

Editorial

A Gasping Heart Gives Out A Cry

The mind boggling pace at which changes and alterations in the modern era are taking place universally is something the world has not witnessed from the inception of mankind. By 'present era' we mean the last decade of this century. The technological advances in the field of science and its increasing list of inventions have given wings to the soaring ambitions of man and have allowed him to conquer the celestial frontiers. When such astonishing progress has been made by mankind - in fact a whole new (cosmic) world has come into existence - it is interesting to see the effects of this progress on the Shia community that resides on this very earth.

To analyse the shia mindset – both at the individual & social level - its approaches, way of life, its attitudes and behaviours, its differences and interactions, its prejudices and inclinations in matters of propagations, opinions, sentiments, their attitudes and reasoning in different cultures, its dealings with people of diverse ideologies, its quest for financial and economic success – all of this has multiple factors and dynamics which cannot be covered in a few lines. However, whenever discussions take place about a nation – from the aspect of religion – then the conversations center around two vital issues – its ideology and its constitution (shariah). Although both these points are ancient and deep rooted, yet as the religion spreads far and wide, then innovations start creeping in its customs and practices.

As a result, whenever a world view is taken of a nation, then the fact that radiates is that every nation is identified according to its religion. Every aspect of religion is clearly visible in the creation of a nation or community. The religion to which a nation subscribes, acts as a 'label' or 'signboard for that nation. Thus, either both the nation and the religion gel with each other and form a strong bond or they are completely disparate from each other.

The dreadful revolt of 1857 has clearly established this aspect of communalism. In and around Delhi, one could find the corpses of only Muslims hanging at all places. The English army had arrested the Muslims in all places and they were made to stand in long queues – awaiting their turn to be beheaded mercilessly. The Englishmen were all Christians and they had vowed to avenge the humiliation which they had faced at the hands of the Muslims during the crusades. Those defeats were rankling and infuriating them since hundreds of years. On one hand these ruthless Britishers were the guardians of their religion and on the other hand they were the propagators of barbarism. Even in the recent past, when the brave Muslims of Algeria raised their voice against the tyranny of France, then this writer has evidences and proofs that show that the Muslims were thrown alive in a blazing fire and the flames of their corpses could be seen hundreds of kilometers away. All these tyrants and dictators were treading the path of Christianity - i.e. they were the believers of 'Trinity'.

History is replete with such incidences of violence and bloodshed. Yet, after the arrival of Islam – when Holy Prophet (s.a.w.a) openly started its propagation from Madina and people started embracing it due to its lofty ideology and principles – the intensity and frequency of such heinous acts has increased manifold. History is a witness that whenever a prophet has brought a new religion in any era, then the sincere followers of that religion who courageously stood up against the oppressors were viciously persecuted. But when the oppressive rulers witnessed

MOHARRAM 1433 A.H.

the resolute belief of the prophets and realised that these prophets were spurring the masses . for revolt in order to obtain their rights, they (rulers) began to alter and manipulate those very beliefs using the political machinery at their disposal. The first step that they took was to judge and evaluate humanity on the scales of religion. Oppression was considered illegitimate; they resorted to extremism in the propagation of moral values; schools and academic institutions were opened on a large scale but they were under the regulation of the Papal authorities – so that the interests and attention of children and youngsters of other religion would turn towards it (Christianity). In this way, politics – in the garb of aristocracy or democracy - was given an independent platform. Thus Christianity is not called as the "mother of all religions" but Britain is called as the "mother of democracy".

