



Special Issue

AL-QAEM AL-MUNTAZAR

Moharram 1442 A.H.

(a.t.f.s.)

MRP Rs.15/-



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

Allah has appointed seventy thousand angels for Imam Husain (a.s.). Dishevelled and covered with dust, they incessantly invoke blessings upon him (a.s.) – right from the day he (a.s.) was martyred till Allah wishes i.e. till the reappearance of Qaem (a.s.).

(Kaamiluz Ziyaaraat, Chapter 27, Hadith 5)

**IN THE NAME OF ALLAH THE BENEFICENT THE MERCIFUL
BLESSINGS OF ALLAH BE ON YOU, O SAAHEB AL-AMR, HELP US AND FORSAKE US NOT**

Reflection of Divine Mercy – Establishment of Justice

Allah, the Almighty has placed a pulsating heart within the confines of man which is called as 'Qalb' in Arabic lexicon, meaning it is continuously changing. Its throbbing is an assurance of life and if this pulsation ceases, then man would embrace death. The synonyms of change are conflict, stress and fluctuating emotions. The antonym of all these is tranquillity.

Tranquillity or to be in condition of comfort is a condition of the heart which is manifested by man in his daily life to others. The Holy Quran has associated this condition of man with justice that encircles the boundaries of Justice (Adl) of Almighty Allah. To achieve this blissful state of justice and tranquillity, man has to diligently follow the signs of Almighty.

However, when man becomes conscious of this world, he embraces it and becomes accustomed to its ways of living and adopts its culture. This world is a station of trials and tribulations. Therefore, man, to achieve his aims and goals, is least bothered about how he fulfils them; whether through right means or through wrong means. It was against this notion of man that Prophets and their vicegerents had come to propagate. With their knowledge, they wanted to instil in man, the spirit of power, dignity, and consciousness. They wanted to make him realise that the struggles, trials, tribulations, oppressions, and hypocrisy are insignificant. He is capable of leading a life filled with tranquillity which is free from all these vices.

Culture

Culture refers to the principles, the mutual relations, and the collective laws applicable on the society as a whole. The Divine religions that were based on the propagation of the laws of a particular culture included a successive chain of Prophets and their successors. If we study the scrolls of history, we will find that there have always been a majority people who have opposed these Messengers or Prophets. Based on this fact, we summarize our thoughts with the following couplet by Allamah Iqbal:

AAG HAI IBRAHIM HAI NAMRUD HAI

KYA KISI KO PHIR KISI KA IMTEHAAN MAQSOOD HAI

(Ibrahim is present, the Fire is present, Namrud is present. Is examination desired for someone again?)

The author wishes to draw the attention of the readers towards the subject –

Living in this world with equity; whereas, apparently, the life of the prophets and the messengers was engulfed with difficulties, conspiracies, and attacks, which the historians to a certain extent, have recorded and presented before the people. In the light of the aforementioned contrast, we will present an overview of how Karbala has established the criteria of equity in every aspect of Islamic life that man seeks. Karbala has cleared the heart of all the suspicion and impurities around it. It saved the human minds from digression towards life that is devoid of tranquillity.

Karbala

This is an event, which on one hand, revives the divine propagation of the Messengers of the past, and on the other hand, is a fore warner for the future generations leading to the removal of all obstacles of life based on equity.

Moving forward, we will take a brief look at the life of Holy Prophet

(s.a.w.a.), and his successor (a.s.), and then will turn our attention towards Karbala. The Holy Prophet (s.a.w.a.) spent forty years of his life in Makkah before proclamation of his Prophethood and thirteen years after proclamation.

Before Proclamation

He (s.a.w.a.) manifested an exemplary character and trustworthiness before the people of Makkah. He formed a committee 'Fusoolul Muhimmah', which was the first legal framework constituted in Makkah. Prior to this, if a trader brought his merchandise to Makkah, the Meccans would rob him. The above committee put an end to this vice. Consequently, the traders could easily bring their merchandise to Makkah and sell it. In the initial part of his life, he accompanied Hazrat Abu Talib (a.s.) on his trade caravans to Syria and manifested extraordinary feats therein, like the bowing of trees in his obeisance and the statement of a Jewish scholar that he is not from the common masses and is an

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extraordinary being. Another remarkable aspect of his character was exhibited by his marriage with Hazrat Khadija (s.a.) wherein her wealth was distributed amongst the people of Makkah by which they could sustain themselves.

This was a brief outlook of the life of Holy Prophet (s.a.w.a.) before the proclamation of his Prophethood.

After Proclamation

What was the reason that the person who became famous as Muhammad - the trustworthy before proclamation of Prophethood - was engulfed with enemies after proclaiming Prophethood? All of a sudden, after the credibility that he earned in forty years, he faced such venom from Meccans that his small group of obedient followers were met with brutality, like the murder of Janab Yasir and Janab Sumayyah (surprisingly later their murderers were considered among the recipients of divine blessings). The reason for this hatred can be summarised as:

Before proclamation, Abu Sufyan enjoyed absolute supremacy and power over Makkah. Poets would eulogise him and he was the head of linguistic studies.

How it was possible that Abu Sufyan and the Meccans, rooted in evil and corruption, would accept the revolution based on ethics and moral principles? Anyone who deliberates on the history of Mecca and the conditions of the tribe of Quraish will be shocked to know that there existed

a society where oppression was lauded.

Migration

Due to these reasons and after bearing the atrocities of the people of Mecca, Holy Prophet (s.a.w.a.) migrated to Madinah. Later, when Islam was in a position to stand against oppression of Meccans, eighty wars called as 'Ghazwa' took place. These battles were fought to defend themselves and not to expand their power.

Madinah and Karbala

Karbala - a place that Imam Husain (a.s.) established on the basis of humanity, purpose of human creation - that itself was based on superiority and possibly based on the rejuvenation of lives, which is known as Islam. Karbala never subscribed to self-adoration, idol worship, oppression, and tyranny. Karbala showered the light of intellect and understanding. It was a comprehensive constitution of actions, under which, man could spend a just and equitable life. The Holy Quran has repeatedly used the term 'trustworthy' for Holy Prophet (s.a.w.a.):

“Surely, I am a faithful apostle to you; Therefore guard against (the punishment of) Allah and obey me.”^[1]

1 Surah Sho'ara (26), Ayat 107-108

Karbala

In the past, Karbala was that dark chronicle where the prophets (a.s.) and messengers (a.s.) arrived, faced trials and tribulations, established the illumination – which earlier was engulfed with the treachery and ignorance – and left. While for the future, Karbala is that glad tiding till the reappearance of Imam Mahdi (a.t.f.s.) for which numerous fair-minded intellectuals have described it to their capacity. Allamah Iqbal says in the following couplet (in Persian):

**NAQSHE ILLALLAH BAR SAHRA NAVISHT
SATARE UNWAAN NAJAATE MAA NAVISHT**
*(He (a.s.) inscribed the words
“No God except Allah” on the
desert (of Karbala); He (a.s.)
wrote these lines for our
salvation)*

Towards the final stages of life, Ghalib (who lead a formidably unrestricted life) ascribed his belief in twelve Imams (a.s.). Have a look at the couplets of Maulana Rumi (in Persian)

**AHLE DUNIYA KAARE DUNIYA SAAKHTAND
MUSTAFA RAA BEE KAFAN ANDAAKHTAND**
*(Worldly people worldly work –
is what they did; Left Mustafa
(s.a.w.a.) without shroud – is
what they did.)*

These are only few examples denoting Karbala as an ultimate and boundless tiding that edifies that despite oppression, tyranny, moves of treacherous plots, bloodshed, whispers of Satan to transgress men

from the path of justice and guidance, Karbala stood tall as an eternal beacon whose rays would illuminate the horizons of east and west with justice and would provide repose in the short life of this world. The propagation of an Islamic principle – i.e. preaching and acting upon, and the synergy between these two artefacts – amongst human and instilling this preaching strongly in human minds are both easy and difficult. Apparently, these two artefacts controvert each other, while this is not true. Although the prerequisite involves following all protocols of life that they have (a.s.) granted us for which we utter “Not (the path) of those upon whom Thy wrath is brought down, nor of those who go astray.” five times a day.

