match in knowledge and eloquence. He (a.s.) enjoyed a high position in prose and poetry. His

speeches were at the peak of eloquence and equally heart-rending and effective. His daughter Hazrat Zainab (s.a.) inherited his qualities of eloquence, patience, steadfastness and fortitude in difficult times. In fact, it can be said Hazrat Zainab (s.a.) possessed most of the qualities of Hazrat Ali (a.s.)."

That is why, the name "Zain-ab", meaning the "adornment of her father", was chosen for her.

O Allah! we plead you, through your beautiful names and through the intercession of Hazrat Zainab (s.a.), to hasten of the reappearance of our Imam, Hazrat Hujjat Ibn al-Hasan (a.t.f.s.). Aameen.

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to stop it because it had spread all over and hence, to put a ban on it, this mourning was subjected to doubts and objections in every era.

1400 years have passed, yet the wounds of the lovers are fresh, tears are still flowing from their eyes, every creature is mourning over the sufferings of Hazrat Ali (a.s.) and his children. Every year we mourn, this mourning is our identity, and every action within it is heartfelt. Therefore, the hearts of the mourners have been turning sorrowful due to the grief of Imam Husain (a.s.) from generation to generation. We are a part of that silent Jehaad whose foundation was laid by the oppressed ones who endured hardships, shed blood, walked miles, yet did not allow their purpose to halt. They spread this message to every household and continued to fight this war with patience and silence.

It is our task and responsibility to uphold mourning. And why should we not, when the

heir of Imam Husain (a.s.), while in occultation, is silently immersed in this mourning. Every procession, every lament is under his supervision. After all, he (a.t.f.s.) is the true inheritor who will avenge the blood of the martyrs of Karbala after his reappearance. Holy Quran says:

"And We desired to bestow a favour upon those who were deemed weak in the land, and to make them the Imams, and to make them the heirs."

(Surah Qasas (28), verse 5)

Therefore, the announcement of the victory of this silent Jehaad will be done globally after the blood of the martyrs of Karbala will be avenged. With this, the distressed hearts of Ahle Bait (a.s.) will find solace.

We implore our Lord to hasten the reappearance of the son of Imam Husain (a.s.), Hazrat Hujjat ibn al-Hasan (a.t.f.s.) and grant us the ability to always remain engaged in the mourning of Imam Husain (a.s.).

Entire universe mourns Imam Husain (a.s.)

An important section among the traditions of Holy Imams (a.s.) is regarding the Ziyaarat. Our reliable scholars have authored books on this subject which are authentic and based on reliable chain of narrators.

Generally, people tend to focus on the rewards of Ziyaarat but there is often less attention given to its content and the manner of addressing Imams (a.s.) during Ziyaarat. And perhaps, the attention is very rarely drawn towards the position of Imams (a.s.) mentioned in the Ziyaarat. Therefore, we also often do not consider what covenant and promise we are making with our Imams (a.s.) through this Ziyaarat. If we realize what promises we have made and who we have made witnesses to those promises, it is possible that we may start acting upon them. Because every noble person fulfils the promises made by him.

Few subtle points in Ziyaarat

Ziyaarat is the best means of recognition of the exalted position of holy infallibles (a.s.) as in these Ziyaarats, alongside mentioning the virtues and excellences of Imams (a.s.) and recounting their sacrifices and martyrdoms endured for noble causes, there is also a mention of the purposes for which they endured all sorts of injustices and accepted martyrdom. Furthermore, these Ziyaarats also highlight the reality of their enemies and their grievous punishments.

Our responsibilities are mentioned in it, and it also indicates where all the effects of their martyrdom have spread and who has mourned over them. In this series of Ziyaarats, the Ziyaarat of Imam Husain (a.s.) holds a significant position. If one reflects solely on these Ziyaarats, it becomes clear how widespread the mourning for Imam Husain (a.s.) is and who has mourned over him. It also becomes evident that any attempt to limit or diminish the effects of mourning, in any form, will never succeed because mourning for Imam Husain (a.s.) is a sacred act, ordained by Allah and inscribed into our existence. Doing it repeatedly brings forth a radiance and kindles nobility within the human existence. Remember, the first Majlis was recited by Hazrat Jibraeel (a.s.), with the permission of Allah, where Holy Prophet (s.a.w.a.) was the listener. Then, Holy Prophet (s.a.w.a.) recited Majlis where Imam Ali (a.s.) and Hazrat Zahra (s.a.) were the listeners. One can imagine the purity and spirituality of the atmosphere around it.

