

Editorial

PEACE BE ON YOU, O ABA ABDILLAH

PEACE BE ON YOU, O SON OF MESSENGER OF ALLAH (S.A.W.A.)

It's a fact that today, if the holy religion of Islam continues to survive and subsist, it is only on account of the sacrifices of the Ahle Bait (a.s.) in general, and Imam Husain (a.s.), in particular. But for the sacrifices of the Ahle Bait (a.s.), the religion of Hazrat Muhammad Mustafa (s.a.w.a.) and its teachings would easily have been the victim of distortions and alterations just as the constitutions of the previous Prophets (a.s.) and their teachings were subject to total misrepresentations and fabrications. The best instance for this is the creed of Trinity. All the Prophets and Messengers of Allah (a.s.), without exception, invited the people towards divine monotheism and advised them to stay away from the rebellious devils. But the nation of Prophet Jesus (a.s.), after his departure from amongst them, distorted the belief of Monotheism to the extent that they converted it into Trinity, although they were of the view that he is alive and will certainly return one day. Therefore, if Monotheism survives in the religion of the Messenger of Allah (s.a.w.a.) till date, it is only because of the sacrifices of the Ahle Bait (a.s.), and Imam Husain (a.s.) in particular.

Human nobility and dignity demands that the entire Muslim Ummah, with all the strength and power at its disposal, must strive to keep alive the remembrance of the Ahle Bait (a.s.) and not allow such elements to live who detest such life-giving memories. Among our most important duties in the present era is that we fill the hearts of our children and kinsfolk with the love of the Ahle Bait (a.s.). We must relate their virtues, merits and excellences, the difficulties and tribulations that they bore in the way of Allah, just to protect His religion. Moreover, we must also make it a point to mention the evil traits and moral temperament of their enemies. Why? So that it becomes clear for one and all that the love of the Ahle Bait (a.s.) and hatred against their enemies is not a family ritual or custom but the prerequisite of a true believer, nay a real Muslim. We don't bear any personal animosity against the enemies of the Ahle Bait (a.s.), rather, we hate them because they subjected the Ahle Bait (a.s.) to their tortures only because the latter were a guarantee for the preservation of Allah's religion and the Shariat of the Messenger of Allah (s.a.w.a.).

We love the Ahle Bait (a.s.) because they were a picture of all desirable traits, noble ethics and beautiful attributes. There is not a single positive characteristic that is unavailable in these holy beings (a.s.) and there is not a negative trait but that it is millions of miles from them.

Allah the Almighty has appointed them as His representatives on the earth. He has made them as leaders of the entire humanity and deemed their obedience obligatory on everybody. He has

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prohibited the people from opposing them and restrained them from their disobedience. Anybody who does not enlighten his heart with their love, or refuses to obey them or defies submitting before them, has in fact, disobeyed Allah's command and harmed his own self.

Regarding the Ahle Bait (a.s.), Ameerul Momineen Ali Ibn Abi Taalib (a.s.) states,

"...they are the life-spring of knowledge and death of ignorance. They are the people whose commands will disclose to you the (extent of) of their knowledge, their silence will disclose their (capacity of) speaking and their outer appearance will disclose their inner self. They do not go against religion and do not differ from one another about it, while it is among them a truthful witness and a silent speaker."

(Nahjul Balagha, Sermon 147, p. 540)

The mourning (azaadaari) of the Chief of the Martyrs, Imam Husain (a.s.) is a great bounty of Allah, through which we can acquaint ourselves, our children and our relatives with true Islam and save from being drowned in the cesspool of deviation in these turbulent times. Through this very mourning, we can make their hereafter a huge success. It would be highly recommended to keep the following points in consideration while observing the mourning of Imam Husain (a.s.):

- 1)** To explain for the masses the role of the direction and leadership of the Ahle Bait (a.s.) in the guidance and salvation of humanity. We should strive to clarify that Allah has appointed the Ahle Bait (a.s.) as His representatives for the entire humanity, nay, the entire universe. None, without exception, has the right to oppose them, leave alone to claim their position or demand allegiance from them.
- 2)** To relate the virtues and merits of the Ahle Bait (a.s.) and in particular, those of Imam Husain (a.s.), his perfections, his journeys and the great display of Islamic teachings and divine ethics by him in the battlefield. These qualities amply proved that if there is any medium in this world to reach to Allah, it is the Ahle Bait (a.s.), nobody else. Such commemoration strengthens faith, awakens the fervor to act and reinforces religion.
- 3)** To relate the atrocities and injustices perpetrated on him (a.s.) and to establish that those who stood against him (to call them as humans would be an insult to humanity), did not possess an iota of Islamic teachings in them and were completely devoid of humanity. To show how the right of the Ahle Bait (a.s.) was usurped and injustices and oppression were inflicted on them! It was such reminders of Imam Husain's (a.s.) mourning that converted numerous people to Islam. Since the Ahle Bait (a.s.) bore all these atrocities, tortures and oppression in the way of Allah, their listening, relating and making others hear, are all acts of worship.

4) To remember the characteristics and attributes of the Ahle Bait (a.s.), and Imam Husain (a.s.) particularly, so that our children and the coming generations may establish the majalis of azaadaari with the recognition of Imam (a.s.). Thus, they will do so not simply as a family ritual but consider it as an important religious obligation, that has to be fulfilled.

Allah the Almighty has regarded the Ahle Bait (a.s.) as a “good example” for us and has made it compulsory for us to tread in their footsteps. For this, it is essential to narrate the individual and social life of Imam Husain (a.s.), his worship before Allah, mode of supplications in His presence, his attitude towards his relatives, his treatment of his enemies, his dealings with his neighbors, his behavior with his children, his conduct with his wives, his stand before the oppressors and tyrants, his demeanor with the oppressed, the poor and the destitute, his zest to act on Islamic teachings, his manners with the non-Muslims, and so on and so forth.

Although such discussions may sound dry for some but they definitely go a long way in training the younger generation in emulating the character of the Ahle Bait (a.s.). Our greatest success and fortune lies in passing over this mourning with the recognition of the Ahle Bait (a.s.) to our offspring and light this lamp in their hearts.

For achieving success in these affairs, we sincerely pray in the service of the heir of Imam Husain (a.s.), Hazrat Mahdi (a.t.f.s.). Paying our condolences to him for the martyrdom of his great ancestor, Imam Husain (a.s.), his relatives and his companions, we invoke Allah the Almighty thus:

O Allah! Grant us the grace to sacrifice our lives for the Imam of our time, just as you bestowed for the martyrs of Karbala! Aameen!

Exegesis Of Ziarat-e-Waresa

In the previous Muharram issue (1424 AH), we had initiated discussion on the exegesis of Ziarate Warisa. In this edition, we take our discussion a step further.

(۱۳) أَشْهَدُ أَنَّكَ قَدْ أَقَمْتَ الصَّلَاةَ وَآتَيْتَ الزَّكَاةَ وَآمَرْتَ بِالْمَعْرُوفِ وَنَهَيْتَ عَنِ الْمُنْكَرِ وَأَطَعْتَ اللَّهَ وَرَسُولَهُ حَتَّى آتَيْتَ الْيَقِينَ.

I bear witness that you established the prayer, gave the poor-rate (zakaat), exhorted towards good, prohibited evil and obeyed Allah and His Messenger (S.a.w.a.) until such a time that you were martyred.

اشهد

شهد - this is derived from the root شهد which means to bear witness or give testimony. In Islam, giving witness is a subject that has much importance. Let us get a holistic opinion on this topic so as to appreciate its significance.

a. Invoking interest towards giving witness

The Holy Quran and the traditions of the infallibles (a.s.) have time and again urged the Muslims to give testimony in favour of truth and uprightness. This testimony must be made sincerely, in Allah's Way, and for no other consideration. Allah, the Almighty, commands:

وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ.

... and give upright testimony for Allah...

(Surah Talaq (65): 2)

وَلَا يَبِيبُ الشُّهَادَاءُ إِذَا مَا دُعُوا.

...and the witnesses should not refuse when they are summoned...'

(Surah Baqarah (2): 282)

The Holy Prophet (s.a.w.a.) while elaborating such verses informs us

'If one gives a true witness with the intention that with it (his testimony), a Muslim shall be able to retrieve his right, on the Day of Judgement he shall be raised with a brilliance emanating from his face. This light shall be so radiant that eyes shall witness it in the distance till as far as they can see. There shall be nothing but light over there. People shall identify that person with his name, appearance and genealogy.'

(Behaarul Anwaar, vol. 104, pg. 311, tradition 9)

While advancing an exegesis on the verse 282 of Surah Baqarah, Imam Sadiq explains,

'It is inappropriate for one to decline an invitation for giving testimony by declaring - I shall not give testimony in your favour.'

(Tafseer-e-Ayyashi, vol. 1, pg. 156, tradition 524)

'When you are called upon to give testimony, then comply (with the request).'

(Tehzeeb, vol. 6, pg. 275, tradition 752)

B. To conceal witness

Just like the two weighty entities (Holy Quran and Ahle Bait (a.s.)) have outlined the positives of giving testimony, they have also condemned the concealing of witness. The Holy Quran admonishes:

وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ.

'And who is more unjust than he who conceals a testimony that he has from Allah?'

(Surah Baqarah (2): 140)

In the same chapter, Allah cautions:

وَلَا تَكْتُمُوا الشَّهَادَةَ، وَمَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ، وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ.

'...and do not conceal testimony, and whoever conceals it, his heart is surely sinful; and Allah knows what you do.'

(Surah Baqarah (2): 283)

The Holy Prophet (s.a.w.a.) warns those who conceal the testimony thus:

'One who conceals witness or gives a false testimony based on which a Muslim is killed or his property is confiscated, then he (concealer of testimony) shall be summoned on the Day of Judgement while his face will emanate so much darkness that nothing will be visible to the eye. The culprit's face shall be impaired with cuts and bruises and the people shall recognise him by his appearance and genealogy.' (Tafseer-e-Noorus Saqalain, vol. 1, pg. 301, tradition 1206)

In the exegesis of the 283rd verse of Surah Baqarah, Imam Muhammad Baqir (a.s.) elaborates,

"His heart is surely sinful" means his heart has turned apostate.'

(Tafseer-e-Noorus Saqalain, vol. 1, pg. 301, tradition 1207)

C. The etiquette of giving witness

When the Holy Prophet (s.a.w.a.) was asked about the etiquette of giving testimony he instructed,

'Do you see the sun? If the matter is as evident as the sun, then give testimony, else. refrain from it.'

(Wasaailush Shia, vol. 18, pg. 250, tradition 3)

On the same lines, Imam Jafar Sadiq (a.s.) commands,

'Refrain from giving witness until the matter is apparent to you like the back of your hand.'

(Usul-e-Kaafi, vol. 7, pg. 383, tradition 3)

Now that we have learnt the importance of giving testimony we must recite this Ziarat as well as all other Ziaaraat with earnestness and sincerity as we are testifying to the truthfulness and leadership (Imamat) of the Ahle Bait (a.s.). To abandon their Ziaaraat is like concealing the witness. Another important point we must note is that we must be well aware of the traits that form the subject matter of our testimony. In other words, we must recognise these infallibles (a.s.) in a manner becoming of their exalted status.

أَنْتَ

حرف مُشَبَّهَةٌ بِالْفِعْلِ is أَنْ. It is used for emphasis and clarifies the previous statement. I is a pronoun. It is employed for the second person, singular, masculine-i.e. You.

قَدْ

This is also used for emphasis

أَقَمْتَ

'You established'. This is the past tense of باب إفعال. The root is قَوْمٌ

الصَّلَاةِ

is صَلَاةٌ the مصدر of باب تفعيل. The past tense is 'صَلَّيْتُ', present tense is يُصَلِّي and subjective noun. is مُصَلِّي means قَدْ أَقَمْتَ الصَّلَاةَ is مُصَلِّي

'Most certainly you established the prayer.'

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This statement is a testimony to the stature namaz has in the Islamic realm. According to several traditions, the intercession of the infallibles (a.s.) shall not extend to those who treat namaz insignificantly, then what can one say about those who abandon namaz completely?

It is most important that we establish namaz with all its prerequisites - we must pray at its time, with humility, reverence and tranquility, etc. In this context, Imam Zainul Abedeen (a.s.) asserts,

'The right of namaz (upon you) is that you acknowledge that namaz is a means to attain proximity with Allah. Then when you have understood this, you should stand in namaz like a humiliated, disgraced, hopeful, indigent, fearful person standing in front of his dominant Master and Lord. Tranquility, humility, awe, lowering of shoulders, supplicating in the best manner, securing the release of one's neck from the shackles of sins and disobedience that have destroyed him. Indeed there is neither Power nor Strength except that of Allah.'

(Tohaful Uqool, pg.258)

Namaz should not be offered in a state of laziness and sleepiness. Indeed Imam Husain (a.s.) set an example by offering namaz in a befitting manner.