When a person steps into the arena of intellect and understanding, his thoughts get associated with the society and its circles, even though he stays within the limits of his core. Subsequently, he influences his heart based on the occurrences across the world and establishes a relationship with control system and preaching done in the way of Allah. Despite his ineptitude, he could surely influence over things that happen to himself. For example, in Saudi Arabia a minor – 11 years old boy – was executed by the government. If a person cannot do anything, he could at least cry owing to that oppression and can recite Surah Fateha?!

Our topic was about the Islamic propagation that spread in the journey from Madinah to Karbala. After the demise of Holy Prophet (s.a.w.a.), there were dangerous obstacles, waves of restlessness, obnoxious and wicked occurrences that hardly spared anyone. There were so many historical characters like Abdullah ibn Abbas and Qazi Shuraih who stuck in the faiths of governance. They covered their faces through books and leant towards authority and rulership. Readers are well aware that politics and kingdom have always been plotting against the authority, which Allah had issued to His messengers. The trustees of religion persistently proclaimed their position, while the atrocities kept attacking them. Despite the whirlwinds of politics, these holy personalities kept on fulfilling their responsibilities, which were obligated to them by Allah. Here, one of the endeavours is to present a few examples of whirlwinds so that it is determined how such obstacles deceitfully veil the establishment of justice.

During the period of proclamation of Prophethood of 13 years in Mecca, Abu Sufiyan, for 10 years, left no stone unturned in troubling the Holy Prophet (s.a.w.a.)'s mission of preaching. Despite this, Abu Sufiyan, during migration, never stayed silent. Abu Sufiyan allied with the crooked minds of Christians and Jews who kept plotting against Islam.

Subsequently, owing to his hostilities towards Islam, he adopted all measures of warfare and blood. Holy Prophet (s.a.w.a.) was that foundation that Allah had sent to this world so that he (s.a.w.a.) would lead a life based on justice and would be the perfect exemplary for mankind. This exemplary character eventually got renowned as the holy morals (conducts) of prophet. Then, the holy Ahle Bait (a.s.) comprehensively propagated the actions – right from the initial days of proclamation – of Holy Prophet (s.a.w.a.). Subsequently, they (a.s.), through their actions, preached all aspects associated with the conduct of Holy Prophet (s.a.w.a.).

Politics

After the conquest of Makkah, within just three years, the roots, which intended to seek powers and authority in the name of religion, spread across widely. In these three years, the hypocrites wore the robe of Islam and propagated the erroneous doctrine through political channels. If you analyse only for few moments, you will indisputably determine about the countless steps that were taken against the Islamic laws and preaching and conducts of Holy Prophet (s.a.w.a.).

In the pretext of Holy Prophet (s.a.w.a.)'s teachings, harmful Sufiyani ideologies assumed principles of Islam – that the only purpose of Prophet's journey in life is to establish rulership and domination across the globe. Some of the

indicators are found in the treaty of Hdaybiya. With fair-mindedness, let us refer to a few events that occurred after the demise of Holy Prophet (s.a.w.a.).

1. The chaos and bizarre in Saqifah.
2. The letter of first caliph to his father and reply of that letter, while the nation forsook all the efforts, virtues, and endeavours of Imam Ali (a.s.).
3. The usurpation of Fadak and spending the money from its income over army movements. Setting ablaze the house of the beloved daughter of Holy Prophet (s.a.w.a.).

Such appalling deeds are never remembered, while they are available in the scrolls of history. In so many large gatherings, so many prominent personalities and speakers were called, yet none dared to speak on such occurrences.

In this situation, it would be fair to say:

Karbala is that epoch in history that epitomizes the journey of Islam (from beginning till 61 A.H.) to provide evidence and to prove truthfulness of the religion; as if every moment of Islam is being rewind to ensure that the fallacious historians do not paint a deceptive picture of Islam.

The enemies of Islam might not present the dreadful assassination of Janab Sumayya and Janab Yasir and would attempt to make people forget about this crime that occurred

in the early days of Islam. However, when it comes to Karbala, the killers will be exposed along with their deceptive characteristics. Karbala is the reflection of such occurrences.

For the adherents of truth, let us now talk about a few incidences of Madinah. There were three enemies of Islam: Jews, Christians, and Hypocrites.

Hypocrites were defeated with the demolition of Masjid-e-Zaraar; Jews were defeated by conquering the fort of Khaibar; and Christians were defeated in Mubahila – a unique contest that is praised in the Holy Quran.

Here, after reading the history of Islam, it is known how the wounds of Islam healed through the tragedy of Karbala. And how, through Karbala only, Islam was rejuvenated, and it stood back as a path of salvation for intellectuals, justice-loving individuals, followers of Tauheed, and it became a haven for people of truthfulness.

On one hand, Karbala became an anthology of Islamic past, while on the other hand, it became a summoner of the future so that every lover of Islam is not deviated from the path of salvation – neither person cross limits no he falls in a deep pit. Rather, he adopts the straight path and prepares grounds for salvation that are roads to hereafter. The list is very long. It is a huge collection of catastrophes. Before Karbala,

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Imam Husain (a.s.) - The chosen one of Allah

Allah, the Almighty is Omniscient. Not even the smallest particle in this vast universe is hidden from Him. He, on account of His special Mercy, created man as the noblest creature and bestowed him the great bounty of volition and ability to perform actions. Mankind is frequently mentioned amongst the angels and the 'bearers of the throne'. This very mankind is the subject of the 'The Pen' and 'The Tablet'. Therefore, on the Day of Judgement, he will be judged in proportion to such great bestowals.

Allah laid down the principles and laws to tread the exemplary path of success. He appointed guides and leaders so that man does not go astray from this path. He bestowed them with knowledge and awareness. He established the love and affection of mankind in their hearts and made them the medium of their progress. While Allah will pave the path of progress for mankind, provide all the means and resources for it and reward for his efforts; the only condition He placed is that mankind will have to traverse this path by his own free will. He will awaken man from his sleep for the morning prayers but to get up from the bed, will be the sole decision of man. Everything depends on this decision of man.

However, man, on his own will, did not choose the way of progress. He obeyed Shaitan instead of Allah and relied on his insinuations while ignoring the divine leaders. He left the way of his Lord and associated with His enemy to such an extent that he became audacious before his lord and was ready to efface the name of his Lord and His religion. He claimed divinity while being unable to even move away a fly from his face. He became inclined to kill and annihilate the divine proofs.

In spite of ingratitude, rebellion and disobedience on part of man, Allah the most Merciful and Affectionate did not close the doors of His mercy on him. He, continually, loved His rebellious servant and made available the best means for his progress.

The topic under discussion is "Imam Husain (a.s.) is the chosen one as per the divine will", for which we mentioned Hazrat Muhammad Mustafa (s.a.w.a.) as a prologue. Allamah Iqbal said in one of his couplets:

*KI MUHAMMAD (s.a.w.a.) SE WAFAA TU NE, HUM TERE
HAI*

*YEH JAHAN CHEEZ HAI KYA, LAUH-O-QALAM TERE
HAI*

*(If you are loyal to Muhammad
(s.a.w.a.), then we are yours;
what value does this world*

*has, the pen and tablet is
Yours)*

Holy Prophet (s.a.w.a.) is commonly remembered as '**Mustafa**' i.e. '**The Chosen One**'. Imam Husain (a.s.) is the flesh and blood of Holy Prophet (s.a.w.a.). Therefore, he encompasses not only everything of this world but the horizons of the universe. Imam Husain (a.s.) is that 'Mustafa' i.e. 'The Chosen One' whom Allah has selected for His Mercy.