Let us take a glance at the Ziyaarat of Imam Husain (a.s.), But for the sake of brevity, we shall present excerpts from few specific sections of the Ziyaarat.

The trustworthy scholar, Shaikh Abbas Qummi (a.r.), in his esteemed book “Mafaatihul Jinaan”, under the chapter of “Ziyaarat of Imam Husain (a.s.)” quotes the first Ziyaarat of Imam Husain (a.s.) as follows:

Yunus ibn Zibyaan asked Imam Sadiq (a.s.), "I wish to go for Ziyaarat of Imam Husain (a.s.). How should I go about it?" Imam (a.s.) replied:

"When you wish to go for Ziyaarat, first perform Ghusl with the water of river Euphrates, wear clean clothes, barefooted since you are entering the precincts of Allah and His Messenger (s.a.w.a.). On the way, keep reciting:

Allah-o-Akbar wa Laa Ilaaha IllAllah wa Subhan Allah. Recite Salawaat..."

It means that Ziyaarat is the means of proximity to Allah, teaches the lessons of Tauheed and admonishes us to refrain from Shirk.

At another place in the Ziyaarat, we find:

"I testify that your sacred blood shall last in the eternal paradise. Upon seeing this, the inhabitants of Divine Throne tremble, and all creatures mourn. The seven heavens and the seven earths and everything between them mourned. The creatures of Allah who inhabit the paradise and the hell were struck by grief and the creatures, both visible and invisible, lamented on your martyrdom."

Among the creation of Allah, the Divine Throne enjoys the most exalted position. This is the place where the holy infallibles (a.s.) stayed before stepping into this world.

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

"Allah created you in the form of Noor and placed you upon His Throne."

The earth is the lowliest place whose illumination and worth owes its existence to

the presence of holy Imams (a.s.). In spiritual world, the Divine Throne has the loftiest position whereas in material world, the earth is the most debased place. From the beginning till the end, and everything in between, all have mourned over Imam Husain (a.s.). Visible and invisible creatures have also mourned.

Today, humanity, after thousands of years of research, has realized that there are creatures in this world that are difficult to see not only with the naked eye but also with a microscope. However, Imam Jafar Sadiq (a.s.) pointed towards this reality centuries ago in this Ziyaarat. If only we paid attention to the teachings of Ziyaarat, how elevated could our knowledge and research have been!

Mourning - Its definition and glory

Mourning is related to love and emotions. It is not the result of a transient sorrow. It is a stage where a person as well as his heart is unable to bear it. 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. Therefore, grief occurs when there is a special connection with the person experiencing sorrow, and the intensity of the sorrow is profound.

Therefore, only he will mourn who possesses awareness, feels pain, and holds love and affection with the afflicted one. It becomes clear from the sentences of Ziyaarat that every creature of Allah possesses emotions and empathy. It is our short sightedness that we consider them to be lacking awareness and empathy. If they

lacked awareness, then how would they have knowledge of the immense love for Imam Husain (a.s.)? And if they felt no empathy, why would they intensely grieve for Imam Husain (a.s.)? If the effects of the martyrdom of Imam Husain (a.s.) had not reached them, why would all these creatures be affected?

Every creature of Allah mourns over the grief of Imam Husain (a.s.). We will reflect on this further. For now, we quote a few sentences from Ziyaarat Ashura:

"O Aba Abdillah, your calamity and martyrdom is extremely great and significant for us. Indeed, it is great and significant for all the people of Islam. Your calamity is immense even for the heavens, yes, it is immense for all the inhabitants of the heavens."

The intensity of the calamity is not merely dependant on the magnitude of oppression, but the status and position of the oppressed one should also be considered.

The tragedy of Imam Husain (a.s.) is very grave on all the followers of Islam. 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 events occurring on the earth do not affect the heavens and their inhabitants. However, the greatness of the event of Karbala lies in its impact reaching even the heavens. The calamity of Imam Husain (a.s.) has not only saddened the heavens and their inhabitants but is an immensely significant tragedy for them. No one can assess the greatness of an event

that affects the inhabitants of 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 daytime. It is worth noting that stars are not visible even in the presence of the thickest clouds. It was the impact of the martyrdom of Imam Husain (a.s.) that the sun dimmed in grief, withholding its light. Redness appeared on the horizon that was never seen before. For forty days after the martyrdom of Imam Husain (a.s.), fresh blood gushed forth from beneath every stone that was lifted. One could also see blood on the walls at the time of sunrise and sunset. There was nothing in this universe that was unmoved by the tragic martyrdom of Imam Husain (a.s.). These effects, which are not based on emotions but truth, continue to exist today.