وَ أَتَيْتَ الزَّكَاةَ

And you gave the Zakaat (poor-rate). This is the second witness we make alongside that of namaz.

زَكَاةٌ is derived from the word زَكُوًّا. This means 'to grow', 'to increase'. Often the word Zakaat has come in the Quran denoting 'purity' or cleanliness'

فَقَدْ أَفْلَحَ مَنْ زَكَّاهَا

'He will indeed be successful who purifies. it.'

(Surah Shams (91): 9)

..... وَ لَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَ رَحْمَتُهُ مَا زَكَايَ مِنْكُمْ مِنْ أَحَدٍ.....

'...and were it not for Allah's grace upon you and His mercy, not one of you would have ever been pure...!'

(Surah Nur (24):21)

At times this word is also employed to show 'praise'. Nevertheless, over here it means the obligatory, financial responsibility that Allah has imposed on his financially capable servants. In the Holy Quran, Allah has decreed Zakaat in several places:

...and pay the poor-rate...'

(Surah Nur (24): 56)

Unfortunately, most people are negligent and careless when it comes to discharging this crucial duty. Imam Sadiq (a.s.) underlines the severity of this negligence most aptly:

مَا فَرَضَ اللَّهُ عَزَّ وَجَلَّ زَكَاةً، عَلَى هَذِهِ الْأُمَّةِ أَشَدَّ عَلَيْهِمْ مِنَ الزَّكَاةِ وَ مَا تَهْلِكُ غَامَتُهُمْ إِلَّا فِيهَا.

'Allah has not imposed a responsibility on this nation more severe than Zakaat. The nation will get destroyed because of (negligence concerning) this very Zakaat.'

(Mishkaatul Anwaar, pg. 46)

Benefits of Zakaat

Paying the Zakaat has much significance and secures many benefits. Below we have narrated a few of these benefits.

1. When Zakaat is not paid the earth with holds its bounties and treasures.

In this context Imam Muhammad Baqir (a.s.) informs,

'We found inscribed in the Book of the Holy Prophet (s.a.w.a.), when Zakaat is evaded the earth suppresses numerous bounties like foodgrains, fruits and mines.'

(Usul-e-Kaafi, vol. 2, pg. 374, tradition 2)

2. Increase in wealth and prosperity is another benefit of fulfilling the obligation of Zakaat. The Holy Prophet (s.a.w.a.) advises,

'When you wish Allah to augment your (existing) wealth, then you must pay the Zakaat on

it.'

(Behaarul Anwaar, vol. 96, pg. 23, tradition 54)

Indeed, offering Zakaat on one's wealth does not lead to its diminution. This point has also been effectively highlighted by Imam Hasan Mujtaba (a.s.).

(Behaarul Anwaar, vol. 96, pg. 23, tradition 56)

For everything there is a Zakaat.

According to traditions of the infallibles (a.s.), every bounty merits (offering of) Zakaat.

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In the list below we have mentioned some of Allah's bounties on the left side with the Zakaat due on each bounty on the right side.

| | |
|----------------------|---------------------------------|
| Bounty | Zakaat |
| Power/Ability | Justice |
| Beauty | Chastity and Purity |
| Wellbeing and Safety | Engrossment in divine obedience |
| Bravery | Struggle in Allah's path |
| Physical health | Fasting |
| Knowledge | Propagating it among others |

If we consider ourselves as true Shias of Imam Husain (a.s.) and the Ahle Bait (a.s.) and take pride and comfort from this thought, then we must strive to fulfill this crucial obligation (of Zakaat). We must try to emulate our Master (i.e. Imam Husain (a.s.)) in this regard and enumerate ourselves in his select group of Shias. Undoubtedly this will endear us to Imam (a.s.) and will lead us to the highest grades of faith.

أَشْهَدُ أَمَرْتُ بِالْمَعْرُوفِ وَنَهَيْتُ عَنِ الْمُنْكَرِ:

'I bear witness that you commanded towards goodness and prohibited evil.'

Commanding towards goodness and prohibiting evil are traits that were personified in the persona of Imam Husain (a.s.). These are the lofty traits under the shelter of which Imam Husain (a.s.) led his life and ultimately gave up his life to attain the status of martyrdom. This is exactly what he wills to his brother - Muhaminad b. Hanafiyya before departing for Karbala:

'I am not departing out of obstinacy, nor out of stubbornness, nor to create discord. Rather, I am undertaking this journey (to Karbala) to command towards goodness and prohibitevil.'

Now we must ask ourselves if we have faithfully fulfilled these twin obligations. Indeed, if we are dutiful in fulfilling these two responsibilities, most evils existing in society will be eradicated. The other effect will be that evil will hesitate to rear its ugly head, when its prohibition is a norm in the society.

The Holy Quran announces:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ. وَأُولَئِكَ هُمُ الْمُفْلِحُونَ.

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'And from among you there should be a party who invite to good and enjoy what is right and forbid the wrong, and these it is that shall be successful.'

(Surah Ale Imran (3) : 104)

In another place, commanding towards goodness and prohibiting evil are highlighted as attributes with which the believers embellish themselves.'

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ.

'And (as for) the believing men and the believing women, they are guardians of each other; they enjoin good and forbid evil...'

(Surah Tauba (9): 71)

The Messenger of Allah (s.a.w.a.) says,

'One who fulfills the obligation of commanding towards goodness and prohibiting evil is the representative of Allah and His Messenger(s.a.w.a.) on the earth.'

(Mustadrakul Wasail, vol. 12, pg. 179, tradition 13817)

In another tradition the Holy Prophet (s.a.w.a.) informs,

'Certainly Allah hates the weak believer who has no religion.' The Holy Prophet (s.a.w.a.) was asked, 'Who is the weak believer who has no religion?' The Holy Prophet (s.a.w.a.) replied, 'The one who does not prohibit the people from doing evil.'

(Usul-e-Kafi, vol. 5, pg. 59, tradition 15)

The minimum levels of prohibiting evil

By virtue of being believers it is our duty to make an effort to thwart the disobedience of Allah from being perpetrated whenever we get the opportunity. This is what the Holy Prophet (s.a.w.a.) commanded,

'Whenever one of you witnesses an evil being perpetrated, you must prevent it. If you cannot obstruct it physically, then you must protest against it verbally. If you cannot even do that, then you must express your detest (against the evil) in the heart.'

(Muntakhab Mizanil Hikmah, pg. 435)

Ameerul Mo'mineen, Imam Ali b. Abi Talib (a.s.) admonishes,

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'One who no longer shows his loathing and detest for evil by his heart, his hands or his tongue, he is like a corpse amongst the living ones.'

(Tehzeeb vol. 6, pg. 181, tradition 374)

وَ أَطَعْتَ اللَّهَ وَ رَسُولَهُ

'You obeyed Allah and His Messenger (s.a.w.a.).'

And you obeyed Allah and His Messenger (s.a.w.a.). Like other Imams (a.s.), Imam Husain (a.s.) too was the paragon of obedience and submission to Allah and His Messenger (s.a.w.a.). In fact, he was the living exemplar of the Quranic verse,

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ.

'O you who believe! Obey Allah and obey the Apostle...'

(Surah Nisaa (4) : 59)

And in the way of this obedience and submission he did not heed the accusation of any accuser. He never sought the pleasure of the people at the expense of divine obedience. The most evident sign of immorality and impiety in a person is his desire for the satisfaction and pleasure of the creation even if it involves the displeasure and dissatisfaction of Allah - his Benefactor and Creator. From the morality of Imam Husain (a.s.), we draw an important lesson - as his Shias we too must never compromise on Allah's Pleasure and Satisfaction to oblige our friends and relatives. Should we ever be confronted with such a dilemma we must never hesitate even for a moment to choose Allah's pleasure and wishes over those of our loved ones. As a matter of fact, if we see our relatives and friends involved in acts that incur divine wrath, we should warn them and prevent them from committing such acts. If Allah forbid, we are satisfied with their actions, we shall be included as partners in their perpetration.

الرَّاضِي بِفِعْلِ قَوْمٍ كَالدَّاخلِ مَعَهُمْ.

'If one is satisfied with the action of a nation, he is like the one who has participated in it.'

Imam Husain (a.s.) sacrificed his entire household, friends and companions in Allah's Obedience and Pleasure so as to underline the importance of Islamic values.

حَتَّى آتَاكَ الْيَقِينُ

'Until death did not beckon you.'

This implies that until he breathed his last, Imam Husain (a.s.) observed prayers (namaz), paid the poor rate (zakaat), fulfilled the obligation of inviting towards goodness and prohibiting evil

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and obeyed Allah and His Messenger (s.a.w.a.). Imam Husain (a.s.) became the ideal of the Quranic verse:

وَأَعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ

'And serve your Lord until there comes to you that which is certain.'

(Surah Hijr (15): 99)

Why is death referred to as يقين? Litterateurs are of the view that death and certainty (يقين) are used synonymously for two reasons. Firstly, يقين refers to something the occurrence of which is a certainty and leaves no room for any doubt or ambiguity. Death fits this definition and is therefore equated with يقين. Secondly, death will unveil the truth and reality. In other words, speculation and conjecture will turn into يقين. That is why while discussing death, Allah declares in the Holy Quran:

لَقَدْ كُنْتُمْ فِي غُلْفَةٍ مِّنْ هَذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ.

'Certainly you were heedless of it, but now We have removed from you your veil, so your sight today is sharp.'

(Surah Qaaf (50): 22)

(١٤) فَلَعَنَ اللَّهُ أُمَّةً قَتَلْتَنِي وَ لَعَنَ اللَّهُ أُمَّةً ظَلَمْتَنِي وَ لَعَنَ اللَّهُ أُمَّةً سَمِعَتْ بِدَائِكِ فَرَضِيَتْ بِهَا يَا مَوْلَايَ يَا أَبَا عَبْدِ اللَّهِ.

'Then may Allah curse the nation that killed you, and may Allah curse the nation that oppressed you, then may Allah curse the nation that on hearing about it (i.e. Imam's (a.s.) martyrdom) were pleased with it, O my master, O Abu Abdillah.'

لعن means to distance oneself from something or to drive a thing away from oneself. In Islam, cursing (the enemies of Allah, His Messenger (s.a.w.a.) and the Ahle Bait (a.s.)) has much significance. In the special edition of Al-Muntazar (1414 AH) we have elaborated on this along with the etiquette of cursing: Interested readers are requested to refer to it.

It is apparent that the killers of Imam Husain (a.s.) were not Muslims although they did claim to be from the Islamic nation (ummat). These were the very Muslims who had pronounced the dual testimony شهادتين but faith had yet not penetrated their hearts. On several occasions, the Holy Prophet (s.a.w.a.) had expressed concern for the steadfastness of his nation on true faith, and their deviation (from the right path) was a subject that constantly disturbed him. Indeed the killers of Imam (a.s.) had selected as their leader a deviated and oppressive person. They submitted to the unlawful, succumbed to their base desires, were devoted to the passions of belly and private parts, chose deviation after recognition, donned the mantle of hypocrisy, were pleased and even prided themselves on ill-gotten gains, filled their bellies with earnings from

interest, and usury, protracted desires were their lot, they impeded people from accepting the truth and from acknowledging the authority of the (rightful) Imam, the Day of Judgement was a neglected matter, pretensions and ostentation were their guiding lights, their speech was attractive but their hearts were hideous, they were completely immersed in the world and its trappings. Can one accept these traits as Islamic? Can the nation of Muhammad (s.a.w.a.) be adorned with such a persona? Never! Let us first understand the meaning of امت. امت which is used in the singular actually conveys the plural. It means objective مقصد. It is formed from أمّ. أمّ means his objective. Any individual or assembly can be referred to as a أُمَّتٌ only if they are united behind their leader in his religion. So was this nation on the same religion as their leader - the Holy Prophet (s.a.w.a.)? Were the above-mentioned traits of this nation suggestive of the religion of Muhammad (s.a.w.a.)? No, certainly no!

By no stretch of imagination can one conclude that the Holy Prophet (s.a.w.a.) would have accepted the intense thirst and hunger, and the eventual martyrdom of his beloved grandson? No!

Leave alone faith, this nation displayed such intense hypocrisy and apostasy in perpetrating a crime, that it can find no expression in words. Indeed, may Allah curse the nation! Over here one point that must be underscored is that those who sympathised or expressed an iota of approval with the perpetrators of this horrendous crime are deemed to be hand in glove with them in committing this crime and are included in the curse and chastisement that shall befall the killers of Imam Husain (a.s.).

يَا مَوْلَايَا يَا اَبَا عَبْدِ اللَّهِ

'O my master!

In the special issue of Al-Muntazar, marking the 1400 anniversary of Ghadeer, we have outlined in some detail the meaning of Master from Quran and traditions. Respected readers are requested to refer to this issue to refresh their memory and invigorate their faith and certainty.