Allah knew that the enemies of this divine leader will be different from the previous ones and will leave no stone unturned to destroy the divine religion. Those who claim to be Muslims will also be included in this list of antagonists. This destruction will not happen in a day but will be conspired over a period of time in such a manner that the people will not even realise that their religion has been done away with. The acts of worship like prayers and fasting will be on rise and the mosques will be swarming with people but the essence of religion will be completely lost. People will pray Namaaz but with a heart devoid of their Lord. People will bow down in prostration but without being conscious of the greatness of their lord. The angels expressed their dismay at this very outcome when they said: "*Will you make the earth as inheritance of those who shed blood?*" With this, they intended people like Qabeel, Firaun, Qaroon, Muawiyah, Yazid, Hisham ibn Abdul

Malik, Mansoor Dawaneqi, Mutawakkil Abbasi.....Salman, Saddam, etc. and were pleading before Allah. But, Allah had people like Imam Husain (a.s.) before Him and said:

"Surely I know what you all do not know."^[1]

It is far from Allah that He gets overpowered by the conspiracies of His enemies and that He cannot fulfil His aims. Allah, from the very beginning, was aware that people of lowly nature and wretched origin, with their own volition, will attempt to destroy Islam and that their attempts in this era would be much more organised and planned as compared to the previous nations. Hence, to protect the most perfected religion of Allah, an arrangement was required that would nullify these evil machinations and they do not stand a chance before the will of Allah.

Yazid (curse of Allah upon him), his family and his followers had expressed their hostility towards Allah in 'Aalam-e-Zar'. But, Allah, much before that, had chosen Imam Husain (a.s.) to protect His religion. Imam Husain (a.s.) did not achieve his lofty status in this world but Allah had granted it to him since the very first day of existence. The effulgent creation of Imam Husain (a.s.) in 'Aalam-e-Anwaar', his stay in 'Aalam-e-Anwaar' for a while, his intercession in answering the prayers

1 Surah Baqarah (2), Ayat 30

of the Prophets (a.s.), the duration of his conceiving, his birth in this material world, fostering, infancy, youth, travel, migration and martyrdom, all was planned. However, it does not mean that since it was planned, Imam Husain (a.s.) had no role in it. He did it all willingly to gain the pleasure of Allah and Holy Prophet (s.a.w.a.). The lofty creation of Imam Husain (a.s.) and various other aspects of his life which we will mention further by ways of traditions, is beyond human intellect.

Ahle Bait (a.s.) - Treasurers of Divine Knowledge

Ahle Bait (a.s.) are the treasurers and the only doorway to divine knowledge. Truth is only what emanates from them. Hence, the Duas and Ziyarats narrated by them are examples of divine knowledge. Duas are the true source of Allah's recognition while the most reliable source of recognition of Ahle Bait (a.s.) is their Ziyarats. Among these, Ziyarat-e-Jaameah holds a special significance as the lofty creation of Ahle Bait (a.s.) is mentioned in it.

Effulgence (Noor) is the essence of Imam Husain (a.s.)

"Allah created you as Noor and placed you on His throne."^[1]

Allah created Ahle Bait (a.s.) as an effulgence, not that He first created them and then made them effulgent. Therefore, Imam Husain

(a.s.) is by essence an effulgence and a lamp of guidance.

There are numerous traditions regarding the effulgent creation of Ahle Bait (a.s.). However, we will present only one tradition as follows:

Anas ibn Malik narrates:

"Once, after the morning prayers, Holy Prophet (s.a.w.a.) was seated in the niche while his persona was radiating like a full moon. I requested him (s.a.w.a.) to explain the following verse of Holy Quran:

"They will be those upon whom Allah has bestowed favours from among the Prophets and the truthful and the martyrs and the virtuous."^[2]

Holy Prophet (s.a.w.a.) said:

The Prophets refers to me, the truthful ones refers to Ali ibn Abi Talib, the martyrs refers to my uncle Hamzah while the virtuous refers to my daughter Fatima and her two sons Hasan and Husain.

At that very moment, Janab Abbas (uncle of Holy Prophet (s.a.w.a.)), who was seated in one corner of the mosque, stood up and came before Holy Prophet (s.a.w.a.) and asked:

O the Messenger of Allah! Whether I, you, Ali, Fatima, Hasan and Husain are not from the same source?

Holy Prophet (s.a.w.a.) said: What do you mean, O uncle?

He said: You did not enumerate

1 Behaarul Anwaar, vol.99, pg.129

2 Surah Nisa (4), Ayat 69

me among them and did not accord me the same honour which you accorded them.

Holy Prophet (s.a.w.a.) replied:
O uncle! You are right; we all are from the same family. But when Allah created us, the heavens and the earth, the throne, the paradise and the hell did not exist. We glorified Allah when glorification itself did not exist. We sanctified Allah when sanctification itself did not exist. When Allah intended to create the creation, He split my radiance and created the throne from it. Hence, the effulgence of the throne is from my effulgence and I am from the effulgence of Allah. I am superior to the throne.

Then, He split the radiance of Ali ibn Abi Talib and created the angels from it. Hence, the effulgence of the angels is from the effulgence of Ali and effulgence of Ali is from the effulgence of Allah. The effulgence of Ali ibn Abi Talib is superior to the angels.

Then, He split the radiance of my daughter Fatima and created the skies and the earth from it. Hence, their effulgence is from the effulgence of Fatima and her effulgence is from the effulgence of Allah. Fatima is superior to the skies and the earth.

Then, He split the radiance of Hasan and created the sun and the moon from it. Hence, the effulgence of the sun and the moon is from the effulgence of Hasan and the effulgence of Hasan is from the effulgence of Allah. Hasan is superior to the sun and the moon.

Then, He split the radiance of Husain and created the paradise and the fairies from it. Hence, the effulgence of the paradise and the fairies is from the effulgence of Husain and the effulgence of Husain is from the effulgence of Allah. Husain is superior to the paradise and the fairies...."^{1]}

The above tradition proves that Ahle Bait (a.s.) are superior to entire universe, the paradise and the fairies are created from the effulgence of Imam Husain (a.s.). Perhaps for this very reason, paradise is promised as a reward for his (a.s.) Ziyarat, for mourning over him (a.s.), for serving his (a.s.) Zaireen (visitors) and for any action related to him (a.s.).

In another tradition, Holy Prophet (s.a.w.a.) informed Janab Salman:
O Salman! Allah created me from His pure and immaculate effulgence. He then summoned me and I obeyed Him. He then created Ali from my effulgence and called him too to His obedience to which Ali submitted. He created Fatima

1 Behaarul Anwaar, vol.25, pg.16, h.30

from my and Ali's effulgence and Allah called her and she submitted too. He then created Hasan and Husain from my, Ali's and Fatima's effulgence and called them to His submission and they submitted too. Then, Allah derived our names from five of His names. Hence, He is Mahmood and I am Muhammad, He is A'ala and this is Ali, He is Faatir and she is Fatima, He is Mohsin and this is Hasan, He is Qadeemul Ahsaan and this is Husain.

He then created nine Imams from the effulgence of Husain and called them to obedience and all of them obeyed. This happened when the firmament of heavens and the expanse of the earth did not exist. Neither air nor water existed. No angel or human existed. It was only our effulgence; we glorified Him, listened to Him and obeyed Him.

Janab Salman asked: O Messenger of Allah! My parents be your ransom, what is the reward of the one who recognises them?