We find in numerous traditions from reliable books that every day, a row of Prophets (a.s.) and proximate angels descend on the grave of Imam Husain (a.s.), and then return. At all times, the Prophets (a.s.) and the proximate angels remain engaged in the Ziyaarat of Imam Husain (a.s.). Traditions have not only recorded their visitation but also mentioned that they visit in a state of extreme grief, their hair dishevelled, weeping and deeply sorrowful. These traditions are evidence that even after 1400 years have passed, the grief and sorrow for Imam Husain (a.s.) are as fresh as they were on the Day of Ashura in the year 61 A.H.

When such is the condition of infallible Prophets (a.s.) and the proximate angels, the mourning for Imam Husain (a.s.) may seem significant to some, but in reality, it is far less

than what it truly deserves.

Janab Aziz Banarsi in his couplet says:

The people say that you people cry a lot

We feel ashamed in front of Zahra (s.a.) that we cry too little.

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

Hereby, we present a tradition quoted by Allamah Majlisi (a.r.) in his famous book "Behaarul Anwaar". Janab Jabir Jo'fi narrates from Imam Mohammad Baqir (a.s.) that Imam (a.s.) said:

"O Jabir! Allah was there and there was nothing else other than Him. Neither any known or any unknown. Allah created Hazrat Mohammad (s.a.w.a.) before anyone else and with him, He created us with His majestic light. He placed us as green shadows before Him. At that time, there was neither sky, nor earth, nor place, nor night, nor day, nor sun, nor moon. Our light was illuminated by His light as the rays of the sun are illuminated by the sun. We glorified and sanctified Allah, praised and extolled Him, and were constantly engaged in His worship. Then, Allah initiated to create a place and then created it. He wrote upon the place:

"There is no God but Allah, Mohammad is the Messenger of Allah, Ali is the chief of the believers and his successor, and I helped and supported him through him (Ali)."

After that, Allah created the throne and inscribed the same on its canopy. Then, He created the skies and wrote the same on their borders. Then, He created the heaven and the hell and wrote the same on them. Then, Allah created the angels and placed them in the skies. Then, Allah created the air and inscribed the same on it. Then, Allah created the Jinn and placed them in the air. Then, Allah created the earth and wrote the same on its corners. Due to these words, the skies are upheld without pillars, and the earth persists.... Then, Allah created Adam from the soil of the earth.... Therefore, we 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, h. 112)

From the above tradition, it is clear that Allah created Hazrat Mohammad (s.a.w.a.) and his progeny (a.s.) from His exalted light, before anyone else. They were busy worshipping and glorifying Allah from the very first day.

When Allah created this universe, He inscribed His Tauheed, Prophethood of Holy Prophet (s.a.w.a.) and the Wilaayat of Ali (a.s.) on it. This proves that the Kalemah that we recite is written on the face of the universe.

Let us now look at another tradition on this topic quoted by Allamah Majlisi (r.a) in his book "Behaarul Anwaar" quoting from "Misbaahul Anwaar". Anas narrates that Holy Prophet (s.a.w.a.) said to his uncle:

"Allah created me, Ali, Fatema, Hasan and Husain even before creating Adam when there was neither the canopy of the sky nor the expanse of the earth. There was no passage of darkness, no existence of light, no sun, no moon, and no fire.

O uncle! When Allah intended to create us, He uttered a word which created the light. Then He uttered another word which created the soul. Then He infused the light into the soul, thereby creating me, Ali, Fatema, Hasan, and Husain. We were glorifying Allah at that time when the concept of glorification did not exist, and we were sanctifying Him when the concept of sanctification did not exist (meaning, we did not learn this glorification from anyone, nor were we taught by any creature.)."

When Allah wished to create His creation, He split my light and thereby created the Throne (Arsh) from it. So, the Throne is from my light and my light is from Allah's light and thus, my light is superior to the Throne. Then Allah split the light of my brother Ali and created angels from it. So, angels are from the light of Ali and Ali's light is from Allah's light and thus, Ali is superior to the angels. Then, Allah split the light of my daughter Fatema and created the skies and the earth from it. So, the

skies and the earth are created from the light of Fatema and her light is from Allah's light and thus, Fatema is superior to the skies and the earth. Then, Allah split the light of my son Hasan and created sun and moon from it. So, the sun and the moon are from the light of Hasan and his light is from Allah's light and thus, Hasan is superior to the sun and the moon. Then, Allah 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's light and thus, Husain is superior to the Paradise and its fairies."