- After the painful and agonising revolt of. 1857, when there was deprivation and starvation all around, some special agents of Queen Victoria – in the garb of religious preachers - went around the country, trying to heal the wounds of the victims. But their covert agenda was to brainwash the people for accepting the British monarchy and bring back aristocracy. Now, if we were to analyse and evaluate the annals of Islam, then we find that the city of Madina - which was on its flight to glory flying on the wings of Islamic principles in the first century – became a victim of innovations and manipulations – right after the martyrdom of Holy Prophet (s.a.w.a). It was as if the termites of aristocracy and power had eaten into its propagators and followers. The teachings of Holy Prophet (s.a.w.a) were concealed from the masses, Ghadeer was conveniently forgotten and Saqifah was termed as the "mother of democracy". In this way the platform (Islam) that came into existence based on the teachings and noble morals of Holy Prophet (s.a.w.a) was sidelined and its place was taken by kingship and tyranny. The central character of Ghadeer (Ameerul Momineen (a.s)) was confined to the four walls of his house and the original teachings received a severe jolt. ∴ But ... Islam is the final, divine religion. Its constitution is celestial and its boundaries encompass the whole universe. Thus, it was essential that its guardians and custodians too should be divine and heavenly. It (Islam) dissociated itself from the platform of monarchy and quietly walked the path of sincerity. Humanity received a severe blow when the third caliph - elected by the people - made their lives miserable due to his cruel and vindictive ways. They gathered at the door of H. Ali (a.s) in hordes, wailing their grievances. After becoming the caliph, H. Ali (a.s) destroyed the citadels of monarchy that had crept into the religion of Islam in the previous twenty years. But the evil mongers and schemers of the time raised a hue and cry. This was the backdrop of the battle of Nahrwaan - one of the most dreadful wars of that era. ∴ After the caliphate of H. Ali (a.s), the wicked influences of Sham (Damascus) once again raised their ugly head. Its impact was so great that people began discussing whether the rule of H. Ali (a.s) was legitimate or the reign of

Muawiyah!! The pages of history have recorded ∴ the debates between Burair-e-Hamdani & Yazid bin Ma'qool which were repeated on the plains of Karbala. When Yazid bin Ma'qool entered the battlefield on the orders of Umar ibn Sa'ad, then Burair-e-Hamdani pleaded before Imam Husain (a.s) that he (Burair) be allowed to challenge him in a duel. Burair was firmly rooted in his loyalties to H. Ali (a.s) and would always defend him (a.s) in the lanes of Lavzaan (name of a place). Imam Husain (a.s) granted him the permission to confront Yazid ibn Ma'qool. He entered the battlefield and said to Yazid that both of them will pray to Allah that the one who is on falsehood should be killed by the one who is on truth. Ibn Ma'qool agreed to the

offer. One was a representative of the platform that stood for monarchy, kingship and tribal loyalties while the other was the supporter of the lofty and exalted teachings of Holy Prophet (s.a.w.a) and the Islamic shariah. Finally, Burair killed Ibn Ma'qool and the truth was manifested.

Ilyas Shouki Ali Jawad Zaidi writes in the preface of his book "Islami Tarkki Pasandi" – "The human society has always witnessed the exploitation and abuse of its members since hundreds of years. Unfortunately, religion has always been used as a weapon for exploitation. But the case of Islam is different from other religions. Unlike Christianity - where the church and Papal authorities run the show and issue their diktat - there is no central authority in Islam that controls its activities. The Islamic scholars too were not followers of worthless things. We do find stray instances where some scholars were subservient to the rulers of their era. But history has also recorded the incidences of those scholars who stood up and challenged the tyrant and despotic kings of their times. These upright and god-fearing scholars were indifferent to the royal threats and persecutions and were not afraid of imprisonment. Neither were they willing to compromise in matters of religion. The impetus that Islam received was not due to royal patronage and financial muscle. Rather, the secret of its success is due to the sincerity of its leaders and their practicing of whatever they preached."

Unfortunately, a writer like Ali Jawad Zaidi - a man of intellect and insight as well as a distinguished author-has conveniently overlooked the contrasts within Islam. Why has he not elaborated upon the two views (platforms) within Islam? One, that was represented by Muawiyah and which gained in strength with every passing day, and the other that was embodied by the Infallible Imams (a.s)? Why has he chosen to remain silent on these two divisions within Islam? Whatever may be the real reasons, yet one thing is sure, that when Ali Jawad uses the word "Muslemeen" (Muslims) he actually means "Masooomeen" (Holy Imams (a.s)). Because the entire book is filled with the statements and sermons of Ameerul Momeneen (a.s)! Since centuries it is these sermons and opinions (of H. Ali (a.s)) that have been the cause of acceptance and expansion of Islam.

There has always been a tussle between the "weakened ones" (Mustaz'af) and the "arrogant ones". And the "Mustaz'af" have always given a fitting reply and vanquished the "arrogant ones." Islam is a divine religion and hence safeguarding and protecting it too lies in the hands of Allah the Almighty. Holy Prophet (s.a.w.a) had H. Ali (a.s) who was always in the vanguard of protecting Islam. H. Ali (a.s) had Malik-e-Ashtar – known for his knowledge, courage and staunch Islamic beliefs. Later, when the "arrogant ones" became more blatant and ruthless and the degree of their exploitations increased, it was Imam Husain (a.s) who rose to the occasion and he (a.s) had the support of H. Abbas (a.s) who was the standard bearer of his army. Imam Sajjad (a.s) had the backing of J. Zainab (s.a). When he (a.s) reached Madina he had four special companions who were responsible for his protection and security. The school of Ahle Bait (a.s) was firmly established in the era of Imam Baqir (a.s) while Imam Sadiq (a.s) used to conduct religious classes. One type of class was for the general masses which were conducted within the city limits of Madina while the other type of class was for those who were scholars and had a deep love for knowledge. These classes were held on the outskirts of Madina. It was during these times that the Jafari fiqh (jurisprudence) was given its final touches and became known in the Muslim world. Numerous religious institutes were established in Iran and Iraq promoting