The fact of the matter is that if we consider Imam Husain (a.s.) as our master and we regard ourselves as his slave and bondsman, then to act on his traditions, admonitions and counsel and emulate his actions becomes our most critical responsibility. And in order to do this successfully, we must be well aware of his traditions, his admonitions and his Sunnat. In this way alone, we can aspire to be his Shias and supporters. God forbid, it should not be that we adorn ourselves with the very traits that were a stigma on Yazid and his supporters. If we wish to be reckoned among the Shias and companions of Imam Husain (a.s.) we must try to adorn our character with the attributes and qualities that the infallible Imams (a.s.) have imparted to us.

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Inshallah, we shall continue the remaining part of the Ziarat in the next edition.

وآخر دعوانا ان الحمد لله رب العالمين

And the last of our cry shall be: Praise be to Allah, the Lord of the worlds

اللَّهُمَّ عَجِّفْ لَوْلِيكَ الْفَرْجَ وَاجْعَلْنَا مِنْ أَنْصَارِهِ وَاعْوَانِهِ.

Imam Husain's (a.s.) Reply To Muawiyah

According to Ibne Qutaiba Dainoori and Kashee, when Marwan was the governor of Madina during the reign of Muawiyah, he dispatched a letter to Muawiyah in which he wrote,

'The prominent people of Iraq and Hejaz are socialising with Husain bin Ali (a.s) and I have come to know through reliable sources that they are planning a revolt against the government. Please inform me about the course of action that I should adopt in this matter.'

To this insolent request Muawiyah replied, 'I received your letter in which you wrote about Husain bin Ali (a.s). I caution you against taking any step against him as long as he does not interfere with you. However be alert and keep a close watch on him.'

Later, Muawiyah sent a letter to Imam Husain (a.s) in which he wrote,

'I have received certain news about you. If they are true, then it is not expected that you will involve yourself in those activities. By Allah! If a person has made an agreement and a promise, then it is obligatory upon him to fulfill it. And who else can be more aware of this matter than you. Your status and divine honour demands that you remain steadfast on your promise. But keep in mind that if I find that you have adopted deceit and deception against me, then I too will be compelled to act in a similar manner. If you deny my right then I too will reject your divine position. You are a man of understanding and knowledge. Hence protect yourself, your religion and the nation of Muhammad (s.a.w.a.) and safeguard the latter from corruption. Refrain yourself from causing revolt and avoid meeting ignorant people.'

Imam Husain (a.s) wrote a forceful and befitting reply to this letter. But before going into the details of that letter, we would like to draw the attention of our esteemed readers towards those 'concealed' causes that compelled Imam Husain (a.s) to break his silence and admonish the son of the "liver-eating" Hind.

If any man of intellect and prudence were to analyse the reply of Imam Husain (a.s), then all those events and their causes will pass before his eyes that ultimately led to the tragic event of Karbala. In his letter, Imam Husain (a.s) has mentioned the way respected companions of Holy Prophet (s.a.w.a) like Hujr b. Adi Kindi (r.a.) and his pious followers and Amr b. Hamaq (r.a.) were mercilessly killed by Muawiyah b. Abu Sufyan. In this way Imam Husain (a.s) has not only exposed the evil character of Muawiyah, but he (a.s) has also bared the wickedness of the entire Umayyah clan. In his shameful and un-Islamic quest, Muawiyah has put to sword many distinguished personalities of that era. In fact, he has poisoned Imam Hasan (a.s) and Abdul Rehman b. Khalid to achieve his aim. This was because Muawiyah was only interested in making his son Yazid as the heir apparent. It was for this reason that he felt relieved after poisoning Imam Hasan (a.s) and sensed danger only from very few people. Thus, even though those

individuals refused to pay allegiance to him, yet he falsely proclaimed that they had in fact sworn allegiance to him.

(Tarikh-e-Islam by Masoodi, pg 35)

When a person studies the history of Islam in some detail and ponders over the life of Imam Husain (a.s), he is able to appreciate and get some insight into the circumstances that eventually brought about his martyrdom. To understand the causes that led Imam (a.s.) to shed his blood in Allah's Way, one will have to retrace his steps into the early Islamic history wherein the answers lie and not just in the reign of Muawiyah, which was just one of the causes.

This short treatise is not the place where we can have a detailed discussion on all these topics. However we can have a look at the key events of those times. But before doing so, we feel it is appropriate to bring a statement of Ibne Hajar Makki so as to reinforce our argument. Ibn Hajar Makki the celebrated sunni scholar, Al-Sawaaeq Al-Mohriqah writes in his book.

قال الغزالي وغيره و يحرم على الواعظ وغيره رواية مقتل الحسن والحسين و حكاياته وما جرى بين الصحابة من التشاجر و التخاصم فإنه بهيج على بعض الصحابة والطعن فيهم.

'Imam Ghazzali and others have said that it is forbidden for the scholars and orators to speak about the martyrdom of Imam Hasan (a.s) and Imam Husain (a.s) and the circumstances related to it. Also they should not speak about the fighting that took place between the companions because this portrays them in a bad light and people detest them and question their status.'

(Al-Sawaaeq Al-Mohreqah, pg 133)

One question that arises over here is - what is the connection between the martyrdom of Imam Hasan (a.s) and Imam Husain (a.s) and the quarreling among the companions? Why is it forbidden to speak about them, when a scholar like Shaikh Abdul Haq Dehlvi says that even Holy Prophet (s.a.w.a) has spoken about the martyrdom of Imam Husain (a.s) when Jibrael came and told him (s.a.w.a) that Husain will be martyred on the banks of the Euphrates? Imam Ghazzali and other followers of the Ahle Sunnat like him have done a huge favour to the believers by issuing an edict (fatwa) that forbids speaking about the martyrdom of Imam Husain (a.s). This single edict of Imam Ghazzali has been successful in achieving what hundreds of books written by the followers of truth could not accomplish. That is to expose the true face of the enemies and bring to light their true Islam or lack of it. In the light of Imam Ghazzali's edict, let us examine the causes and the events that led to the martyrdom of Imam Husain b. Ali (a.s)

Reasons that led to the martyrdom of Imam Husain (a.s):

Some of the causes that led to the martyrdom of Imam Husain (a.s) have their roots in the era of Holy Prophet (s.a.w.a) Today the world finds it bizarre and wonders why the grandson of the

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Prophet (s.a.w.a) was killed just fifty years after the demise of the Holy Prophet (s.a.w.a). How could the Muslim nation even think about such a dastardly act? But all such questions can be put to rest if we just turn back the pages of history. Some of the motives of killing Imam Husain (a.s) can be found there.

1. In the year 9 A.H, when Holy Prophet (s.a.w.a) went for the battle of Tabuk, he left Ameerul Momineen Ali ibn Abi Taalib (a.s) behind in Madina and appointed him as his caliph and successor.

(Sahine Bukhari, "Kitab ul Maghaazi", pg. 18)

This was the same incident in which 12 - 14 hypocrites tried to get close to Holy Prophet (s.a.w.a) with the intention of killing him (s.a.w.a). But Allah revealed their evil intentions to His Prophet (s.a.w.a) and saved his life.

(Taarikh-e-Khamis, vol. 2, pg. 148)

So when the Muslims, saw that the companions were determined to eliminate the Holy Prophet (s.a.w.a) for their worldly gains, then there was nothing that could stop the same people who were hungry for power and authority from killing the grandson of the Prophet (s.a.w.a.).

2. In the same year, Holy Prophet (s.a.w.a) had sent the first two caliphs with the verses of Surah Taubah to the Meccans. But he (s.a.w.a) soon recalled them and on divine command gave this privilege to Ameerul Momineen Ali ibn Abi Taalib (a.s). When these two 'elders' witnessed this they felt grieved and offended.

(Kanzul Ummal vol.1, pg. 246; Qurratul Aainain, pg. 234; Sahihe Bukhari, pg. 238)

The Islamic nation bore testimony to the conduct of Abu Bakr and Umar and saw how they dared to question the wisdom of the Holy Prophet (s.a.w.a) in replacing them with Ameerul Momineen Ali ibn Abi Taalib (a.s.). Being stripped of the honour of delivering the verses of Surah Taubah was a bitter pill that they were forced to swallow and this was more than evident in the manner they challenged the authority of the Prophet (s.a.w.a.) in relegating them. People of wisdom and intellect should themselves judge how the Muslim nation can be expected to respect and revere the grandson of the Prophet (s.a.w.a), when the Prophet (s.a.w.a.) himself was deprived of this reverence?

3. The Holy Prophet (s.a.w.a) announced in Ghadeer-e-Khum - by the Order of Allah - that Ameerul Momineen Ali ibn Abi Taalib (a.s) would be his (s.a.w.a) caliph and successor and proclaimed,

'Of whomsoever I am the Master then Ali is his Master too'.

Inspite of this, the Muslims rejected the truth and denied Ameerul Momineen Ali ibn Abi Taalib (a.s) his rightful position. The Muslims were also aware of the interesting incident in Ghadeere Khum when Hazrat Jibrael (a.s.) warned Umar not to untie the knot of allegiance, and yet the latter went back on his words.

(Mawaddatul Qurba, pg 16 by Syed Ali Hamdani)

So when the Muslims had the audacity to refuse Ameerul Momineen Ali ibn Abi Taalib (a.s) as the first Imam, then there was little to prevent them from rejecting Imam Husain (a.s) as the third Imam.

4. Another instance when the Prophet's (s.a.w.a) authority was blatantly challenged was when he (s.a.w.a.) ordered Abu Bakr and Umar to proceed with an army under the leadership of Osama, so that at the time of his (s.a.w.a) demise, both these personalities would be out of Madina. However, both of them refused to comply on some pretext or another. Eventually neither did they abide by the orders of the Holy Prophet (s.a.w.a) nor did they leave Madina nor did they respect the saying of the Prophet (s.a.w.a)

لَعَنَ اللَّهُ تَخَلَّفَ عَنْ جَيْشِ أُسَامَةَ

(Al-Milal wa al-Nihal, vol. 1, pg. 10, Sharh of Nahjul Balagha by Ibne Abil Hadeed, vol. 2, pg. 21)

So why would the Muslims want to have anything to do with Imam Husain (a.s) and help him in his time of difficulty? This is despite the Holy Prophet's (s.a.w.a) emphatic appeal to his nation -

'This son of mine - Husain will be martyred in Karbala. So whoever from among you is present at that time should help and support him.'

(Ibid, pg. 11)

So when the Muslims have not acted on the commands of the Holy Prophet (s.a.w.a) in his own lifetime and refused to participate in the expedition led by Osama, then one can hardly expect them and other Muslims after them to submit to the prophetic command of assisting Imam Husain (a.s), fifty years after his (s.a.w.a) demise?

5. The tragic incident of the pen and paper' is further proof of the degrant mindset of the Islamic nation. The Holy Prophet (s.a.w.a) personally requested the Muslims for a pen and paper while he was breathing his last. His (s.a.w.a.) objective was to pen something by which the Muslims after him would be guided. At this critical juncture, the very companions who made tall claims of sacrificing their lives for the Holy Prophet (s.a.w.a) refused to oblige him. On the contrary, they offended the Holy Prophet (s.a.w.a) by saying that he was talking in a state of

delirium and confusion. Other companions, standing besides the Holy Prophet (s.a.w.a), only laughed at this comment.

(Sahihe Bukhari, vol. 1, pg. 106; Mishkaat, vol. 2, pg.253; Taarikh-e-Tabari, vol. 3, pg. 123).

Under these circumstances, how can one expect the same Muslims to comply with the command of loving and respecting Imam Husain (a.s) and accepting him as their leader and guide?

6. When the Holy Prophet (s.a.w.a). expired, most, if not all, companions were present in Madina. We observe that even when an ordinary Muslim passes away, his friends and relatives consider it as their moral responsibility to immediately gather around the family members and partake in their sorrow and grief. Yet when the divinely appointed representative i.e. Holy Prophet (s.a.w.a) departed from this world, his so-called beloved companions lacked the basic courtesy of even paying a cursory visit to his bereaved family members. They even abandoned the corpse of the Prophet (s.a.w.a.) let alone participating in his burial! And for how long did they keep away? For a couple of hours? No. According to the distinguished historian Tabari, the companions were away for three days! He writes

لَمَّا قَبِضَ النَّبِيُّ كَانَ أَبُو بَكْرٍ غَائِبًا فَجَاءَ بَعْدَ ثَلَاثَ وَ لَمْ يَجْتَرِئِ احْدَانِ يَكْشِفُ عَنْ وَجْهِهِ.

At the time when Holy Prophet (s.a.w.a) expired, Abu Bakr was not present over there. He came after three days. During this time no one had the courage to draw the cloth off his face. ::

(Taarikh-e-Tabari, vol. 3, pg. 198; Seerah Al-Halabiyah, vol. 2, vol. 366)

It is worth noting Maulvi 'Shiblee's interesting quote on this topic -

'No one in his wildest imagination could ever think that the very people who always professed love and affection for the Prophet (s.a.w.a.), would leave the Prophet (s.a.w.a.) without attending to his body and without arranging for his burial. What is more astonishing is that this offense and blunder was perpetrated by personalities (Abu Bakr and Umar) who are reckoned to be the paragon of Islamic virtue. They were so indifferent to the Prophet's (s.a.w.a.) demise as if nothing had happened.'