He (s.a.w.a.) replied:

One who recognises them and follows them, befriends their friends and dissociates from their enemies, By Allah! He is from us. He will be with us and stay with us.

Janab Salman asked: Can one

believe in them without having their recognition and while being unaware of their names and genealogy?

He (s.a.w.a.) replied: No...."^[1]

It is evident from the above tradition that the name of Imam Husain (a.s.) is derived from one of the names of Allah. In Arabic language, all the derived names possess the attributes of the original name. Hence, it is the effect of Allah's name that the kindness of Imam Husain (a.s.) is for one and all, be he a sinner or an obedient, rich or poor, king or the subject, learned or ignorant, a villager or a city dweller, traveller or resident, inhabitant of earth or heavens, human or an animal, beast or a domestic animal or birds, trees or air, spring or valley, sea or a river...all are included. Interestingly, as his generosity increases so does his treasure.

May my parents be your ransom, O Aba Abdillah, O son of the Messenger of Allah!

Birth of Imam Husain (a.s.)

The paternal aunt of Holy Prophet (s.a.w.a.), Janab Safiya bint Abdul Muttalib, witnessed the birth of Imam Husain (a.s.) and was performing the delivery procedure. After the delivery, Holy Prophet (s.a.w.a.) asked for Imam Husain (a.s.) from her. She said: "O the Messenger of Allah! I am yet to cleanse and purify the child."

He (s.a.w.a.) replied: "O dear aunt! How will you purify the one who has

1 Behaarul Anwaar, vol.25, pg.6, h.9

been purified by Allah the Almighty?^[1]

The miracles and the extraordinary events that took place at the time of his (a.s.) birth requires a detailed discussion.

Fostering of Imam Husain (a.s.)

Imam Jafar Sadiq (a.s.) says:
Imam Husain (a.s.) did not take his feed from Janab Zahra (s.a.) nor from any other woman. Holy Prophet (s.a.w.a.) used to visit him and place his thumb in his mouth. Imam Husain (a.s.) would suck it and this would suffice as his feed for the next two to three days. Hence, the flesh and blood of Imam Husain (a.s.) has been nurtured from that of Holy Prophet (s.a.w.a.). Apart from Hazrat Isa ibn Mariam (a.s.) and Imam Husain (a.s.), no one else was born at six months.^[2]

A similar tradition is also narrated from Imam Ali ibn Musa al-Reza (a.s.).^[3]

We see that the effulgence of Imam Husain (a.s.), his flesh and blood, his effulgent creation and his physical nurturing is all from the Holy Prophet (s.a.w.a.). Therefore, honouring him or troubling him is akin to honouring or troubling Holy Prophet (s.a.w.a.). Similarly, killing him and desecrating his mausoleum

1 Amaali Shaikh Saduq, pg.117 narrating from Awaalim, vol.17, pg.12

2 Al-Kaafi, vol.1, pg.464, h.4 narrating from Awaalim, vol.17, pg.25

3 Ibid

is tantamount to killing Holy Prophet (s.a.w.a.) and desecrating his holy mausoleum. Afflicting his visitors and satirise them leads to hurting the Holy Prophet (s.a.w.a.). We find in traditions that visiting the sacred grave of Imam Husain (a.s.) is like performing the Ziyarat of Holy Prophet (s.a.w.a.), Hazrat Ali (a.s.) and Hazrat Zahra (s.a.).

Attire of Imam Husain (a.s.)

Janab Umme Salamah narrates:

I saw Holy Prophet (s.a.w.a.) clothing Imam Husain (a.s.) with a new dress that was not from this world. I asked: O the Messenger of Allah! Which dress is this? He (s.a.w.a.) replied:

My lord has send this gift for Husain, its thread is from the feathers of the wings of Jibraeel. I am clothing and beautifying him as today is the day of celebration and I hold him dear.^[4]

His effulgent creation necessitates heavenly clothes.

Lullabies of Jibraeel

Once Jibraeel made a visit to Hazrat Zahra (s.a.) while she (s.a.) was resting and Imam Husain (a.s.) was crying in her lap. Jibraeel sang lullabies for Imam Husain (a.s.) and comforted him (a.s.) till she (s.a.) woke up. She could hear the voice but did not see anyone. Holy Prophet (s.a.w.a.) informed her that it was

4 Behaarul Anwaar, vol.43, pg.271, h.38 narrating from Awaalim, vol.17, pg.34

Jibraeel.^[1]

Granting a new life

Abu Khalid Kabuli says that we were in the holy presence of Imam Husain (a.s.) when a youth came crying to him. Imam Husain (a.s.) asked him the reason of his weeping to which he replied that his mother just died and has not made any will. She has left a good amount of wealth and has ordered me to refrain from using it without your permission. Imam Husain (a.s.) asked him to take him to his mother.

We went with the youth to his home where his mother laid dead on her bed. Imam Husain (a.s.) entered and prayed for her life so that she could make a will. Allah enlivened her and she rose to sit and recited the 'Shahaadatain' (two testimonies). On seeing Imam Husain (a.s.), she requested him to enter her home. Imam Husain (a.s.) made her sit and asked her to make a will.

She said: O Son of Allah's messenger! I have such and such amount of wealth kept at so and so place. One third of it is for you which you may use as per your wish for your followers. The remaining two third is for my son provided that he is amongst your followers. If he is not so, then everything is at your disposal, because your opponent has no right on the wealth of a believer.

She then requested Imam Husain (a.s.) to put her will into effect and

1 Behaarul Anwaar, vol.44, pg.188, h.16 narrating from Awaalim, vol.17, pg.43

pray her funeral prayers and died again.^[2]

This incident depicts the love of the lady towards Ahle Bait (a.s.). Being her son, she did not want him to inherit her wealth if he is not from the adherents of Imam Husain (a.s.).

Curing the Sick

Janab Zurarah ibn A'yun narrates from Imam Jafar Sadiq (a.s.) that a person with high fever was visited by Imam Husain (a.s.). As soon as Imam Husain (a.s.) entered his house, his fever vanished. He said to Imam Husain (a.s.): I firmly believe in all that Allah has granted you, there are no symptoms of my fever on your arrival.

At this, Imam Husain (a.s.) said:
By Allah, He has not created anything but has ordered it to obey us.

At that time, we heard someone but could not see him. He said: I am at your presence O Imam!

Imam Husain (a.s.) said:
Has Ameerul Momineen (a.s.) not ordered you to be near to the disbelievers and sinners only so that the sins (of believers) are compensated. Why have you come here?

In the tradition, the mentioned ill person was Abdullah ibn Shaddad ibn Al-Hadi.^[3]

The entire universe obeys and

2 Behaarul Anwaar, vol.44, pg.180, h.3 narrating from Awaalim, vol.17, pg.50

3 Manaqaqib ibn Shahr Ashoob, vol.3, pg.310 narrating from Awaalim, vol.17, pg.48

submits to the Wilayat (mastership) of Ahle Bait (a.s.) barring a few unfortunate ones.

Worship of Imam Husain (a.s.)

Imam Zainul Abideen (a.s.) was asked: "Why did your father Imam Husain (a.s.) had only few children"? He (a.s.) replied:

I wonder how I was born as my father recited one thousand units of prayers every day.^[1]

When Imam Husain (a.s.) performed ablution, his colour used to pale and his body used to tremble. When asked about it, he (a.s.) said:

It is incumbent upon the one who presents himself before the Mighty Lord that he loses his colour and his body trembles.^[2]

The essence of true worship is to present oneself before Allah with His recognition. However, it is observed, in general, that people verbally testify to the Oneness of Allah but do not possess His true recognition. On this basis, the acts of worship like Namaaz become only physical actions before Allah whereas the essence of worship is truly missing. On the contrary, all the Imams (a.s.) possessed the highest level of recognition of Allah. They were well acquainted with the Greatness of Allah and humbly submitted to Him. As a result, when they presented themselves before Allah, their bodies would tremble

1 Awaalim, vol.17, pg.61

2 Awaalim, vol.17, pg.62

and they would weep profusely. Their focus on the Might of Allah would prevent them from diverting their thoughts during worship.