MOHARRAM 1433 A.H.

the teachings of Ahle Bait (a.s). The tyrant rulers resorted to snaring the progeny of Holy Prophet (s.a.w.a) in the labyrinth of politics. Thus Imam Reza (a.s) was appointed on the post of heir apparent (Vali-e-Ahad) while imam Taqi (a.s) was married to the daughter of Mamoon. And when two hundred years had passed after the event of Ghadeer, then the oppressive rulers during the times of Imam Naqi (a.s) and Imam Hasan Askari (a.s) became restless and anxious when they realised that the prophecies of Holy Prophet (s.a.w.a) would soon actualise. Thus, Imam Hasan Askari (a.s) was confined in a cantonment always under the surveillance of the rulers. Yet, the last divine representative was born in 255 AH and he (a.s) became the guardian of the nation that subscribed to the school of Ahle Bait (a.s). This radiant sun of guidance - even while behind the clouds - has always led his (a.s) nation on the path of truth. We call this era as the "major occultation". Now we can proudly say that tortures, captivity and imprisonment have had no effect on the progeny of Imam Husain (a.s) – who were deemed "weak" on the earth.

Life and death are only two stages. But anyone who treads the path of Ahle Bait (a.s). with piety and conscientiousness in this world will definitely be guided, guarded and protected at every step that he takes. You can give them any name - call them as "those created the divisions within the religion", or call them "terrorists". The fact remains that every nation treads the path of its religion. Madina was plundered thousands of times yet the Bani Hashim always remained safe and secure. But it is true that - in the words of Ghalib - whenever the gasping heart has given out a cry, then the anxiousness for the reappearance of the "avenger of the blood of Imam Husain (a.s)" has increased manifold. I find myself besides the tent of the last son of Holy Prophet (s.a.w.a) crying out and saying "O Master! A mother - with broken ribs and a dejected heart - is still wailing and lamenting upon her beloved Husain. May Allah hasten your reappearance"

Hatred For The Enemies Of Ahle Bait (a.s.) – A Pre-requisite Of Faith

The Islamic principles and laws are rooted strongly in the firm foundation of perfect nature and common sense. No Islamic rule is contrary to instinct or opposed to the intellect. · In the light of these impeccable principles, where on one hand it is vital to have an overflowing love for Allah (s.w.t.), Holy Prophet (s.a.w.a.) and Ahle Bait (a.s.) at the same time it is equally imperative to have an aversion and dislike towards their enemies. Both these attributes form the basis of religion. . Perhaps, someone may harbour the notion that Islam is all about love and hatred is not within its teachings. Based on this, he may not be convinced to dislike the enemies of Allah, Holy Prophet (s.a.w.a.) and in particular, the enemies of the Ahle Bait (a.s.). If he thinks that this is exactly the opposite of what Islam professes then such an opinion would be irrational and fallacious. Simply because everything is recognized through its opposites. For instance, the day is recognized through the existence of night.

The Holy Quran and disgust towards the enemies :

In the light of Holy Quran, detesting the enemies is a precursor to love and friendship. The verse 256 of Surah al-Baqarah – which is also one stanza of the Ayat al-Kursi – is on the 'tongue of everyone.

"So whosoever rejects the Taghoot, and accepts Allah and then brings faith then he has certainly fastened himself to a strong rope."

In this verse, rejection of Taghoot precedes faith in Allah. This makes it clear that belief in Allah is incomplete till the time Taghoot or the powers that disobey Allah are unconditionally and wholly rejected. The testimony of Tauheed (Qalmah), which is the first condition to become a Muslim and a believer, is the most basic testimony from where Islam begins. Here also before accepting Allah, the godhood of the false gods has been categorically refuted. 'There is no god, but Allah'- rejection has been placed before admission. It's only after rejecting, does the stage of acceptance' arrives.