(Behaarul Anwaar, vol. 57, pg. 191-193, h. 139)

It is clear from the above tradition that this universe has been created from the light of Hazrat Mohammad (s.a.w.a.) and his holy progeny (a.s.). This universe is a result of their blessed existence and a reflection of their light. Hence, the relation between this universe and Ahle Bait (a.s.) 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 a relationship is, the more profound impact of its sorrow will be.

Ahle Bait (a.s.) have two firm relationships with the universe, one is the relationship of existence, and another is the relationship of guidance. Therefore, this establishes that the universe can recognise, glorify or sanctify Allah only through the

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Rajaz and martyrdom of the companions of Imam Husain (a.s.)

In the lexicon “Feroz-ul-Lughat”, “Rajaz” means a couplet or a poem that a valiant fighter recites upon stepping into the battlefield to introduce himself and to explain the purpose or his stance in the battle. Whether he is fighting for material wealth, to conquer some land or acquire treasure, whether it is to spread disbelief or in defense of faith and protection of religion, whatever the motive may be, the Rajaz of a soldier announces the purpose of risking his life in the battlefield.

Some scholars of Ahle Sunnah, in order to belittle the great martyrdom of Imam Husain (a.s.) and his loyal companions, have labelled the great battle of Karbala as a mere battle between two princes. They allege that it was a result of the rivalry between two princes, whose aim was to seize power in Shaam and there was no role of religion in that conflict? But the Rajaz of the martyrs of Karbala are sufficient to refute this baseless allegation. Any sane person, who ponders on these war poems would realize that their reciters were concerned only about the protection of Islam, the religion of Allah and they were not at all in pursuit of the temporal pleasures of this mortal world. It would not be far from the truth to state that they looked down upon material things, like wealth, riches, capital and ruling power, etc. and had made lofty principles and promotion of Islam as their goals in this life and a

means to achieve success for the eternal life. Perhaps their love for Ahle Bait (a.s.) had displayed to them the gardens of Paradise and granted them certainty that if they wanted to purchase these perfumed gardens, they would have to lay their lives at the feet of the progeny of the Messenger of Allah (s.a.w.a.).

Among the supporters of Imam Husain (a.s.), there were infants as well as elderly men, the youth as well as young children, the slaves as well as masters, all of them, without any doubt or hesitation, had declared the purpose of their martyrdom beforehand. Rajaz not only expressed their aim but also reflected their cognition, morals and piety. In other words, it was a mirror of their entire personality.

So, let us go to the plains of Karbala. It is the noon time of the 10th of Moharram, the Day of Ashura. Supporters of Imam Husain (a.s.) stand arrayed against the enemy, proclaiming the purpose of their martyrdom.

Martyrdom of Wahab (a.r.)

Wahab ibn Abdullah ibn Habbaab Kalbi, along with his mother and wife, was present in the entourage of Imam Husain (a) and prepared himself for Jehaad at the encouragement of his mother. He galloped his horse ran across the battlefield while reciting the following Rajaz:

If you do not recognize me, I am the

son of Kalb.

*Soon you would see me and also
witness my attack.*

*And my campaign and my
responsibility is to fight the war.*

*I take my revenge after my
companion's fall*

And ward off distress with distress.

My Jehaad is not a mere game.

O Wahab's mother, I stand surety for you that it is a stroke of such a young man, who believes in his Lord, and who sometimes attacks them with the spear and sometimes with the sword.

Thus, he slain nineteen horsemen and twelve footmen and continued to fight for some time until both his hands were cut off. At that moment, his mother seized a tent pole and rushed into the battlefield, saying: "O Wahab, may my parents be sacrificed on you. Fight as much as you can and repel the enemies from the camp of the Messenger of Allah (s.a.w.a.)." Wahab wanted her to return to the camp, but she held his shirt and said: "I will not return, until I bathe in my blood with you." When Imam Husain (a.s.) saw this, he (a.s.) said, "May Allah reward you on behalf of Ahle Bait (a.s.). Return to the tents of the ladies. May Allah have mercy on you."

So that lady returned to the camp and that Kalbi youth was martyred while fighting. The narrator says that "After his martyrdom, Wahab's wife rushed to her husband and placed her face on his face. The accursed Shimr ordered his slave to hit her on the head with a mace and as a result, she joined her husband in martyrdom. She was the first

lady to be martyred from the army of Imam Husain (a.s.).