(Al Farooq, pg. 66)

So if the leaders of the early Muslim nation are seen behaving in this fashion, then the Muslims of the year 61 A.H are bound to spill. the blood of Imam Husain (a.s) for the worldly gains which their leaders coveted. Imam Husain (a.s) was the grandson of the same Prophet (s.a.w.a.). If the grandfather was not spared, then why would the Muslims treat the grandson any differently? Imam Husain (a.s) was third in the line of successors after Holy Prophet (s.a.w.a). So if the chief himself was not exempted, how could the successor be treated in a different manner?

7. Holy Prophet (s.a.w.a), in his lifetime, had announced on various occasions that Ameerul Momineen Ali ibn Abi Taalib (a.s) would be his successor. Yet the people disregarded his declaration and proceeded to Saqifah Bani Saaedah to select their caliph and seized the caliphate from Ameerul Momineen Ali ibn Abi Taalib (a.s). Ameerul Momineen Ali ibn Abi Taalib (a.s) asserted his right by declaring to Abu Bakr and Umar

تَأْخُذُوهُ مِنَّا أَهْلَ الْبَيْتِ عَصَبًا.

'You have usurped this right forcibly from us.'

(Al - Imamah wal Siyasah, pg. 19, Egyptian edition)

Yazid b. Muawiyah too followed the footsteps of his elders and emulated them. Holy Prophet (s.a.w.a) had assigned Ameerul Momineen Ali ibn Abi Taalib (a.s), Imam Hasan (a.s) and Imam Husain (a.s) as his successors on divine command. But Yazid had different plans and decided to usurp that right from Imam Husain (a.s) just as his elders had snatched that right (of caliphate) from Ameerul Momineen Ali ibn Abi Taalib (a.s). Finally he killed Imam Husain (a.s.). Once a Hashmi (i.e. member of Bani Hashim) was asked,

'When was Imam Husain (a.s) martyred?' He retorted, 'On the day when the event of Saqifah Bani Saaedah took place.'

(Kitabul Alfaazul Kitabiyah, pg 143, Beirut edition)

8. When Ameerul Momineen Ali ibn Abi Taalib (a.s) refused to give his allegiance to Abu Bakr, Umar rushed to his (a.s) house along with a group of 'Muslims' and threatened to reduce the house to ashes if Ameerul Momineen Ali ibn Abi Taalib (a.s) did not concede to his demands.

(Taarikh-e-Tabari, vol. 3, pg. 198)

It was for the sake of worldly power (caliphate) that Umar threatened to torch the house of Ameerul Momineen Ali ibn Abi Taalib (a.s) and it was for the same reason that Yazid resorted to the drastic step of killing Imam Husain (a.s). If the Muslims of 61 A.H did not have the precedent of Umar's inhuman treatment of Ameerul Momineen Ali ibn Abi Taalib (a.s), they certainly would not have dared to behead Imam Husain (a.s).

9. The inheritance of every father is distributed among his sons and daughters. Nowhere in the Holy Quran has Allah exempted the Prophets (a.s.) and Messengers (a.s.) from this Islamic injunction. It is for this reason that after the demise of Holy Prophet (s.a.w.a), when Janabe Fatima (s.a.) saw that along with the caliphate, Abu Bakr had also conveniently seized other properties that actually belonged to her - because she was the daughter of the Prophet (s.a.w.a.) - she immediately sent a message to Abu Bakr demanding her rightful share. She

asked for all those properties in Madina that were gifted to Holy Prophet (s.a.w.a) and which he had obtained without any fight or battle. She also demanded her rightful share of Fadak and her portion from the Khums of Khaybar. The reply that Abu Bakr gave, quoting the Holy Prophet (s.a.w.a) is well known among the historians and the scholars. Equally well acknowledged is Janabe Fatima's (s.a.) displeasure on here inheritance being snatched from her. For this act of injustice, she was so furious with Abu Bakr and Umar that she did not speak to them till her last breath.

(Sahih Bukhari, pg. 453; Sahih Muslim, pg 91; Sharh of Nahjul Balagha by ibn Abil Hadeed, vol.1, pg. 20; Madaarej Nabuwat, vol. 2, pg. 44)

The claim of Janabe Zahra (s.a.) about Fadak being gifted to her in the Prophet's (s.a.w.a) lifetime (and therefore outside the purview of inheritance) was rejected. This, alongwith the other dues (like Khums) were not granted to her. Actually this formed part of a well-crafted policy adopted by the Bani Umayyah. Right from the beginning, there was a group among the Muslims that was constantly plotting to bring about the downfall of Holy Prophet (s.a.w.a) and his progeny. This is because these people very well knew that the Ahlul Bait (a.s) would observe the Islamic tenets within the boundaries that had been defined by Allah and His Prophet (s.a.w.a.). And this worked against this group's primary objective - downfall of Islam. They were afraid that if the Ahlul Bait (a.s) had any source of income then they (a.s) would continue doing the same service to Islam as was done by the Holy Prophet (s.a.w.a). But the companions did not even for a moment consider the dreadful consequences of their actions ie. the wrath of Allah. Nor were they concerned about the will of their Prophet (s.a.w.a.). Imam Husain (a.s) is the son of the same Janabe Fatima (s.a.). He (a.s) was a major obstacle in their quest to achieve this world. Whatever Yazid did with Imain Husain (a.s), is what he found his predecessors doing with the Bani Hashim. He observed the way they had ruled and he continued in the same vein. What he did in 61 AH was what he found the rulers doing from 11 AH to 60 AH.

From what has been mentioned until now, we ask our esteemed readers to judge whether the martyrdom of Imam Husain (a.s) is connected only to Yazid or whether all the 'elders' are also involved - those who held the reins of Islam and were its rulers. Even if one hesitates to accept this reality categorically, one cannot prevent the conclusions from rising in the hearts, ininds and conscience. It is precisely for this reason that the leaders of Ahle Sunnat have time and again refrained the people from talking about the martyrdom of Imam Husain (a.s). They knew that if this was done, the role of their 'elders' too would be exposed. Thus these leaders did not want the masses to ponder over such matters.

10. While there were a host of other reasons .that led to the martyrdom of Imam Husain (a.s), we would now like to turn the attention of our readers to a very important reason that ultimately led to the tragedy of Karbala - the rise of Bani Umayyali and Muawiyah's emergence

as the 'Caliph'. The events until now were a prelude to an enormous conspiracy and it is to achieve this aim that first Muawiyah, and then his son Yazid, were installed as rulers. Words are inadequate to express the deceitful and fraudulent manner in which Muawiyah usurped the caliphate. History is witness to his atrocities and oppression. Even enemies bemoan the manner in which he has mercilessly tortured and killed some of the most distinguished personalities of Islam. Imam Husain (a.s) has hinted at these very acts of terror committed by Muawiyah. Even if we turn a Nelson's eye to the various acts of rebellion committed by Muawiyah against Islam, yet his brutal killing of Janabe Hujr b. Adi (r.a.) and Janabe Amr b. Humaq Khuzaee (r.a.) are sufficient disgrace and ignominy for him. Here, it is worth mentioning a statement made by Hasan-e-Basri, which pretty much sums up Muawiyah's life. Heremarks,

There are four acts committed by Muawiyah and each one of them is sufficient to bring about his destruction. Firstly, he has usurped the caliphate with the help of foolish and ignorant supporters while he ignored taking the suggestions of the companions of the Prophet (s.a.w.a.) and other men of distinction. Secondly, he appointed his son Yazid as his heir apparent who was an alcoholic, wore silk clothes and played musical instruments. Thirdly, he announced that Ziyad was the son of his father Abu Sufyan, whereas the Holy Prophet (s.a.w.a) had clearly mentioned that the son could only be attributed to the man who is the husband of the woman and the adulterer should be stoned to death. Lastly, he butchered Hujrand the companions of Hujr.'

(Al-Kaamil of ibn Athir vol.2, 45; vol. 3, pg. 245, Egypt edition 1301 AH; Taarikh-e-Abul Fudaa vol. 1, pg. 196; Taarikh-e-Tabari vol. 6, pg. 157)

Tabari narrates an interesting point. When Hasan-e-Basri learnt about the killings of Janabe Hujrb. Adi (r.a.), he enquired,

'Were their funeral prayers recited? Were their bodies covered with the 'kafan'? Were they buried? Were their bodies laid in the graves facing the Qiblah?' When people replied in the affirmative to all these questions, he asserted, 'Then this is sufficient proof against Muawiyah.'

(Taarikh-e-Tabari, vol. 6, pg. 100)

Hasan-e-Basri pointed out that if all those who were killed were given burial in line with the Islamic laws, then this was testimony of their being within the Islamic fold and dying as Muslims. And if this was the case then how come their killing was considered 'mubaah' (permissible)? The status of Janabe Hujr b. Adi (r.a.) among the early Muslims can be gauged from the fact that when Ayesha was informed about his brutal murder, she exclaimed, 'By Allah! These people (i.e. Hujr b. Adi and his companions) were the scholars among the Arabs due to their extensive knowledge of the religion and its laws.' (Shahid-e-Insaniyat, pg. 133)

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Later Muawiyah himself evinced guilt at this heinous crime. Mohammed b. Sireen narrates that in the last days of his illness that ultimately took his life Muawiyah would lament,

'O Hujr, your killing will force me to have a long day (in Qiyamat).'

(Taarikh e Tabari, vol.6, pg. 143)

Similarly, Amr b. Hamaq (r.a.) too was a respected companion of the Holy Prophet (s.a.w.a) in that era. His greatness can be estimated from the fact that the Holy Prophet (s.a.w.a) had conveyed salutations to him. He was arrested on the orders of Muawiyah and later stabbed to death by the spear. He was assaulted nine times while he had already breathed his last on the second attack made on him (Tabari vol. 6, pg. 148).

Historically the first head that was raised on a lance was that of Janabe Amr(r.a.).

All these events created a tumult among the followers of Ameerul Momineen Ali ibn Abi Taalib (a.s). Imam Husain (a.s) too was deeply affected by all these incidents. But the most crucial and heartbreaking episode was the martyrdom of Imam Hasan (a.s). It was a tragic and catastrophic event not only for Imam Husain (a.s) but for the entire Bani Hashim clan. Their mourning upon this calamity continued for an entire month.

(Mustadrakul Saheehain, vol. 3, pg. 173)

When the people of Iraq came to know about the martyrdom of Imam Hasan (a.s), they were prepared to withdraw their allegiance from Muawiyah and instead pay their allegiance to Imam Husain (a.s). But Imam Husain (a.s) discouraged them and refused to accept their allegiance saying,

'Between me and Muawiyah there is a covenant and it is not appropriate for me to violate it. We will consider this issue after the death of Muawiyah.'

(Kitabul Irshad, pg. 206)

On the other hand, Muawiyah tried his best to ensure that his soldiers left no stone unturned in perpetrating every act of violence. In fact, he was keen that Imam Husain (a.s), in an act of frustration, would do something that would destroy the social fabric of peace so that he could put the entire blame squarely on the shoulders of Imam Husain (a.s). But Imam Husain (a.s) was well aware of Muawiyah's designs. He (a.s) was also aware of the future course of events and hence adopted patience and remained silent. In fact, he (a.s) was waiting for Muawiyah to make the first move. In the real sense, the immediate cause of the battle of Karbala can be found here. This was a war of nerves that seemed to go on endlessly and tested the patience of Imam Husain (a.s). But due to his foresight and exemplary fortitude, Imam Husain (a.s) silently

observed the transgressions committed by Muawiyah against Islam. When Muawiyah realised that Imam Husain (a.s) may no longer take matters lightly and could revolt against him, he immediately wrote a threatening letter addressing Imam (a.s), excerpts of which are mentioned in the beginning of this article. Now Imam Husain (a.s) no longer preferred to remain quiet. He (a.s) enumerated each and every act of discord and dissension on Muawiyah's part. He (a.s) gave a fitting riposte to Muawiyah in a most eloquent manner that left no doubt about what he (a.s.) thought about him. Below we present the historical letter written by Imam Husain (a.s) to Muawiyah:

'I received your letter in which you wrote that you had received information that I was plotting a rebellion against you, something that you did not expect from me. You should know that this news has been conveyed to you by your so-called well-wishers who are nothing but sycophants trying to flatter you with their sweet talk. These talks only amount to slander and accusation. I have no plans even remotely hostile and I am not at all interested in waging a war against you. I prefer to remain silent. But you should know that I am not happy with what is happening around me. In fact, I am afraid that Allah may become angry with me for remaining silent. You and your cronies should not interpret my silence as an endorsement of your shameful and inhuman acts. O Muawiyah, are you not the same person who killed Hujr b. Adi? Are you not the one who killed those virtuous people who were up in arms against oppression and innovation in religion? They were not perturbed by any criticism targeted at them by their opponents in matters concerning religion, while you had made tall promises to them. They had not spread any corruption in the kingdom nor did they rise against you. Yet you did not spare them. Are you not the one who killed the companion of Holy Prophet (s.a.w.a), Amr b. Hamay al Khuzaei? He was such a pious and virtuous servant of Allah that his body had become lean and bent, his strength had deserted him and his face had become pale due to his ceaseless acts of worship. You gave him an assurance of security - a guarantee that was so sound that had it been given to an animal, it would abandon its sanctuary in the mountains for the plains. Then you had the audacity to break your pledge and you killed him for no fault of his. Are you not the same person who declared that Ziyad b. Somaiyya, who was the son of Abd, the slave of Bani Saqf - as the son of your father - Abu Sufyan? While the Holy Prophet (s.a.w.a) has clearly stated that the son will be ascribed to the man who is the husband of the lady. And according to the Islamic law, the adulterer should be stoned to death. But you chose to ignore the ruling of the Prophet (s.a.w.a) and acknowledged Ziyad as your brother and made him the governor of Iraq. You did this so that he would sever the hands and legs of Muslims, pierce their eyes with hot iron rods, hang them from trees and beat them mercilessly. Are you not the one who ordered Ziyad b. Somaiyya to kill each and every Muslim who considered Ameerul Momineen Ali ibn Abi Taalib (a.s) as his master? He killed all of them on your orders. In your letter, you have the temerity to ask me to refrain myself, protect my religion and the nation of the Prophet (s.a.w.a) , and not to

spread corruption and dissent among the people. But I know of no corruption greater than you and your wicked manners of ruling. Neither do I consider anything more valuable for myself, my religion and the Muslim nation than to condemn you on your waywardness. If I do this, then surely I will attain divine pleasure and proximity and if I remain silent then I will have to seek forgiveness from Allah and seek rectification from Him. You have threatened me in your letter that if I acted with deceit and dishonesty, then you too will not refrain from it and if I refused to acknowledge your right then you too would not respect and honour me. I challenge you to carry out your threat right from this day because I am certain that your shrewdness and deceit is in no way going to harm me. In fact, it is you who will have to bear all its evil consequences because I can see that you are wandering here and there in your state of ignorance and irresponsibility and have completely trampled and disregarded all your promises and covenants. I swear by my life that by showing your lack of respect for your own pledges and by killing virtuous and pious people (of Iraq) you have not remained steadfast on any of the clauses of the treaty. Neither those people had waged a war against you nor had they spilled the blood of any innocent Muslim. Their only crime was that they loved and respected us and observed our rights. You put them to sword because you were afraid they might outlive you before you could kill them or arrest them. O Muawiyah! Know that there is a Book with Allah in which each and every evil deed perpetrated by you is recorded and you will have to account for and pay the price for each and every one of them. Are you under the delusion that Allah has forgotten the unabashed murder of the innocent under ridiculous pretexts, the exiling of Allah's virtuous servants to distant lands and the appointing of alcoholics and those who play with dogs, as the rulers upon the people? Never!!

O Muawiyah! I am seeing that you are moving ahead on the path of destruction and ruin. You have destroyed your religion. You have left the Islamic nation in a state of helplessness and disruption. You are not safeguarding the trust that you are carrying on your shoulders. And know that on the one hand you consult the immature and foolish, while on the other hand you are fleeing from the pious and upright people. Was salaam.

(Al-Imamah Was Siyaasah, pg. 179-180)

Virtues Of Martyrdom In The View Of The Infallible Imams (a.s.)

All the nations of the world view the word 'martyrdom' as sacred and holy. Martyrdom refers to lay down one's life while defending one's religion or nation or while protecting life or wealth. A martyr is looked up with great reverence by the people. However, the importance given to a martyr and martyrdom by the holy Islamic Shariat cannot be found in any nation or religion. Especially the concept of martyrdom elucidated by the Infallible Imams (a.s.) cannot be matched. As per the traditions of holy Imams (a.s.), apart from being martyred while defending the nation and the self, a person who dies on the love of progeny of Mohammad (s.a.w.a.) dies the death of a martyr. The Holy Prophet (s.a.w.a.) said:

"One who dies on the love of the progeny of Mohammad, dies a death of a martyr."

Causes of Martyrdom

To lay down one's life while fighting in the way of Allah, to get killed while protecting life and wealth, getting slain while protecting the life of holy personalities, laying down life while fighting against the enemies of Imam (a.s.), dying as captive, getting killed while defending the Muslims and dying on the love of the progeny of Mohammad (s.a.w.a.) are the different causes through which one attains martyrdom.

Types of Struggle in the way of

Allah (جهاد)

Struggle in the way of Allah:..

This struggle in the way of Allah (جهاد) is waged for strengthening Islam or to implement its laws. Both are clear instances of struggle in the way of Allah. Regarding this Allah, the High says in the Holy Qura'n

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ ۗ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ۗ مَلَأَ آبَاءَكُمْ إِبْرَاهِيمَ ۗ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ ۗ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ ۗ فَنِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ

"And strive hard in the way of) Allah, (such) a striving as is due to Him; He has chosen you and has not laid upon you any hardship in religion; the faith of your father Ibrahim; He named you Muslims before and in this, that the Apostle may be a bearer of witness to you, and you may be bearers of witness to the people; therefore keep up prayer and pay the poor-rate and hold fast by Allah; He is your Guardian; how excellent the Guardian and how excellent the Helper!

(Surah Hajj (22) : 78)

There are numerous verses in the Holy Qur'an which encourages struggle in the way of Allah (جهاد). A number of traditions have also emphasized struggle in the way of Allah.

عَنْ أَبِي حَمْزَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ أَنَّ عَلِيَّ بْنَ الْحُسَيْنِ كَانَ يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: مَا مِنْ قَطْرَةٍ أَحَبَّ إِلَى اللَّهِ عَزَّ وَجَلَّ مِنْ قَطْرَةٍ دَمٍ فِي سَبِيلِ اللَّهِ.

Abu Hamza says I heard Abu Jaffar (a.s.) saying: "Surely I heard Ali ibne Husain (a.s.) narrating that Holy Prophet (s.a.w.a.) said:

"The most beloved drop of blood in front of Allah is the drop of blood in the way of Allah."

(Wasaaelush Shiah, vol. 6, pg. 10, tradition 20)

In another tradition, while explaining the virtues of struggle in the way of Allah

عَنْ سَكُونِي عَنْ جَعْفَرٍ عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ أَنَّ النَّبِيَّ - قَالَ: فَوْقَ كُلِّ ذِي بَرٍّ حَتَّى يَقْتُلَ فِي سَبِيلِ اللَّهِ فَإِذَا قُتِلَ فِي سَبِيلِ اللَّهِ فَلَيْسَ فَوْقَهُ بَرٌّ.

Sakooni narrates from Imam Jafar Sadiq (a.s.) who narrates from his forefathers that Holy Prophet (s.a.w.a.) said

"For every good deed there is another good deed superior to it till getting killed in the way of Allah. There is no bigger good deed than getting killed in the way of Allah."

(Wasaaelush Shiah, vol. 6, pg. 10, tradition 21)

It is related in another tradition,

مَنْ قُتِلَ فِي سَبِيلِ اللَّهِ لَمْ يَعْرِفْهُ اللَّهُ شَيْئًا مِنْ سَيِّئَاتِهِ.

"One who gets killed in the way of Allah, Allah will not account anything from his sins (i.e. Allah will forgive all his sins.)

(Wasaaelush Shiah, vol. 6, pg. 9, tradition 19)

Struggle Against the Self:

A great emphasis has been laid on struggle against the self. It is narrated that the Holy Prophet (s.a.w.a.) sent the army of Islam for war. When they returned victoriously, Holy Prophet (s.a.w.a.) while congratulating them said:

مَرَّحِبًا بِقَوْمٍ قَضُوا الْجِهَادَ الْأَصْغَرَ وَبَقِيَ عَلَيْهِمُ الْجِهَادُ الْأَكْبَرُ فَقِيلَ يَا رَسُولَ اللَّهِ مَا الْجِهَادُ الْأَكْبَرُ، قَالَ جِهَادُ النَّفْسِ.

"Congratulation to the people who performed struggle in the way of Allah. Now bigger struggle is remaining for them. People enquired from Holy Prophet (s.a.w.a.) about bigger struggle. He (s.a.w.a.) replied: To struggle against the self."

(Wasaaelush Shiah, vol. 6, Chapter of Jehaad against the self, pg.122, tradition. 1)

In another tradition, it has been narrated that man should be alert against his enemy i.e. his own-self or else his own-self will destroy him.

عن مفضل بن عمر قال: قال الصادق عليه السلام: مَنْ لَمْ يَكُنْ لَهُ وَاعِظٌ مِنْ قَلْبِهِ وَ زَاجِرٌ عَنْ نَفْسِهِ وَلَمْ يَكُنْ لَهُ قَرِينٌ مَرشِدٌ اسْتَمَكَنَ عَدُوهُ مِنْ عُنُقِهِ.

Mufazzal ibne Umar narates from Imam Sadiq (a.s.):

"If the heart of a person does not advise him nor warms him about his self nor is a guiding friend then his enemy will overpower him."

(Wasaaelush Shiah, vol. 6, Chapter of Jehaad against the self, pg.123, tradition 5)

For further details on struggle in the way of Allah (جهاد) Against the self, readers may refer to Wasaaelush Shiah, vol. 6.

Laws pertaining to a Martyr In the Battlefield

A person by the permission of the Prophet (s.a.w.a.) or Imam (a.s.) is killed in the battlefield, then as per the traditions, he should be buried in the same clothes without the ceremonial bath (Ghusl), after reciting Namaaz-e-Mayyit.

Imam Sadiq (a.s.) said:

الَّذِي يُقْتَلُ فِي سَبِيلِ اللَّهِ يُدْفَنُ بِثِيَابِهِ وَلَا يُغَسَّلُ.

"One who is killed in the way of Allah, he should be buried in the same clothes without giving him the ceremonial bath!

(Wasaaelush Shiah, vol. 9, pg.112, Chapter of Ghusl of Dead)

Ayatullah Seestaani (may Allah grant him a long life) says that:

"A person who is injured while fighting in the way of Allah dies before the army of Islam reaches him then none from the three baths will be given to him."

(Minhaajul Saleheen, vol. 1, pg. 100 Mas'alah No. 282)

MOHARRAM1425 A.H.

It is narrated concerning the shroud of the martyr that he should be buried in the same clothes except leather coat or a thing like it. Khaf (one type of shoes) should be removed. In another tradition, it is mentioned that if blood is present on it then the same should not be removed.

Namaaz-e-Mayyit is to be recited on the corpse of the martyr.

عن علي ابن ابراهيم في تفسيره في سياق غزوة احد قال: وَأَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ بِالْقَتْلَى فَجَمَعُوا، فَصَلَّى عَلَيْهِمْ وَدَفَّنَ فِي مَضَاجِعِهِمْ..... الحديث

Ali ibne Ibrahim in his Tafseer writes under the context of battle of Ohad that Holy Prophet (s.a.w.a.) ordered that the corpses of the martyrs to be collected. Then he (s.a.w.a.) recited Namaaz-e-Mayyit and buried them.

(Mustadarkul Wasaael, vol.2, pg. 265, tradition. 15)

Shaheed in his book Sharh Luma'h Al-Demishqiya writes,

"A martyr need not be given the ceremonial bath and shrouded and he should be buried after reciting namaaz-e-mayyit."

(Sharh Lumah, vol. 1, Kitaabut Taharah, Baabo Ahkami .. . Ghushl-e-Mayyit, pg. 126-127)

Laws pertaining to martyr after the battle

مَنْ مَاتَ غَرِيبًا مَاتَ شَهِيدًا يَا مَنْ مَاتَ فِي طَلَبِ الْعِلْمِ مَاتَ شَهِيدًا. مَنْ مَاتَ يَوْمَ الْجُمُعَةِ مَاتَ شَهِيدًا، مَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ مَاتَ شَهِيدًا.

'One who dies in a strange land, dies a death of a martyr, one who dies while acquiring knowledge, dies the death of a martyr; one who dies on Friday, dies the death of a martyr, one who dies on the love of the progeny of Mohammad (s.a.w.a.), dies a death of a martyr.'

And the others who die due to plague, or diseases, Mabtoon or one who dies due to falling of wall on him or the woman who dies in the condition of Nefas or the person who dies while protecting life and wealth. In all these conditions, Ghushl and shroud is obligatory and namaaz-e-mayyit will also be recited.

(Sharh Luma'h, KitaabutTaharah, Ahkam Ghushl-e-Ammwaat, pg. 126)

في دعائم الاسلام عن أبي عبد الله عليه السلام قال في الشهيد اذا قتل في مكانه فمات دفن في ثيابه ولم يغسل فان كان به رمق ونقل عن مكانه فمات غسل و كفن.