Now let's focus on the following verses of the Holy Quran.

"Do you (polytheists) really bear witness that there are other gods with Allah? O Prophet Say: I do not bear witness like this. Say: He is only One Allah, and I am free (from it) and strongly dislike what you associate with Allah."

(Surah Anaam : 19)

The Holy Quran quotes Hazrat Hud (a.s.):

"And he said, I make Allah a Witness . and you all bear evidence that I am free and detest those whom you associate Allah with."

(Surah Hud : 54)

Aversion towards the enemies - indispensable for faith

There are similar verses in the Holy Quran that down rightly disapprove of powers other than Allah. It means that for the (perfect) belief in Tauheed it is all the more compelling to express intense dislike against the gods other than Allah. These verses mention the detestation of the gods other than Allah or of those who oppose Allah. The Holy Quran in these verses has

MOHARRAM 1433 A.H.

explicitly expressed that such people, who are enemies of Allah and Holy Prophet (s.a.w.a.), cannot be befriended and one has to disassociate from them.

. The teachings of Holy Quran are in fact lessons from the school of Ahle Bait (a.s.). Thus, regarding the best of deeds Hazrat Ali (a.s.) says:

"Surely the best of religion is to love someone for the sake of Allah, or to detest someone for the sake of Allah."

(Ghurar-al-Hikam, Mizaan-al-Hikmah; tradition 3183)

Not only this many scholar who has done justice to his intellect and wisdom and tested his faith at the altar of truth - has indeed made efforts to tread on this path. In this: regard, following is a narrative for the readers. It has been reported by the Ahle Sunnah.. scholar Muttaqi Hindi in his book Kanzul Ummal (tradition No. 64238).

"The best of deeds is to love (someone) because of Allah and hate (someone) because of Allah."

Once Mamoon asked Imam Ali Reza (a.s.): Please explain what is pure religion, its summary and its essence..

Imam (a.s.), amongst other things, says: "It's mandatory to love the vicegerents of Allah and similarly to hate and disassociate with the enemies of Allah and the enemies of His guides."

(Uyoon-e-Akhbaar Ar-Reza, vol 3, pg 121)

This makes it amply clear that in Islam, it is not only obligatory to love Allah, His Messenger (s.a.w.a.) and His vicegerents (a.s.) but it is also compulsory to dislike and disassociate with their enemies. If a person only loves Allah, His Messenger (s.a.w.a.) and His vicegerents (a.s.) and doesn't despise their enemies then his faith is flawed and, terminologically speaking, he is a hypocrite.

This love and hatred is so important that, Allah revealed to Hazrat Moosa (a.s.): **O Moosa (a.s.) what have you done for Me?**

Hazrat Moosa (a.s.) replied: My Lord. I have offered namaz in Your service, observed fasts for You, spent money in Your way, and I remember You at all times.

Allah said: **Namaz is a sign of truth for you. Fasting will save you from the hell fire. Spending in My way will provide you shade in the form of a lush tree on the Day of Judgment. But tell me, what deed have you exclusively performed for Me?**

Hazrat Moosa (a.s.) replied: O Allah, only You can enlighten me on this.

Allah said: **"Have you made friends with anyone only for My sake? Have you borne enmity with anyone only for My sake?"**

(Safinatul Behaar, vol 1, pg 201, Tafseer-e-Namunah, vol 23, pg 473-474)

At that point Hazrat Moosa (a.s.) realized that the best of deeds is to love for the sake of Allah and to bear enmity for the sake of Allah.

Recognising goodness

Hazrat Imam Mohammad Baqir (a.s.) says: If you want to find out whether you hold any good qualities or virtues, then explore your heart. If it is friends with the ones who obey Allah and hates the disobedient and sinners then Allah keeps you as a friend. And if you hate the obeying ones and keep the disobedient and sinners as friends, then you have no merit in you. Then Allah too hates you and dislikes you because a person is always included with his well-wishers.