Humility of Imam Husain (a.s.)

Mas'ada narrates that once Imam Husain (a.s.) was passing in front of a group of destitute who were having their meal. They requested Imam Husain (a.s.) to join them. Imam (a.s.) acceded to their request and consumed food along with them and recited the following:

Surely Allah does not love the arrogant ones.

Then, Imam Husain (a.s.) invited all of them to his house and asked her maid to bring whatever was available in the house for the guests.^[3]

Some foolish assume greatness to be in pride while greatness is in humility.

Valour of Imam Husain (a.s.)

Ibn Shahr Ashoob writes in his book 'Al-Manaaqib':

A dispute arose between Imam Husain (a.s.) and Waleed ibn Uqba, the governor of Madinah, regarding a piece of land. Imam Husain (a.s.) got hold of his turban and tied it onto his neck.

Marwan, who was watching this, said: I have never seen anyone treating a governor this way.

At this, Waleed said: You are not saying so out of my love but out of jealousy. Why did he spare me? This

3 Awaalim, vol.17, pg.65

land belongs to him.

Imam Husain (a.s.) gave the land to Waleed and left.^[1]

This depicts the valour of Imam Husain (a.s.) and that the powerful forces of Bani Umayyah do not have any standing before Imam (a.s.).

The news of his (a.s.) martyrdom

As mentioned earlier, Allah, from the very beginning, knew that Yazid (may Allah curse him), to destroy the religion of Islam, would give a final shape to all the conspiracies that were plotted since the time of Holy Prophet (s.a.w.a.). Such conspiracies gradually strengthened after the departure of Holy Prophet (s.a.w.a.) from this world and began yielding results. These conspirators were sure that all their apparent and hidden agenda will be fulfilled, the religion of Allah would be completely erased and evil would gain supremacy over goodness.

However, they were unaware that Allah, from the very beginning, entrusted the protection of His religion to Imam Husain (a.s.). He decreed success and victory for Imam (a.s.) and curse and disgrace for his enemies and their supporters.

Allah had informed all His Prophets (a.s.) regarding the martyrdom of Imam Husain (a.s.) and the destruction of Yazid (curse of Allah be upon him). The prophecy of the martyrdom of Imam Husain (a.s.) by the previous Prophets (a.s.) is by

1 Awaalim, vol.17, pg.66

itself an independent discussion.

Allah selected Imam Husain (a.s.) from the 'Aalam-e-Anwaar' (World of effulgence) and granted him such attributes that He did not bestow upon anyone else. Imam Husain (a.s.) also accomplished such feats that no one else ever did and hence enjoys a distinct position among the Prophets, the successors, the martyrs and the virtuous ones.

Imam Husain (a.s.)'s Ziyarat and any act related to him (a.s.) enjoys special position before Allah. May Allah grant us the fortune of his service, his visitation and mourning alongside his son Hazrat Hujjat ibn Hasan al-Askari (a.s.).

Through Imam Husain (a.s.), Allah obliterated all the conspiracies to destroy Islam and granted perpetuity to His religion. Similarly, Allah, through the ninth son from his progeny, Imam Mahdi (may Allah hasten his reappearance), will annihilate all those religions that are not based on the event of Ghadeer and Mastership of Ahle Bait (a.s.). Through him (a.s.), Allah will establish true Islam and make it reach its zenith. All the big powerful forces of the world will surrender and their propaganda against the true religion will be nullified. They will not be able to introduce any innovation in it. The promise of establishment of true religion based on Ghadeer and Karbala, and its gaining supremacy over the world, will be fulfilled

Continued on page 21

Exegesis of Ziyarat-e-Naahiyah

*(Continued from the previous
Al-Muntazar Muharram Issue)*

- ◆ **Peace be upon you, O my master, and the Angels who flutter around your dome, surround your grave, circumambulate your courtyard, and come for your visitation.**

In this sentence of the Ziyarat, the ‘Zaaer’ i.e. the visitor of Imam Husain (a.s.) sends his salutations not only on his Imam (a.s.) but also on the angels positioned at his holy mausoleum. The word ‘*Malaaikah*’ (angels) has been used in the sentence which is the plural form of the word ‘*Malak*’ which means an angel. There are numerous traditions of Ahle Bait (a.s.) regarding angels and it is not possible to quote all of them here. Interested readers can refer to the 56th volume of the book ‘Behaarul Anwaar’. Allamah Majlisi (a.r.) has discussed this topic in the ‘Chapter of Angels’ under three parts:

Part 23: The reality of angels, their attributes, duties and conditions.

Part 24: Regarding the qualities of proximate angels.

Part 25: The infallibility of angels and the incident of Haroot and Maroot.

The author has recorded more than a hundred traditions in these chapters. Such rare pearls are available only from Holy Household

(a.s.).

The presence of angels in the service of Ahle Bait (a.s.) is not an astonishing matter. Every Muslim believes in the descent of angels in the presence of Holy Prophet (s.a.w.a.) but their descent for Ahle Bait (a.s.) is that reality which, like their other virtues, was attempted to be kept hidden from the people.

The descent of angels in the service of Hazrat Zahra (s.a.)

The renowned scholar of Ahle Tasannun, ‘Haakim Nishapuri’ narrates in his book ‘Al-Mustadrak Ala al-Sahihain’ in third volume on page 57 thus:

“After the death of Holy Prophet (s.a.w.a.), the angels offered their condolences to Ahle Bait (a.s.) in a manner that the angels could be heard but not seen. They were saying:

Peace be upon you O Ahle Bait (a.s.) and mercy and blessings of Allah be on you. Allah offers his condolences to you on every tribulation.

In the same book on page 172 of third volume he writes:

After the martyrdom of Ameerul Momineen (a.s.), Imam Hasan (a.s.) delivered a sermon wherein he (a.s.) said:

I am one from the Ahle Bait (a.s.) on whom Jibraeel used to

ascend and descend.

It is possible that some prejudiced people may cast their aspersions on such lofty merits of the Ahle Bait (a.s.). We present the following argument to them:

The scholars of Ahle Tasannun have narrated that when, Imran ibn Haseen, the companion of Holy Prophet (s.a.w.a.), expired, the angels were sending their salutations on him and the scribes of the actions were conversing with him.^[1]

If a companion of Holy Prophet (s.a.w.a.) can hold such position then why cast doubts and objections on the esteemed position of Ahle Bait (a.s.)?

Al-Marfoofeen

‘Marfoofeen’, in Arabic lexicon, is ‘Ism-e-Maf’ool’ i.e. passive participle whose root word is ‘Ra-Fa-Fa’. The contextual meaning is that angels continuously descend on the dome of mausoleum of Imam Husain (a.s.) in groups akin to that of the birds.

Al-Haaffeena be Turbatek

These angels always surround the holy grave of Imam Husain (a.s.). ‘Haaffeena’ is ‘Ism-e-Faael’ i.e. active participle which means to keep surrounding. ‘Turbat’ means soil and refers to grave of Imam Husain (a.s.).

At-Taaifeen be Arsatek

The angles continuously circumambulate the holy mausoleum of Imam Husain (a.s.).