In Daimul Islam, it is narrated from Imaim Sadiq (a.s.) that he (as.) said:

"A martyred dies in the battlefield then he should be buried in the same clothes without the cremonial baths (Ghusl). And if he is alive before his death in the battefield then he should be given cremonial bath (Ghusl) and Kafan."

(Mustadarkul Wasaael, vol.2, pg. 278, tradition. 1)

Status of a Martyr

To talk about the status of a martyr is like lighting a lamp before the sun. But taking in to account its importance, we feel it necessary to discuss this issue. Allah, the High says in the Holy Qura'n

(١) وَلَئِن قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ لَمَغْفِرَةٌ مِنَ اللَّهِ وَرَحْمَةٌ خَيْرٌ مِّمَّا يَجْمَعُونَ.

"And if you are slain in the way of Allah or you die, certainly forgiveness from Allah and mercy is better than what they amass."

(Aale Imran (3): 157)

(٢) وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْواتًا ۚ بَلْ أحياءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ. فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ. يَسْتَبْشِرُونَ بِنِعْمَةِ مِنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ.

"And reckon not those who are killed in Allah's way as dead; nay, they are alive (and) are provided sustenance from their Lord; Rejoicing in what Allah has given them out of His grace and they rejoice for the sake of those who, (being left) behind them, have not yet joined them, that they shall have no fear, nor shall they grieve. They rejoice on account of favor from Allah and (His) grace, and that Allah will not waste the reward of the believers."

(Aale Imran (3) : 169 - 171)

(٣) وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَنْ يُضِلَّ أَعْمَالَهُمْ. سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ. وَيُدْخِلُهُمُ الْجَنَّةَ عَرَفَهَا لَهُمْ.

"..and (as for) those who are slain in the way of Allah, He will by no means allow their deeds to perish. He will guide them and improve their condition. And cause them to enter the garden which He has made known to them."

(Mohammad (47) : 4-6)

(٤) إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ ۚ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ ۖ وَعْدًا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ ۚ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ ۚ فَاسْتَبْشِرُوا بِنِعْمَتِ اللَّهِ بِإِيْعَتْمِ بِهِ ۚ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ.

"Surely Allah has bought of the believers their persons and their property for this, that they shall have the garden; they fight in Allah's way, so they slay and are slain; a promise which is

binding on Him in the Taurat and the Injeel and the Quran; and who is more faithful to his covenant than Allah? Rejoice therefore in the pledge which you have made; and that is the mighty achievement."

(Taubah (9) : 111)

(٥) وَمَنْ يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا.

"and whoever fights in the way of Allah, then be he slain or be he victorious, We shall grant him a mighty reward."

(Nisa (4):74)

The first verse points towards the forgiveness and mercy of Allah to the martyr. While the second verse talks about the gathering of martyr towards Allah. And the third verse deals with the spiritual life of the martyr, his enjoying Allah's sustenance and the satisfaction of martyr with Allah while there will be no fear or sorrow. The fourth verse discusses that their actions are not nullified, improvement in their affairs and entering in paradise on the Day of Judgment is promised. In the fifth verse, Allah has shown Himself as purchaser of people's souls and has given glad-tidings about it and regarded it a superior success.

The status of a martyr is made more explicit in the traditions. Numerous traditions have been quoted in this regard. We will quote a few of them. 1. Imam Sadiq (a.s.) narrates a tradition from

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

أَشْرَفُ الْمَوْتِ قَتْلُ الشَّهَادَةِ.

"The best death is martyrdom."

(Behaarul Anwaar, vol. 10, pg. 8, tradition. 4)

أَوَّلَ مَنْ يَدْخُلُ الْجَنَّةَ شَهِيدٌ

"The foremost person to enter paradise is the martyr.' 3. Imam Sadiq (a.s.) has narrated a tradition

from his ancestors that Holy Prophet (s.a.w.a.) said:

ثَلَاثَةٌ يَشْفَعُونَ إِلَى اللَّهِ يَوْمَ الْقِيَامَةِ فَيُشْفَعُهُمْ: الْأَنْبِيَاءُ ثُمَّ الْعُلَمَاءُ ثُمَّ الشُّهَدَاءُ.

"Three groups will seek intercession from Allah on the Day of Judgment, then He will accept their intercession. They are Prophets then the Scholars then martyrs."

(Behaarul Anwaar, vol. 10, pg. 2 tradition. 24)

4. Imam Zainul Abedeen (a.s.) narrates a tradition from Holy Prophet (s.a.w.a.) that he (s.a.w.a.) said

لِلشَّهِيدِ سَبْعَ خِصَالٍ مِنَ اللَّهِ أَلَىٰ أَنْ قَالَ عَلَيْهِ السَّلَامُ وَالسَّابِعَةُ أَنْ يَنْظُرَ فِي وَجْهِ اللَّهِ وَانْهَارَ رَاحَةً لِكُلِّ نَبِيٍّ وَشَهِيدٍ.

"Seven characteristics will be given to a martyr by Allah. The seventh characteristic is that the martyr will turn towards Allah, which will be a source of satisfaction for all the prophets and the martyrs."

(Wasaaelus Shiah, vol. 11, pg. 9, tradition. 20)

Position of Martyr

يَسْتَبْشِرُونَ بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ.

"They rejoice on account of favor from Allah and (His) grace, and that Allah will not waste the reward of the believers."

(Aale Imran (3): 171)

The above verse is a proof that martyrs are alive along with their bodies and soul. And Allah has bestowed them this perfect characteristic. Abdullah ibne Abbas has narrated a tradition from Holy Prophet (s.a.w.a.) that he (s.a.w.a.) said:

Allah has placed the soul of the martyrs in the stomach of a green hen. So that they can drink water from the sea of paradise. They eat the fruits of the trees of the paradise and they move around in the paradise wherever they desire. Their aim and their refuge is Allah.

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

When the martyrs see their position they ask · Allah, O our Lord! We wish that our near ones and relatives see these positions. A reply will come to them from the side of Allah. We will inform them about it so that they may become happy. At that time the above verse was revealed.

It has been narrated in the traditions that the dead bodies of Prophets, scholars, martyrs and carrier of the Holy Qura'n do not disintegrate but remain unblemished.

It is narrated from Imam Ali ibne Moosa Reza (a.s.) that once Ameerul Momeneen (a.s.) was explaining the virtues of struggle and was motivating the people to take part in it. At that time a

person stood up and asked, 'What will a person who goes for struggle in the way of Allah (جهاد) will get? Ameerul Momeneen (a.s.) replied! "The same question I had posed before the Holy Prophet (s.a.w.a.) while he was sitting on his camel and Holy Prophet (s.a.w.a.) replied to me thus, 'When a warrior intends for struggle, Allah makes him far from the hell. When he gets ready for the fight, Allah prides Himself among His angels. When he bids farewell to his family, the house and the walls cry over him. He comes out from his sins like a snake comes out from its hole. Allah appoints 40,000 angels to guard him from all sides. Allah multiplies the rewards of his good deeds. Everyday, the reward of worship of 1000 men, who have worshipped for 100 years, is written in his account. When he faces the enemy, nobody in the world can encompass his reward. When he fights with his spear and sword, angels come near him and pray for his help and steadfastness. An announcer announces that paradise is under the shadow of the sword. Due to the rewards, when a Muslim is inflicted with injury, he endures it and its feeling is like drinking cold water in summer. When he falls from his horse, before he reaches the ground, heavenly fairies come to him and give him glad tidings of rewards which Allah has stored for him. When he falls on the ground, these fairies congratulate him and say that peace be on the pure soul which has emerged from a pure body. They congratulate him and say Allah has kept such reward from him which neither any ear has heard nor any eyes have seen it nor any heart has comprehended. Then Allah says, I am his Guardian and Guardian of his family. Whoever pleases them has pleased Me. And whoever angers them has angered Me. Allah will bestow each martyr 70 rooms in paradise. The distance between each room will be equal to the distance between Sanaa (Yeman) and Syria. The light in each room will be such which will illuminate the East and the West. Every room will be having 70 doors and each door will have 70 brocades. Every door will have a veil. Every room will have 70 tents. And each tent will have 70 platforms. Its legs will be of sapphire and chrysolite. On each platform there will be 40 beds. On each bed there will be two fairies with all their embellishments.

The man requested Ameerul Momeneen (a.s.) to describe the fairies. Ameerul Momeneen (a.s.) said:

They are gorgeous and attractive. They will be having 1000 maids and 1000 slaves. Their face will be like a moon. Their crown will be of pearls and corals. They will have their veils on their shoulders. They will be carrying cups as if it is the Day of judgment and they are in there places. By Allah in whose hand is the life of Mohammad, if prophets come in their way, they will come down from their mount. The martyrs will come and stand at the place of Intercession. Each martyr will intercede on behalf of 70,000 sinners. He will intercede for his family, neighbours and friends. Two neighbours will argue that they are more entitled for his intercession as he was closer to him. They will sit with us and Hazrat Ibrahim (a.s.) on the food table in paradise. Allah will look upon them with mercy. They will enjoy the rewards of Allah, morning and evening..

(Tafseer-e-Jilaul Azhaan, Gaazor, vol 2, pg. 151-153)

Effects of the Martyr

It is a fact that we cannot encompass the effects of martyrdom. As there are worldly effects of a martyr, there are many spiritual effects also. For instance, martyrdom leads to the emotion of sacrifice in the way of religion, similar feeling is instilled for protection of religion. Martyrdom teaches us to sacrifice our most beloved things in the way of religion. Also, it becomes a light for the guidance of people. It instills the feeling of struggle among our children. On the other hand, it becomes the cause of freedom from poverty.

Imam Jafar Sadiq (a.s.) says:

الْخَيْرُ كُلُّهُ فِي السَّيْفِ وَ تَحْتَ السَّيْفِ وَ ظِلُّ السَّيْفِ وَلَا يَقِيمُ النَّاسَ إِلَّا السَّيْفُ وَالسَّيْفُ مَقَالِيدُ الْجَنَّةِ وَالنَّارِ.

"All goodness is found in sword, beneath the sword and under the shadow of the sword. Men cannot be steadfast except with sword. And sword is key of paradise and hell."

(Wasaaelush Shiah, vol. 11, Chapter of struggle, pg. 5, tradition 1)

It has been narrated in another tradition that to drive poverty away from you, perform struggle. Imam Jafar Sadiq (a.s.) says that Holy Prophet (s.a.w.a.) has said:

بَابُ الْمُجَاهِدِينَ يَمْضُونَ إِلَيْهِ قَادًا هُوَ مَفْتُوحٌ وَ هُمْ مُتَقَلِّدُونَ بِسُيُوفِهِمْ، وَالْجَمْعُ فِي الْمَوْقِفِ وَالْمَلَائِكَةُ تَرْحَبُ بِهِمْ قَالَ فَمَنْ تَرَكَ الْجِهَادَ الْبِسْمِ اللَّهُ ذَلَا وَ فَقْرًا فِي مَعِيشَةٍ وَ مُحَقًّا فِي دِينِهِ، إِنْ اللَّهُ اغْنَى أُمَّتِي سِنَابِكِ خَيْلِهَا وَ مَرَاكِزِ رِمَاحِهَا.

"There is a door in paradise which is called as 'Door of Mujahedeen.' The Mujahedeen will go to that door and will find it opened for them. They will come to the door with their sword. They will be gathering there and angels will be welcoming them. Whoever leaves struggle, Allah will disgrace and humiliate him. He will be involved in poverty; I his name will be written among the destroyers of religion. Then Holy Prophet (s.a.w.a.) said: Allah has made my nation self sufficient through the hooves of the horses and the spears."

(Wasaaelus Shiah, vol. 11, Chapter of struggle, pg. 5, tradition 2)

It has been narrated in another tradition that whoever desires to make his children tough difficulties then do struggle.

Imam Jafar Sadiq (a.s.) says that Holy Prophet (s.a.w.a.) said:

اغزوا تور ثوا أبناءكم مجدا.

"Do struggle and find your children in inheritance diligent."

(Wasaaelus Shiah, vol. 11, Chapter of Jehaad, pg. 9, tradition 16)

Imam Husain (a.s.) And The Holy Kaabah

The House of Allah and the Ahle Bait (a.s.) are the pivots of guidance and deliverance for the people. In addition to this broad resemblance, there are numerous other similarities between the Holy Kabaa and Imam Husain (a.s.). Keeping brevity in consideration, we shall narrate some of them in this article:

1. Allah has given the Holy Kabaa precedence (over all other structures) and has made it the First House. In Surah Ale Imran (3): 96 Allah declares:

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا.....

'Most surely the first house appointed for men is the one at Bekka, blessed..'

On the other hand, Allah the Almighty, has exalted the Ahle Bait (a.s.) by creating them before all others. The Holy Prophet (s.a.w.a.) declares:

“أَوَّلُ مَا خَلَقَ اللَّهُ نُورِي”

'Allah created nylight before everything else.'