(Safinatul Behaar, vol 1, pg 201, Tafseer-e-Namunah, vol 23, pg 473-474)

It's absolutely clear that no one obeys Allah as much as the Ahle Bait (a.s.). They're so obedient, that obeying them is obeying Allah; loving them means loving Allah. Now, when these noble personalities are a genuine manifestation of obedience and love of Allah, then anyone who is their antagonist is (in reality) disobeying Allah and is an enemy of Allah. Therefore if anyone wants to test himself and wants to know whether any goodness exists in him then he should see how much love he has in his heart for Holy Prophet (s.a.w.a.) and his progeny (a.s.) and how much hatred he has for their enemies. If he does sense the love but doesn't harbour hatred against their enemies then he has no goodness in him because, two opposite things - love of Ahle Bait (a.s.) along with attachment with their enemies – cannot find place in one heart. Allah and the false gods cannot gather at one place. It is also a fact that if a heart is attached to the enemies of Ahle Bait (a.s.) and has a soft corner for those enemies, then the love for any other thing may possibly enter such a contaminated heart but the love for the addressees of the "verse of purification" can never enter their heart. . But there has to be some yardstick by which we can measure ourselves and which itself proclaims "This is the right of love and this is the right of hatred". To quench this thirst our infallible Imams (a.s.) have not only handed us a collection of ziyarats but also taught us the manners of its recitation and familiarized us with its knowledge.

Knowledge of ziyarat

The ziyarats transmitted from our Holy Imams (a.s.) quite beautifully put forward the Islamic teachings. These ziyarats are in fact traditions and reports. The things that have been stated in these ziyaraats are the truth. and reality. It is the responsibility of the lovers of Ahle Bait (a.s.) to accept; measure and reorganise their fundamental beliefs, religious rulings and morals in the light of these ziyaraats. These ziyaraats act as a mirror of Islamic teachings, based on which a person can methodically live every phase of his life according to the manners of the Ahle: Bait (a.s.).

From the point of view of "chain of narration", most ziyaraat are reliable and authentic but amongst these ziyaraat Ziyarat-e-Ashura and Ziyarat-e-Jaamea Kabeera - have a special status. These ziyaraat are absolutely reliable and authentic from the narration perspective. The Imam (a.s.) - . particularly Imam-e-Zamana (a.t.f.s.) - have stressed on reciting these ziyaraat regularly. It is the result of the emphasis of Holy Imams (a.s.) that the scholars of every era have been particular about the recitation to these ziyaraat. The uninterrupted practice of the noble ulema is another proof that these ziyaraat are reliable and authentic. Brevity notwithstanding, we've

still got the good fortune of presenting a few sentences of Ziyarat-e-Ashura and Ziyarat-e-Jaamea.

Ziyarat-e-Ashura and aversion with the enemies

1. There are seven places in Ziyarat-e-Ashura where disassociating with the enemies has been mentioned. It is not a repetition but it underlines the importance of disassociation. It should also be kept in mind that disassociation and curse are perpetual duties. After cursing the killers and enemies this is the sentence that follows:

"I turn to Allah and you (Ahle Bait (a.s., and declare my disassociation from them, their supporters, their followers and their friends."

This sentence doesn't just convey a revulsion for those who oppressed Imam Husain (a.s.) and martyred him but even those who tread in their footsteps or are obeying them or keeping them as friends. That is because these kinds of people keep appearing up in every era. On this basis it is necessary to disassociate with them in every era.

2. *"O Aba Abdillah! I seek nearness to Allah, His Messenger (s.a.w.a.), Ameerul Momineen (a.s.), Janabe Fatemah (s.a.), Imam Hasan (a.s.) and you."*

(Take note: Nearness to Allah and the pious Panjetan (a.s.). Are there more pious personalities than Allah and the pious Panjetan (a.s.) for one to gain proximity? And if there is anything that can cause nearness, then what can be more important than this? It should also be kept in mind that these lines of the ziyarat are not just uttered by sinners but even the Infallibles (a.s.) who themselves are extremely close to Allah. This sentence makes it apparent that the object is to seek more and . more closeness with Allah and Panjetan (a.s.) and this way it should be done. Therefore, if this sentence is the means to get closer to Allah and Panjetan (a.s.) then what can be more reliable for the nation other than this?)

"Through your love and attachment and by disassociating and despising those who laid the foundation of this heinous oppression and even from those who constructed a premise on this foundation and from those who treaded this path of oppression – those who oppressed you and your shias."

3, 4, 5:

(The word 'disassociation' is used thrice in these few sentences. This makes it clear that how essential it is to disassociate with the enemies of Allah, Holy Prophet (s.a.w.a.) and the Ahle Bait (a.s.)).

"I declare my complete detachment from all of them (the enemies) and then (first) seek nearness to Allah and . then wish to seek nearness to you. Then through your love and patronage, and through the love of your friends, cut off all links with all those who are your enemies and those who planted the seeds of hostility against you, and reject and discard their associates, their followers and their friends."