1 Al-Isteeaab, vol.3, pg.1202, Usdul Ghaba, vol.4, pg.138

Al-Waarideen le Ziyaratek

The sole purpose of these descending angels is to perform Ziyarat and mourn Imam Husain (a.s.). It is beyond human intellect to perceive the virtues of Ziyarat of Imam Husain (a.s.). The honoured readers are requested to refer to the book ‘Kaamiluz Ziyaaraat’ by the great traditionalist ibn Qulwayh (a.r.) to get acquainted with the reward and importance of Ziyarat of Imam Husain (a.s.).

♦ **Peace be upon you! Indeed, I intended (only) your visitation, and I am hopeful of achieving the prosperity that is with you.**

In this sentence, the Zaaer (visitor) makes a plea before his master that:

“O my Master! You are the sole aim of my life and I am fully attentive towards you. Please accept this small attempt from me and do not reject it. I know my actions are not worthy of your acceptance, however you are a noble son from a noble lineage. Please grant me success in my endeavours and do not disappoint me.”

The word ‘Al Fawz al Azeem’ has been mentioned fourteen times in the Holy Quran and ‘Al Fawz al Akbar’ and ‘Al Fawz al Mubeen’ also have been used.

The question that arises here is what entails success and victory. What is its’ criteria? A detailed discussion is required in reply to this but we will state in brief. Ameerul Momineen (a.s.) says:

One who obeys Allah and His

Messenger has indeed earned a great victory and immense rewards while the one who disobeyed Allah and His Messenger is in manifest loss and worthy of severe chastisement.^[1]

Hence, the first and foremost criterion of success in Islam is the obedience to Allah and His Messenger (s.a.w.a.). In other words, a person must correct his beliefs i.e. Usool-e-Deen and diligently act on the branches of religion i.e. Furu-e-Deen, to attain success. It must, however, be borne in mind that the obedience is not confined to Holy Prophet (s.a.w.a.) but it extends to his successors (a.s.) in the same degree of importance. Holy Quran and traditions of Aimmah (a.s.) have repeatedly mentioned this fact. It is also important to state that anyone who wishes to recognise Allah and His Messenger (s.a.w.a.) truly, must hold fast unto 'Ulul Amr' i.e. Ahle Bait (a.s.) and submit completely before them.

In another tradition, Ameerul Momineen (a.s.) says:

What is wrong with this nation, they have altered the practice (Sunnat) of Holy Prophet (s.a.w.a.) and have turned away from his successor? Are they not fearful of the descent of divine retribution?"

He (a.s.) then recited the following verse of Holy Quran:

1 Al-Kaafi, vol.1, pg.141, Chapter of Jawaame al-Tawheed

Have you not seen those who have changed Allah's favour for ungratefulness and made their people to alight into the abode of perdition?^[2]

and then said: We are those favours that Allah descended on His servants and it is through us that the successful ones will succeed.^[3]

Hazrat Imam Muhammad Baqir (a.s.) wrote in a letter to Sa'ad al-Khair:

The patient ones shall achieve success through piety and abstinence.^[4]

Hence, a person with correct belief and piety that prevents him from sins is bound to succeed. However, the greatest feat for a person is to serve the Imam (a.s.) of his time and attain martyrdom before him (a.s.). We address the martyrs of Karbala, thus:

By Allah! All of you, indeed, achieved a great success. I wish I was with you and would achieve success.

We will conclude this short discussion about success by the following words from Ziyarat-e-Jaamea Kabeerah:

(O My Master!) Indeed successful is the one who adhered to you.

Hence, adherence to Ahle Bait (a.s.) is the most important criterion of felicity. Adherence refers to reading

2 Surah Ibrahim (14), Ayat 28-29

3 Al-Kaafi, vol.1, pg.217, h.1

4 Al-Kaafi, vol.8, pg.52, h.16

and taking cognizance of their traditions and putting them into action.

♦ **Peace be upon you from the one who recognises your sanctity, is sincere in your Wilayat (Mastership), seeks nearness to Allah through your love and remains displeased with your enemies.**

An 'Aarif' means the one who possesses the recognition of his Imam (a.s.). Aarif i.e. the cognizant refers to the one who recognises his Imam (a.s.). Undoubtedly, it is upon Allah to bestow the recognition of His chosen ones and man has no role in it. However, testifying this recognition and believing in it is based on man's own volition. Hence, wherever the traditions have mentioned about acquiring recognition, it actually implies the testifying and believing in it. This recognition has levels and its rise is proportionate to the level of adherence and submission before Imam (a.s.). The honour and respect for Imam (a.s.) is a precondition for his recognition, hence the more a person recognises his Imam (a.s.), the more will be his reverence for him and submission towards him.

Al-Mukhliso Fi Wilayatek

It means that I am sincere in your Wilayat. By Wilayat, we believe that Aimmah (a.s.) have complete authority over us and we have no standing before their rights over us. We have no right to doubt or refuse any of their orders merely because

we are unaware of the wisdom behind it. Their authority over us is absolute and unconditional. The realm of this authority extends to both the celestial and this world. In other words, truth is only what Imam (a.s.) is pleased with; falsehood is what Imam (a.s.) disproves of; goodness is what he (a.s.) enjoins and evil is what he (a.s.) prevents from. There is absolutely no scope for any excuse whatsoever. Further, it is important that the person should be sincere in expressing his love for Imam (a.s.). Deceiving and ostentation will destroy our actions. Imam Jafar Sadiq (a.s.) says:

The sincere action is that for which you do not expect praise from anyone other than Allah.^[1]

Other important conclusion from this sentence of the Ziyarat is that; proximity to Allah is possible only through love of Ahle Bait (a.s.) and hatred for their enemies. Such concepts can be found in Ziyarat-e-Ashura and others also. For instance, in Ziyarat-e-Ashura, which is a Hadees-e-Qudsi, we read:

Surely, I am at peace with those who have been at peace with you and at war against those who fought against you, adherent to those who have been adherent to you and enemy of those who have shown enmity towards you. So, I beseech Allah, who has endowed me with the honour of

1 Al-Kaafi, vol.2, pg.16, h.4

recognizing you and your devoted ones and who conferred upon me with repudiation of your enemies, to join me with you in this world and the hereafter.^[1]

It should be noted that love of Ahle Bait (a.s.) is not acceptable in absence of hatred for their enemies. In the same way, before believing in Allah we must refuse the false deities from Him as we say in the testimony "Laa Illaha Illallah". Distancing from their enemies forms the basis of love of Ahle Bait (a.s.). Our Wilayat for them will be of no use in absence of this hatred. Those who say that the approach of Ahle Bait (a.s.) is to be at cordial with both the enemies and friends are grossly mistaken. When Allah does not have this approach then how can Ahle Bait (a.s.) adopt one. Numerous verses of the Holy Quran specifically mention about the condemnation of enemies of Allah. Imam (a.s.) has said:

Is religion anything else apart from love and hatred?^[2]

The root word of curse has been used forty one times in Holy Quran. This discussion can go a long way but we will conclude it with one sentence which is worth pondering: "We do not easily forgive people in our personal matters but when it comes to the matter of oppressions

on Ahle Bait (a.s.), we easily get ready to reconcile and compromise on many things." We support this sentence with the following verse of Holy Quran:

So take lesson, O the people of insight.^[3]

In traditions, the enemies of Ahle Bait (a.s.) and their Shias have been termed as '**Nasibi**'. It means the one, who is an enemy of Ahle Bait (a.s.) or enemy of their Shias on account of their love for Ahle Bait (a.s.). Imam Jafar Sadiq (a.s.) says:

A Nasibi is not the one who bears enmity with us, Ahle Bait (a.s.), since you will not find anyone who openly says that 'I hate Muhammad and the progeny of Muhammad (s.a.w.a.)'. But, Nasibi is the one who bears animosity with you since he knows that you accept our mastership and you are from our Shias.^[4]

◆ **Salutations from the one whose heart is bruised due to your sufferings and weeps blood in your remembrance. Salutations from the one who is distressed and become restless in your grief.**

These sentences of Ziyarat-e-Naahiyah acquaint us about the condition of a true mourner (Azaadar); his heart wounded, he weeps blood in a state of extreme restlessness. Do we really find ourselves in this state during the days of mourning

1 Mafaateehul Jinaan quoting from Kaamiluz Ziyaaraat

2 Tafseer-e-Furaat, pg.428; Behaarul Anwaar, vol.65, pg.63, h.114, Mustadrakul Wasaael, vol.12, pg.226, h.13950

3 Surah Hashr (59), Ayat 2

4 Ma'anil Akhbaar, pg.365, h.1

(Azaadari)? Not long before, during the days of mourning, the true mourners of Ahle Bait (a.s.) wore only black clothes, shunned delicious food and their homes were filled with remorse. The use of fragrances and perfumes was totally unheard of. We must train our children in a way that they grow up to become the true mourners of Imam Husain (a.s.) and feel the same remorse in Azaadari as our ancestors did and as mentioned by Imam Zamana (a.s.) in Ziyarat-e-Naahiyah.