(Behaarul Anwaar, vol. 1, pg. 104)

The Holy Kabaa came into existence when the land was already created, while the creation of Ahle Bait (a.s.) was undertaken when none other than Allah was present. Their creation preceded that of the whole world and everything in it. As a matter of fact, their creation was the medium for the creation of the world.

2. The Holy Kabaa was constructed by Hazrat Ibrahim (a.s.) and Hazrat Ismail (a.s.). In Surah Baqarah (2) :127 reveals:

وَ إِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَ إِسْمَاعِيلُ

'And when Ibrahim and Ismail raised the foundations of the House...'

Safiyya binte Abdil Mutallib narrates:

'When Imam Husain (a.s.) was born I took him to the Holy Prophet (s.a.w.a.). He (s.a.w.a.) put his tongue into Imam Husain's (a.s.) mouth. Milk started to flow out of his tongue.'

(Behaarul Anwaar, vol. 43, pg. 243; Al-Awaalim, vol. 7, pg. 13)

Imam Jafar Sadiq (a.s.) narrates:

'Imam Husain (a.s.) never suckled anyone. When the Holy Prophet (s.a.w.a.) used to come he would place his tongue into the mouth of Imam Husain (a.s.) so much so that he would get drenched with milk. Allah has made Imam Husain's (a.s.) flesh and blood from the flesh and blood of the Holy Prophet (s.a.w.a.).'

(Behaarul Anwaar, vol.43, pg. 425; Al-Awaalim vol. 17, pg. 24)

In the construction of the Holy Kabaa, one find's the perseverance and the perspiration of Hazrat Ibrahim (a.s.) and Hazrat Ismail (a.s.). While, the entire existence of Imam Husain (a.s.) is from that of the Holy Prophet (s.a.w.a.) as the pure blood of the Holy Prophet (s.a.w.a) runs in the veins of Imam Husain (a.s.).

The Holy Kabaa was constructed by the two infallibles (a.s.) while Imam Husain (a.s.) has the honour of being associated with four infallibles i.e. Holy Prophet (s.a.w.a.), Ameerul Momineen Ali ibn Abi Taalib (a.s.), Hazrat Fatima (s.a.) and Imam Hasan (a.s.) - each one of whom enjoys a position higher than the Prophets (a.s.).

3. Allah has made the Holy Kabaa as a guide for the entire universe. In Surah Ale Imran (3):96, Allah declares:

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبْرَكًا وَهُدًى لِّلْعَالَمِينَ

'Most surely the first house appointed for men is the one at Bekka, blessed and a guidance for the nations.'

From this house one gets the lesson of divine monotheism (Tauheed) and a lesson from the ones who have sacrificed their lives in its way. In addition to this, one also learns regarding faith in Allah. One only needs to call to his mind the moment when Hazrat Ibrahim (a.s.) on divine command accompanied his newborn son and wife (Janabe Hajra (a.s.)) to the deserted land and left them there without food and water with unshakeable faith in Allah, the Provider and Sustainer. The Holy Quran has narrated the same in the following manner:

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ، رَبَّنَا لِيُقِيمُوا الصَّلَاةَ.....

'O our Lord! surely I have settled a part of my offspring in a valley unproductive of fruit near Thy Sacred House, our Lord! that they may keep up prayer...'

(Surah Ibrahim (14):37)

Allah created a spring of water in that barren land which is flowing till date.

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About Imam Husain (a.s.) traditions declare:

إِنَّ الْحُسَيْنَ مَصْبَاحَ الْهُدَى وَ سَفِينَةَ النَّجَاةِ.

For surely Husain is the lantern of guidance and the ark of deliverance'.

Everything associated with the holy existence of Imam Husain (a.s.) is a source of guidance.

The Holy Kabaa is

Imam Husain (a.s.) is the saviour

is the House of Monotheism

of Monotheism

Hazrat Ibrahim (a.s.) provided

Imam Husain (a.s.) on the barren desert

residence to one son

of Karbala provided residence to 72 people

Hazrat Ismail (a.s.) was offered for

The sacrifice of Imam Husain (a.s.) has been

sacrifice

lauded as the Great Sacrifice (ذبح عظيم) by

Allah

Hazrat Ibrahim (a.s.) exhorted his progeny

While in the Ziarat of Imam Husain (a.s.)

to establish Prayers

we recite أشهد انك قد اقمت الصلاة

'I testify that indeed you established prayers

4. The Holy Kabaa is the direction for namaz. It is obligatory for all Muslims to pray while facing the Holy Kabaa.

Imam Husain (a.s.) is the direction of faith. No man's faith is complete till the time he does not steer his attention towards Imam (a.s.) and does not enlighten his faith with the love of Imam (a.s.)

Just as when one rejects the Holy Kabaa his prayers become void, rejecting the Ahle Bait (a.s.) makes all actions void.

5. When Hazrat Ibrahim (a.s.) caused his son to settle down in the desert, he beseeched Allah:

..... فَأَجْعَلْ أَفئِدَةً مِّنَ النَّاسِ تَهْوِي إِلَيْهِمْ.....

...therefore make the hearts of some people yearn towards them...'

(Surah Ibrahim (14) : 37)

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It is due to this supplication that Muslims of all ages and hues from the most obscure parts of the world converge for the visitation of the House of Allah. The desire for seeing it, doing the Tawaaf and paying homage to the House draws Muslims to that place in a manner that cannot find an expression in words

As regards Imam Husain (a.s.), the Holy Prophet (s.a.w.a.) narrated:

إِنَّ لِقَتْلِ الْحُسَيْنِ حَرَارَةً فِي قُلُوبِ الْمُؤْمِنِينَ لَا تَبْرُدُ أَبَدًا.

Surely the killing of Husain (a.s.) will give rise to a fervour that will never subside.'

(Mustadrak Al-Wasael, vol.10, pg. 318)

In another tradition Holy Prophet (s.a.w.a.) has declared:

'Whoever wants to be attached to Allah's Strong Rope which Allah has mentioned in His Book, must love Ali (a.s.), Hasan (a.s.) and Husain (a.s.), as Allah on the Exalted Throne loves them.'

In another tradition, it is narrated - Holy Prophet (s.a.w.a.) was kissing Imam Hasan (a.s.) and Imam Husain (a.s.) and was saying

'Whoever loves Imam Hasan (a.s.) and Imam Husain (a.s.) and is attached to their progeny, he shall never see the face of Hell even if the magnitude of his sins equal the sand particles of desert except that he commits a sin that would expel him from the realm of faith.

(Kaamiluz Ziaraat, pg. 51, tradition 4 and 7)

It is noteworthy how Allah and the Holy Prophet (s.a.w.a.) have invited the people towards the love of Imam Husain (a.s.). Everyone who has a pure soul will yield to this invitation and will find the love of Imam Husain (a.s.) in his heart.

The martyrdom of Imam Husain (a.s.) has ignited a fire in the hearts of the believers, which will never abate.

Due to this reason tens of thousands of believers overcome all difficulties and proceed for the visitation of Imam Husain's (a.s.) shrine in Karbala. No sacrifice is too big in Imam's (a.s.) way. History is witness to many incidents of Imam's (a.s.) lovers who sacrificed even their children but did not abandon his (a.s.) visitation.

Maqam-e-Ibrahim (a.s.)

6. An important place in the precinct of the Holy Kaaba is Maqame Ibrahim. It is that location on which Hazrat Ibrahim (a.s.) stood while he was erecting the walls of the Holy Kaaba. This stone has the honour of kissing the feet of Hazrat Ibrahim (a.s.) and paying homage to him. It

took into its heart the marks of the upright and steadfast feet of Hazrat Ibrahim (a.s.) and those marks remained engraved on it permanently. Hazrat Ibrahim (a.s.), while armed with the divine mandate, invited the people for the pilgrimage (Hajj), he did so while firmly rooted on this very stone. A very valid question that could arise in the minds of readers is - if this is the stone, which witnessed Hazrat Ibrahim (a.s.) constructing the Holy Kaaba, then it should have been a lot nearer to the Holy Kaaba. But in reality it is at significant distance of 25 yards from it. The reply to this is that initially this stone was adjoining to the Holy Kaaba, but later the second caliph decided to relocate it at a distance. Inshallah when Hazrat Imam Mahdi (a.t.f.s.) will reappear, he will place it back in its original position.

(Rawzatul Muttaqeen, vol. 5, pg. 252)

The Holy Quran has declared Maqame Ibrahim as a place of prayer i.e. it has ordered worshippers/pilgrims to pray namaz behind this sacred stone. Although within the precinct of the Holy Kaaba, namaz may be prayed from any side, but Maqame Ibrahim is the most superior place. In fact it is obligatory on every pilgrim performing the obligatory circumambulation (tawaaf) of the Holy Kaaba to pray two units of namaz behind Maqame Ibrahim after completing the circumambulation, That is why this spot is the most crowded place in the entire vicinity of Masjidul Haram.

Those who have declared turning towards anything other than Allah as disbelief are speechless at this place when Allah Himself orders in the Holy Quran,

.....وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى.....

...And appoint for yourselves a place of prayer on the standing position of Ibrahim...'

(Surah Baqarah (2): 125)

Thus in the most sacred place (Masjidul Haram) on the land of Mecca, while wearing the Eham, by declaring Maqame Ibrahim as a place of prayer, Allah has clearly indicated that while the pilgrims are facing the Holy Kaaba during their prayers, Maqame Ibrahim should be the medium so that along with the Holy Kaaba the worshippers may also recall its architect viz. Hazrat Ibrahim (a.s.). Since he has constructed this House for worship, it is only fitting that he should also be remembered as a part of that worship. Despite being so proximate to Allah (in the state of worship), Allah's Order.....وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى..... clearly underlines the divine edict - whenever you come in my My Presence come through the medium appointed by Me. Among those medias are the Prophets (a.s.) whom Allah has appointed as a Door to enter His Court.

Allah declared Maqame Ibrahim as a place of prayer and the earth of Karbala as a medium for prostration. And He conferred upon this earth such peculiarities and honour which He has not

granted to any other earth. As for Maqame Ibrahim, it is possible to pray namaz behind it only by actually visiting the Holy Kaaba for pilgrimage. But for the earth of Karbala (Khake Shifa) it is found in traditions that the infallible Imams (a.s.) used to carry it along with themselves. And prostrating on Khake Shifa is the cause of acceptance of prayers.

There is difference between Maqame Ibrahim and Khake Shifa. Maqame Ibrahim only consists the footprints of Hazrat Ibrahim (a.s.), whereas Khake Shifa is mixed with the pure blood of Imam Husain (a.s.) as well as with that of his selfless and gallant companions (r.a.).

Maqame Ibrahim is restricted to a particular spot within the precinct of the Holy Kabaa and while the Khake Shifa is all over the length and breadth of Imam Husain's (a.s.) mausoleum.

Maqame Ibrahim is limited for namaz while Khake Shifa is the cure for everything.

This is that earth on which when one prostrates; it illuminates the seven earths and the seven skies. For further details one may refer to 'Al Muntazar' Muharram Special Issue 1423 A.H. under the topic 'Khake Shifa'.

7,8. Center of circumambulation of the Prophets (a.s.) and Angels (a.s.)

One of the peculiarities of the Holy Kaaba is that the Prophets (a.s.) have circumambulated around it and continue to do so till date. The angels also circumambulate around this Sacred House.

The sanctified grave of Imam Husain (a.s.) has always been the center of pilgrimage for the Prophets (a.s.) and their Successors (a.s.) and as also the Angels. It is narrated in a tradition:

مَا مِنْ نَبِيٍّ إِلَّا زَارَ أَرْضَ كَرْبَلَا.

'No prophet has passed except that he has visited the land of Karbala.'

Even before the martyrdom of Imam Husain (a.s.) at Karbala and his burial there, it has been a revered land and the center of visitation of the Prophets (a.s.).

One of the highly recommended actions of the night of 15th Shabaan is visiting the venerated grave of Imam Husain (a.s.). There are several traditions that underscore the significance of this visitation thus:

'Anyone who wishes to shake hands with 124,000 Prophets (a.s.) should visit the grave of Imam Husain (a.s.) on this night.'

(Mafaatihul Jinaan, chap. Acts of the night of 15th Shabaan)

This implies that 124,000 Prophets (a.s.) converge on the land of Karbala for visiting Imam Husain's (a.s.) consecrated mausoleum. As far as the Angels are concerned it is mentioned in

traditions that a large multitude of Angels descends from heaven for visiting the grave while another multitude ascends. It is noteworthy that the Angels not only visit the holy grave but they also pay homage to the visitors of Imam Husain's (a.s.) shrine. (For details please refer Al Muntazar Muharram Special Issue 1422 A. H.)