Rajaz of Amr ibn Khalid Azdi Asadi Saidawi and his martyrdom

Amr ibn Khalid Azdi Asadi Saidawi met Imam Husain (a.s.) and said: "May I be sacrificed on you, O Aba Abdullah, I intend to join your companions who have achieved martyrdom. And I cannot stand to remain alive and to witness your martyrdom in loneliness. Now, allow me to proceed to the battlefield." Imam (a.s.) accorded permission and said: "I will also meet you in a little while."

That fortunate man came into the battlefield and recited the following Rajaz:

*O soul, may you have glad tidings of
the fragrance of Paradise from the
Most Beneficent God.*

*Today you will be recompensed for
your good deed.*

After that he fought in the battlefield and was martyred. Then his son, Khalid ibn Amr stepped into the battlefield.

Rajaz of Khalid ibn Amr Saidawi and his martyrdom

Khalid ibn Amr Saidawi entered the battlefield and recited the following lines of his Rajaz:

*O the people of Qahtaan! Have
patience upon death*

*So that you may earn the pleasure of
the Beneficent God*

*O father! You have reached Paradise
A palace or a castle constructed of*

pearls and whose foundation is the best

Thereafter, he also fought bravely and attained martyrdom.

Let us all pray to Allah through the intercession of Imam Husain (a.s.) that He

hastens the reappearance of the avenger, Imam Zamana (a.s.), for the blood of Imam Husain (a.s.). May Allah grant us the opportunity to join Imam Zamana (a.s.) in seeking justice for the injustices inflicted upon the Imams (a.s.).

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teachings of Ahle Bait (a.s.). And this relationship is not temporary but eternal.... not emotional but real. Now, the lamentations of the entire universe over the sufferings of Ahle Bait (a.s.) especially Imam Husain (a.s.) is a natural thing. And the intensity of grief is based on the strength of relationship and bonding. Since the relationship is real, the grief is also real. And since this relationship can never be severed, this grief will also never end. If the universe does not mourn this grief, it will be considered as betrayal.

The calamities of Imam Husain (a.s.) has not only affected the universe but specifically affected those personalities who are the cause of the creation of the universe. It should be remembered that Prophet Mohammad (s.a.w.a.) is the most superior and excellent among all creations. His every action reflects the greatness of Allah. His actions are not emotional like those of ordinary humans.

Janab ibn Abbas states:

"One afternoon, in a dream, I saw Holy Prophet (s.a.w.a.) with hair dishevelled, covered with dust, carrying a small bottle containing blood. I asked, 'O Messenger of Allah! May my parents be sacrificed upon you, what is this?' He (s.a.w.a.)

replied, 'This is the blood of Husain and his companions which I have been collecting since morning.' Ammaar says that on counting the days, we realized that it was the same day on which Imam Husain (a.s.) was martyred."

In another tradition, it is mentioned thus:

"On the night following the day Imam Husain (a.s.) was martyred, ibn Abbas saw Prophet Mohammad (s.a.w.a.) in a dream holding a bottle filled with blood. He asked, 'O Messenger of Allah, what is this?' Holy Prophet (s.a.w.a.) replied, 'This is the blood of Husain and his companions. I am presenting it before Allah'."

(Taareekh ibn Aseer, vol. 1, pg. 582, printed in Beirut)

The lamentation of Holy Prophet (s.a.w.a.) with his hair dishevelled and covered in dust is indeed extraordinary as compared to the grief of the entire universe. Therefore, it is beyond our capacity to estimate the severity of the injustices inflicted upon Imam Husain (a.s.).

If we wish to tread the footsteps of Holy Prophet (s.a.w.a.) and fulfil the aim of our creation, then we should intensely mourn over Imam Husain (a.s.) although our intensity of mourning may be nothing as compared to the actual tragedy.



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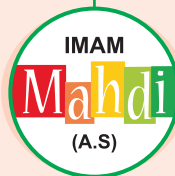
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Hazrat Imam Jafar Sadiq (a.s.):

“(O Allah!) Have mercy on those faces changed by the sun, and have mercy on those cheeks that turn on the grave of Abu Abdullah (a.s.), and have mercy on those eyes that shed tears out of compassion for us, and have mercy on those hearts that were sad and burned for us, and have mercy on that cry that was for us. O Allah, I entrust to You those souls and those bodies until You quench their thirst from the Hauz-e-Kausar.”

(Sawaabul Aa'maal, pg. 95)



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Correspondence Address:

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