A request

The real inheritor and the mourner of Imam Husain (a.s.) is in Ghaibat (occultation). He mourns Imam Husain (a.s.) every day and night and prays for his early reappearance so

that he (a.s.) can avenge the oppressors of his ancestor. Let us start a movement to give condolence to Hazrat Zahra (s.a.). Most of us, Shias, staying in the Indian subcontinent have a small Imam Bargah in our homes which is a good indication of our beliefs. We must, as we prosper, expand these Imam Bargahs.

O Allah! We beseech You in the name of Imam Husain (a.s.), his children and his virtuous companions who were oppressed, and we beseech you in the name of Hazrat Zainab (s.a.) and other captive women folk whose veils were stripped off and left bareheaded; to hasten the reappearance of Imam Zamana (a.s.).

(to be continued...InshaAllah)

Continued from page 15

through Imam Mahdi (may Allah hasten his reappearance), the ninth son from the progeny of Imam Husain (a.s.). Allah has promised this to His proximate angels.

When, on the day of Ashura, Imam Husain (a.s.) was surrounded by enemies and was without any helper and supporter, the angels of the heaven pleaded before Allah.

Allah said that He will punish these enemies through Al-Qaem (a.s.) and fill this earth with His glorification and praise.

Allah has promised Holy Prophet (s.a.w.a.) regarding the dominion of

Islam based on Ghadeer and Karbala. Ameerul Momineen (a.s.), after the martyrdom of Holy Prophet (s.a.w.a.), based on profound wisdom, did not take to sword and awaited the appropriate time. Similarly, Imam Mahdi (may Allah hasten his reappearance), the last Imam from his progeny, is awaiting the order of Allah.

Imam Husain (a.s.) is the chosen one of Allah, so is his son. All the Imams (a.s.) in the chain of Imamat are divinely chosen.

Praise be to Allah who chose us to be among their followers and placed hatred in our hearts for their enemies.

Why mourn every year?

Allah, the Almighty says in the Holy Quran:

Surely the (true) religion with Allah is Islam...^[1]

When Allah wishes to express His pleasure in the form of a religion, it is the religion of Islam. And to propagate it, He chose the one for whom He said:

Were it not for you (O Muhammad), I would have not created anything.

The excellence of Islam is brought forth by the elevated status of the personality selected for its propagation. On the other hand, when the beloved of Allah i.e. Holy Prophet (s.a.w.a.) noticed that Allah holds this religion so dear to Him, he (s.a.w.a.) put in his best possible efforts to propagate it. History of Islam is a witness to the hardships that Holy Prophet (s.a.w.a.) bore for Islam.

In the scorching environment of Arabia, ignorance was widespread and idolatry was considered as the true religion, burying of daughters alive was customary and tribal rivalry was a habit. Among such hard hearted masses, the first ray of the divine radiance i.e. Holy Prophet (s.a.w.a.) took the onus of taking people out of the darkness of ignorance and guide them towards the shining light of Islam.

The Holy Prophet (s.a.w.a.), for the pleasure of Allah, always held the religion of Islam in highest preference on every occasion; be it 'The feast of the clan' (Daawat-e-Zul-Asheera), 'The gorge of Abu Talib (a.s.)' (She'b-e-Abi Talib), migration to Makkah or the treaty of Hudaibiyah.

The enemies of Islam, on one hand, were bent upon extinguishing the light of this religion and, on the other hand, two great personalities witnessed the extent of hardships and troubles that the Holy Prophet (s.a.w.a.) bore for this religion. These two great personalities were daughter of Holy Prophet (s.a.w.a.) and the successor of Holy Prophet (s.a.w.a.) who were to shoulder this onerous task after him.

After Holy Prophet (s.a.w.a.), his progeny became the custodians of this religion. Immediately, after the departure of Holy Prophet (s.a.w.a.), the foundation of pseudo-religion was laid down in Saqifah and on the other hand, the progeny of Holy Prophet (s.a.w.a.) came out to defend the true religion of Islam.

The falsehood attempted to overpower this true religion but was smitten. This led to animosity against the holy progeny (a.s.) and their martyrdom under dire circumstances. The conspiracy of the people of Saqifah was not yet averted when Bani Umayyah gained strength and

1 Surah Aal-e-Imran (3), Ayat 19

under the garb of Islam, started founding a very ugly and a corrupt system. The little respect of Islam that remained among the masses was also held at ransom by the rulers and agents of Bani Umayyah, who claimed to be Muslims.

The martyrdom of Ameerul Momineen (a.s.) and Imam Hasan al-Mujtaba (a.s.) was the consequence of such politics. After their martyrdom, the oppressors were sure of the destruction of Islam. Their attacks and audacity increased. Muawiyah, son of Abu Sufyan (may Allah curse them) had already given a biased colour to the protest against assassination of Uthman. Consequently, people raised slogans in favour of Uthman and got ready to fight against the Shias. One of them was Janab Zuhair ibn Qain, who was highly influenced by the propagation of the Uthmani mission. But, Imam Husain (a.s.), in a brief meeting with him, during their journey, guided him to the right path. He later attained martyrdom in Karbala.

Yazid (may Allah curse him) and his forces, under the garb of Islam, had largely succeeded to efface the teachings of Islam. Hence, he decided to completely annihilate Islam using his power and by demanding allegiance from the true followers of religion. But, on the other hand, the beloved of Holy Prophet (s.a.w.a.) and the fifth of the 'People of Cloak', Imam Husain (a.s.) was highly concerned about the protection of Islam and the

reformation of the nation of Holy Prophet (s.a.w.a.).

The wicked ones, on one hand, under the garb of religion, were demanding allegiance from the righteous ones; while on the other hand, the righteous ones were waiting for a suitable opportunity to expose them.

Finally, the year 61 A.H. brought reality before the world when Imam Husain (a.s.) was martyred in a state of hunger and thirst of three days. The evil doers probably felt that they had brought an end to this religion; however, Imam Husain (a.s.) reciting the Holy Quran aloft the spear proved the truth of the religion. He (a.s.) brought out the true face of Islam which was brought by Holy Prophet (s.a.w.a.).

The reign of Bani Umayyah (may Allah curse them) was so severe where narrating a tradition would lead to death. In such circumstances, one thing that gave power to Islam was the mourning (Azadaari) of Imam Husain (a.s.). This mourning had become a very sensitive topic which touched every ones' heart. Imams (a.s.) invited people towards it and conveyed the true religion to them.

This mourning, which has continued for fourteen centuries, is a way of propagating religion that Imam Zainul Abideen (a.s.) and the sisters of Imam Husain (a.s.) established after the martyrdom of Imam Husain (a.s.). Our mourning on Imam Husain (a.s.) every year is

in fact propagating the true religion. While doing so, we are confronted with various verdicts from the adherents of falsehood, their aim being to stop this mourning and thereby the propagation of the true religion.