9. Curtailed prayers become complete

According to Islamic laws, the four-unit prayer is curtailed to two units in travel. If one intentionally performs four units of prayers while travelling then his prayers are void. But this is not the case in Masjidul Haraam. If a person wishes, he may complete his four-unit prayer even while travelling. In fact, it is even recommended to do so.

The sacred shrine of Imam Husain (a.s.) is also included among the places wherein it is permitted to complete the prayers even on a journey. If the prayer was established in the Holy Kabaa, it was most certainly preserved for posterity in the battlefield of Karbala. With his martyrdom, Imam Husain (a.s.) extended a fresh lease of life to namaz. It is mentioned in the Ziarat of Imam Husain (a.s.)

أَشْهَدُ أَنَّكَ قَدْ أَقَمْتَ الصَّلَاةَ.

Surely you established the prayer.'

If the prayer was established in Mecca among the infidels and polytheists, it should be noted that Imam Husain (a.s.) also established the prayer in the battlefield of Karbala amidst the enemies of Allah and His Prophet (s.a.w.a.). In fact, he established namaz in the midst of arrows and lances that were incessantly showered upon his holy person. His devotion and faithfulness to prayers and its survival reached the zenith when his holy head was detached from his body while he was in prostration.

10. The purity of the Holy Kabaa

When Hazrat Ibrahim (a.s.) and Hazrat Ismail (a.s.) completed the construction of the Holy Kaaba, Allah ordered them:

أَنْ طَهَّرَا بَيْتِي لِطَائِفِينَ وَالْعَاقِبِينَ وَالرُّكَّعِ السُّجُودِ.

'Purify My House for those who visit (it) and those who abide in it for devotion and those who bow and those who prostrate themselves.'

(Surah Baqarah (2): 125)

Hazrat Ibrahim (a.s.) and Hazrat Ismail (a.s.) purified the Holy Kaaba. As a result, anyone in an unclean state was not permitted to enter or stand in the precincts or even pass through the Holy Kabaa. He should immediately leave the Holy Kabaa. .

Allah has purified Imam Husain (a.s.). He is one among those for whom the Verse of Purification (Ayate Tatheer) was revealed.

Janabe Safiyah binte Abdul Muttalib narrates, 'When Imam Husain (a.s.) was born, he was in my custody. I looked after him and tended to him.. The Holy Prophet (s.a.w.a.) told me: 'Aunt, give me my son.' I replied, 'I have not cleaned him as yet.' On this the Holy Prophet (s.a.w.a.) said:

'Aunt, will you purify those whom Allah Himself has cleaned and purified and made them among the purified ones.'

(Behaarul Anwaar, vol. 17, pg. 243, tradition 43)

Now on one hand is the purification of the friend of Allah (Ibrahim) and the sacrifice of Allah (Ismail) while on the other are the ones purified by Allah Himself. Maybe this is one reason that anyone can go to visit the Holy Kaaba, but only those of pure lineage have the love of Ahle Bait (a.s.) in their hearts.

11. The Black stone (Hajare Aswad)

Hajare Aswad is a black stone which is adjoining the wall of the Holy Kabaa. It is due to this stone that the people have been ordered to begin their circumambulation from and end it at this point. Imam Sadiq (a.s.) informs about this stone:

In Aalame Zar when Allah questioned the creation - 'Am I not your Lord?' Everyone replied, Yes, we witness.' .

In this manner, Allah took the oath and covenant of His divinity from the people. Then Allah ordered Hajare Aswad to protect these covenants within himself and it did so. (Thus Hajare Aswad is the treasurer of these oaths).

This is the reason that when a believer goes for Haji, he kisses Hajare Aswad and says I have fulfilled my covenant. You bear witness that I have remained steadfast upon my covenant.'

(Usul-e-Kaafi, vol. 4, pg. 184)

Imam Husain (a.s.) is himself a part of that covenant and promise which Allah took in Aalame Zar. On that day not only did Allah take the promise of His divinity but He also took along with it, the covenant of the prophethood of Holy Prophet (s.a.w.a.) and the Imamate and mastership of the Ahle Bait (a.s.) from the people.

Bakeer b. Ayun (r.a.) narrates from Imam Sadiq (a.s.):

'Allah took the covenant of our mastership from the Shias on the day of 'Zar' when He took the covenant of His divinity and the prophethood of the Holy Prophet (s.a.w.a.)'

(Basaaerud Darajaat, vol. 1, chap. 16, pg. 109)

All the Muslims kiss Hajare Aswad whereas Imam Husain (a.s.) (a.s.) has been kissed by the Holy Prophet (s.a.w.a.). If Hajare Aswad has come from Paradise, Imam Husain (a.s.) is also the leader of the Youths of Paradise. In fact, Paradise is the reward for the love of Ahle Bait (a.s.).

12. The covering of the Holy Kabaa

Although the Holy Kaaba is a cube-shaped structure made of stones, it has always been covered. It is narrated that the first person to drape the Holy Kabaa was the king of Hameer **حَمِير**, named **تُبَّعَ اسَد** "Tubba Asad". He covered the Holy Kabaa with a curtain made of silver strings.

(Al-Mizaan, vol. 3, pg. 297)

The Holy Prophet (s.a.w.a.) also prepared a covering for the Holy Kaaba made of Yemeni cloth. The cover of the Holy Kabaa enjoys a very honorable position in Islam. It has the distinction of being wrapped around the Holy Kabaa and is consequently also a part of the circumambulation.

While undoubtedly this cover is honorable and revered, it is nevertheless the creation of mortals. On the other hand, Imam Husain (a.s.) is the one for whom clothes made in Paradise descended, on the command of Allah Himself. Every thread of that exquisite cloth was weaved by the inhabitants of Paradise.

13. Hajare Ismail

On the left side of the Holy Kabaa there is a semi-circular wall called Hajare Ismail. In this portion are the graves of Hazrat Ismail (a.s.) and his respected mother Janabe Haajra (s.a.). Moreover, this is also the place where a number of Prophets (a.s.) have been buried. It is necessary to include Hajare Ismail while circumambulating the Holy Kabaa. It is rather surprising that those who object to the circumambulation of the graves of the holy infallibles (a.s.) and proclaim it as polytheism (shirk), themselves circumambulate the Hajare Ismail in Hajj. Hajare Ismail is a structure distinct from the Holy Kabaa, but is included in the circumambulation. And in this stone (Hajar) is the grave of Janabe Ismail (a.s.) who was one of the two architects of the Holy Kabaa.

Similarly, next to the grave of Imam Husain (a.s.) is the grave of his son, Janabe Ali Akbar (a.s.) the replica of the Holy Prophet (s.a.w.a.). The martyrdom of Janabe Ali Akbar (a.s.) was in the way of protecting Islam.

14. The Holy Kabaa itself is honourable

In fact, the entire atmosphere is conducive for the acceptance of supplications. Nevertheless, there are some special locations within its vicinity, which are particularly favourable for prayers and supplications. For instance, **ملتزم يا حطيم** is a place between Hajare Aswad and the door of the GHoly Kabaa. It is the best place for seeking forgiveness of sins. Another such place is on the rear side of the door of the Holy Kabaa Known as **مستجار** where the where the pilgrims seek refuge in Allah and the sinners seek asylum in divine mercy. The corner adjacent to this place is called **رکن يمانی**, it is well known that at these places sins are forgiven and desires are fulfilled.

Abu Hashim Jafari narrates,

'I went to meet Imam Ali Naqi (a.s.). Imam (a.s.) was unwell and had fever. He told me - O Abu Hashim, send a person as my representative to Haaer (the holy shrine of Imam Husain (a.s.)) so that he prays for me over there. I told Ali b. Bilal to go to Haaer to pray on behalf of Imam (a.s.). He said - I shall definitely go but Imam (a.s.) is himself superior to Haaer. The personality of Imam (a.s.) has the same status as that of Haaer, if he himself prays, it will be much better than my praying for him in the Shrine.'

On hearing this Imam (a.s.) retorted,

'Tell him that the Holy Prophet (s.a.w.a.) was superior to the Holy Kabaa and Hajare Aswad yet he circumbulated the Kabaa and kissed Hajare Aswad. Surely Allah has selected some places where He prefers to see his servants come and seek their needs from Him so that He may accept them. The Haaer is one such place.'

(Kaameluz Ziaaraat, pg. 274)

Imam Moosa b. Jafar al Kazim (a.s.) informs,

If someone performs the visitation of Imam Husain (a.s.), by recognising his right, honour, and mastership, then the least reward which he will get is that all his past and future sins will be forgiven.

(Kaameluz Ziaaraat, pg. 153)

15. The call for Hajj

It is mentioned in the Holy Quran,

MOHARRAM1425 A.H.

And when We assigned to Ibrahim the place of the House, saying: Do not associate with Me aught, and purify My House for those who make the circuit and stand to pray and bow and prostrate. And proclaim among men the Pilgrimage: they will come to you on foot and on every lean camel, coming from every remote path, (Surah Hajj (22): 26-27)

Hazrat Ibrahim (a.s.) invited the people for Hajj as per the orders of Allah. Likewise, the Holy Prophet (s.a.w.a.) introduced Imam Husain (a.s.) to the Muslims. Huzayfa b. Yamani narrates,

'I saw the Holy Prophet (s.a.w.a.) while he was holding the blessed hand of Imam Husain (a.s.) and was saying - O people, this is Husain b. Ali, recognise him. I swear by the One in Whose hands is my life, he will definitely go to Paradise and his lovers will go to Paradise and the lovers of his lovers will also go to Paradise.'

(Behaarul Anwaar, vol. 43, pg. 262, tradition 6 Al-Awaalim, vol. 17, pg. 37)

There are many similarities between Imam Husain (a.s.) and the Holy Kabaa. A detailed discussion on each of these will necessitate the compilation of a voluminous book. With taufeeq from Allah's side and the blessings of Imame Zamana (a.t.f.s.), we shall mention these at a future date. Over here we outline a few more similarities:

| The Holy Kabaa | Imam Husain (a.s.) |
|---|--|
| 16. It will remain till the Day of Resurrection | The grief over Imam's (a.s.) tribulations too will remain forever. |
| 17. It is Ummul Qura (mother of all cities) | Imam (a.s.) is Abul (Aimma, (father of 9 Imams) |
| 18. Leader of all houses | Leader of Youths in Paradise |
| 19. It is the best land | Imam's (a.s.) lineage is the most superior and eminent. |
| 20. Place of refuge | Imam (a.s.) and his shrine are places of refuge. |
| 21. One who enters it is protected | One who attaches himself with Imam Husain (a.s.) will be safe from all calamities. |
| 22. Before Hazrat Ismail's (a.s.) advent the land of Kaaba was a barren land. | Karbala was also a barren land before the martyrdom of Imam |

23. Acceptance of supplications

When Hazrat Ibrahim (a.s.) and Hazrat Ismail (a.s.) were raising the walls of the Holy Kabaathey were beseeching Allah,

رَبَّنَا تَقَبَّلْ مِنَّا، إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

'Our Lord! Accept from us; surely Thou art the Hearing, the Knowing.

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(Surah Baqarah (2):127)

When the oppressive soldiers of Yazid's army took the Ahle Bait (a.s.) as captives on the 11th of Muharram and were set to depart from Karbala, the womenfolk requested them to take them through the battlefield one last time. When their eyes fell on the corpses of the martyrs, their bodies mutilated in pieces, pierced with scores of arrows, the earth dyed with their blood and their chests trampled by the hooves of horses, they started beating their chests and heads and began wailing and crying. Janabe Zainab (s.a.) cried out in anguish -

'O Muhammad! O grandfather, Husain is lying in the desert, dyed in blood and his body is in pieces and your daughters are captives and your progeny has been martyred.'

On hearing this distressful complaint everyone started crying, including the horses. Then Janabe Zainab (s.a.) placed her hand under the mutilated body of Imam Husain (a.s.) and raised it towards the sky and supplicated:.

إِلٰهِي تَقَبَّلْ مِنَّا هَذَا الْقُرْبَانَ

'O My Lord! Accept this sacrifice from us.'

(Maqatalul Husain, Muqarram pg. 307)

Readers are already aware that when Hazrat Ibrahim (a.s.) and Hazrat Ismail (a.s.) were beseeching Allah to accept their efforts, they were in the process of building the Holy Kabaa. All the parts of the House were together and the conditions around them were peaceful.

But the conditions in which Janabe Zainab (s.a.) prayed for the acceptance of the sacrifice were indeed heartbreaking. Bodies of the loved ones strayed on the earth in pieces, without shrouds, ashes of burnt tents, the unveiled heads of the womenfolk of the Ahle Bait (a.s.), the handcuffed daughters of Janabe Zahra (s.a.) surrounded by the oppressive enemy and an agonising journey ahead. Such a prayer under the circumstances could only have been the work of a great woman like Janabe Zainab (s.a.) who was brought up under the constant supervision of Prophethood and Imamat.

O Allah! We beseech You to accept this humble and insignificant work for the sake of the honour and grace of these chaste personalities.