The opponents argue that centuries have passed since the martyrdom of Imam Husain (a.s.) and Allah has rewarded him with paradise, then why this mourning and remembrance? In reply to this, the great scholar Allamah Amini (may Allah be pleased with him) replied thus to a Wahhabi:

“Every Muslim makes it obligatory on himself to offer sacrifice on the day of Eid al-Azha in remembrance of Hazrat Ibrahim (a.s.) even when it did not lead to the martyrdom of Hazrat Ismail (a.s.) and Allah replaced it with a sheep. Whereas, Imam Husain (a.s.) was actually martyred in Karbala without food and water for several days; then why shouldn't we mourn him every year?

If the day of Eid al-Azha commemorates Hazrat Ibrahim (a.s.) and the sacrifice of Hazrat Ismail (a.s.), then the day of Ashura is a day of great sacrifice that gave perpetuity to Islam. Hence, those who love Holy Prophet (s.a.w.a.) and his progeny (a.s.), will always remain remorseful on this tragic incident. The Holy prophet (s.a.w.a.) loved Imam Husain (a.s.) so much that his weeping troubled him a lot.

Hafiz Tabrani writes:

Once Holy Prophet (s.a.w.a.), on hearing the cry of Imam Husain (a.s.), hurried from the house of Ayesha towards the house of Hazrat Zahra (s.a.) and said:

Don't know why the crying of Husain makes me restless?

This restlessness of Holy Prophet (s.a.w.a.) is the proof of his (s.a.w.a.) exceptional love for Imam Husain (a.s.). Imagine, what would be his condition on seeing him martyred and that too with his blood smeared in dust and his throat cut with a blunt knife? This remorse of Holy Prophet (s.a.w.a.) will remain till his oppressors are punished. Therefore, our love for Holy Prophet (s.a.w.a.) necessitates that we too remain in the same state of grief.

Moreover, no book of Shias or Ahle Tasannun has declared mourning as void. A few doubts that can be found, are regarding the customs and practises of mourning and not the mourning itself.

For a moment, we set aside these doubts and ponder what should instead be done if we were to stop mourning this tragic incident that granted perpetuity to Islam, brought its essence before people, reformed its followers, prevented it from machinations of the wicked and exposed its enemies; following three situations come to the fore:

First – Be silent and stay away.

Second – Celebrate.

Third – Arrange for Majlis and gatherings to make people aware of

the aim of Imam Husain (a.s.) and events of Ashura.

If we adopt the first method of being silent and staying away from it, then it would tantamount to being pleased with the oppressions on Imam Husain (a.s.) and become deserving of the curse of the angels.

Taking the second approach clearly indicates the enmity with Ahle Bait (a.s.). If the reason for celebration is that Islam got salvation with the martyrdom of Imam Husain (a.s.), then this thought would be akin to the belief of present day Christians who celebrate the crucifixion of Hazrat Isa (a.s.).

Hence, the only intellectual approach is the third one as it does not harm anyone and moreover, the best action in terms of humanity. Azadaari is the litmus test for right and wrong and one way of propagating the religion which, as mentioned before, is held dear by Allah. Therefore, the opponents will always be watchful about it. The clouds of suspicion will continue to loom but Allah has said in the Holy Quran:

“Remember me and I will remember you.”

Imam Husain (a.s.) established the remembrance of Allah while his blessed head was raised on a spear and in turn, Allah spread the remembrance of Imam Husain (a.s.) such that today Azadaari is observed in almost every part of the world. Hence, the enemies are always on the lookout to put a blot and caste

innumerable doubts on it because they are well aware that if they succeed in tainting Azadaari, Islam would be automatically tainted.

Imam Ali ibn Moosa al-Reza (a.s.) says that we observe mourning so that you do not forget Moharram like you forgot Ghadeer.

People have incurred great loses by forgetting Ghadeer and hence, the sacrifice in Moharram should not be ignored and must be kept alive.

The statement of Imam Zamana (a.s.) in Ziyarat-e-Naahiyah that “I weep blood for Imam Husain (a.s.) every morning and evening”, brings out the importance of mourning. He is the proof of Allah and the host of every gathering of mourning (Majlis). Perhaps, he (a.s.) would be thanking every visitor of the Majlis just as we thank those who attend mourning ceremony of our near ones and perhaps, he (a.s.) would be at the forefront of every procession (Juloos) mourning for his grandfather.

Lastly, while Azadaari is of prime importance and finds the presence of Imam Zamana (a.s.), we too must be equally serious about it and make all possible arrangements to conduct it because doing so, would be a clear expression of love and affection towards Allah, His Messenger (s.a.w.a.), Ameerul Momineen (a.s.), Janab Zahra (s.a.) and other Imams (a.s.) and would be a recompense of Prophethood in its true sense.

Mourning every year is not the plan of any person or a group but an

arrangement of Allah, the Almighty, who created the heavens and the earth and bestowed nobility to man. Every Prophet (a.s.) worked towards the establishment of Islam and the opponent forces came out strongly against them with all their armaments and strategies. But, did the standard of truth ever lowered in front of the rebellious forces or it always remained unfurled?

In the end, we present a couplet to confront the opponents of Azaadari:

DOOB KAR PAAR HO GAYA ISLAM

AAP KYA JAANE KARBALA KYA HAI

(Islam crossed over through the waves of calamities, what you know about Karbala)

Continued from page 6

whatever happened with Islam in those 60 years and whatever has been happening in now and will continue to happen till reappearance of Imam (a.t.f.s.), as if, a caller calls and conveys that anyone who lives the life according to the rationale of Karbala is successful, victorious, and achieves his goals.

If a person looks into only two aspects of Karbala, its light of inscriptions would illuminate the minds and would unveil the ugly face of falsehood. Consequently, the people of truth would emanate light for their foreheads.

Is the event of Mubahila being mentioned and remembered enough? We question the Islamic republics. Mubahila's event, its causes, who were the members of two parties in Mubahila, and so on. If people propagate the personality of Imam Husain (a.s.) through preaching, or owing to prejudice, even if people dilute the reverence, even then also people would realize that If the Quran talks about people about whom, "*Thou hast bestowed favors*", then they would also realize that there are people, "those upon whom Thy wrath is brought down".

The other event that has completed the argument is the event of Ghadeer-e-Khum. The argument of prophet "superiority, authority, and greater owner of people's right than they are of themselves" is sufficient. The details unfold itself. Imam Husain (a.s.) bestowed so much exaltation to the land of Karbala that people of throne have taken pride over its soil and have said:

Someone like me will not pay allegiance to someone like you.^[1]

We conclude this article with the following couplet of Allamah Iqbal that summarizes the entire history of Islam:

ISLAM KE DAAMAN MEIN BAS ISKE SIWA KYA HAI

EK ZARBE YADULLAHI EK SAJDAH-E-SHABBIRI

(What else is there in the realm of Islam; A strike of Ali (a.s.) – Hand of Allah, a prostration of Shabbir (a.s.))

1 Behaarul Anwaar, vol.44, pg.324

**Hazrat Imam Jafar Sadiq (a.s.) said:
Imam Husain (a.s.) was never suckled by
Hazrat Zahra (s.a.) nor by any other
woman. Holy Prophet (s.a.w.a.) used to visit
him and place his thumb in his mouth.
Imam Husain (a.s.) would suck it and it was
enough nourishment for the next couple of
days. Hence, the flesh and blood of Imam
Husain (a.s.) has been nurtured from that
of Holy Prophet (s.a.w.a.).**

(Al-Kaafi, Vol.1, Pg.464, H.4)



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