As these lines of the ziyarats suggests, not only is the love and attachment with Ahle Bait (a.s.) and detachment from their enemies the source of gaining closeness to Allah and Ahle Bait (a.s.) but even attachment and detachment with the friends and enemies of the followers of Ahle Bait (a.s.) respectively is the ground to seek nearness to Allah. Thus, till the time the followers

of Ahle Bait (a.s.) and the cronies of their enemies are present, the cycle of love and disassociation will continue because these kind of people can be found everywhere, hence love and disassociation is mandatory.

6. "I make a plea with Allah to acquaint (me) with the awareness that perceives you and your friends and bestow (me) honour and nobility and the great sustenance of disassociating with your enemies, to allow me to be with you in this world and the Hereafter."

Nobody enjoys a higher rank than Prophet Mohammad (s.a.w.a.) and his progeny (a.s.) in this world and the hereafter – neither any prophet nor any messenger or a martyr or any angel who is in close proximity (with Allah) or any worshipper. The highest rank and status is for Prophet Mohammad (s.a.w.a.) and his progeny (a.s.) in this world and what does one say about the hereafter where even those personalities that are close to Allah will be left envious after witnessing the magnificence and position of Prophet Mohammad (s.a.w.a.) and his progeny (a.s.). There are two conditions that need to be fulfilled for one to stay on this greatest of stages along with these great personalities. First is to get acquainted with their friends and other to disassociate with their enemies. One needs a pair of wings to fly. It is impossible to take flight with just one wing. To attain nearness to Allah and be on the same path as Prophet Mohammad (s.a.w.a.) and his progeny (a.s.), which is of the highest order, it is compulsory to have two wings - one wing will be of wilayat and love and the other of disassociating with their enemies. Even if one of the wings gets paralyzed or is weak, then that person will be left flapping his wings in the depths.

7. "O My Allah, I seek nearness in Your Holy Presence, today, at this place, rather daily in my life, I disassociate myself (with the enemies of Ahle Bait (a.s.)) .by cursing them and sending salutations on Your Prophet (s.a.w.a.) and his progeny (a.s.) through love and their mastership."

Here too, two things have been emphasized upon for seeking nearness to Allah, first love and then disassociation. But, with the addition that the nearness sought is not for a day or for a specific place but for 'Ayyaame Hayaati' the entire life. and daily, which means that whenever one intends to seek nearness to Allah or the intention is to present oneself in Allah's presence, then these two things are obligatory.

In Mafaatiul Jinan, under the chapter of ziyarat of Imam Husain (a.s.), Shaikh Abbas Qumi (r.a.) writes that this ziyarat has been narrated by Imam Ja'far Sadeq (a.s.) through Janab Yunus ibn Zabeeyan. From the chain of narration perspective, this ziyarat is unquestionably reliable and authentic. This is an excellent ziyarat and, in which the affliction that befell on Imam Husain's (a.s.) and his greatness and vastitude has been extensively cited along with the grandness, means and source of Ahle Bait 's (a.s.) in the universal order. It has also been clearly elucidated that whatever is bestowed from Allah's side is through Mohammad (s.a.w.a.) and his progeny (a.s.). This is the last sentence of the ziyarat which is repeated thrice:

I, for Allah's sake, declare complete disassociation with those who opposed you.

Ziyarat Jameah Kabeera

The following eloquent sentence from Ziyarat Jameah Kabeera informs us about the people and group that we must compulsorily detach ourselves with.

"So I am with you, with you, not other than you. I believe in your mastership and leadership just as I believe in the first of you and last of you. I turn to the Almighty Allah disassociating all links with your enemies."

Now, take a closer look at the mentioned people with whom the ties need to be unconditionally severed. This will give us an understanding that to accept the wilayat and Imamah of Ahle Bait (a.s.) one has to disassociate with all these people. Here, take a look.

1. Their enemies.
2. Jibt (idols)
3. Taghoot (centre of disobedience)
4. Shaytan
5. Shaytan's party
6. Those who oppressed them
7. Those who denied them their rights
8. Those who exited from their mastership and Imamah
9. Those who usurped their heritage
10. Those who doubt their Imamah and their legality
11. Those who have turned their faces and have deviated from them
12. The misbegotten self-appointed chiefs of religion and its laws.
13. Those who have unjustifiably stood parallel to them and made their obedience compulsory
14. And all those leaders who are inviting people to hell.

These are the 14 groups from which one should disassociate. from. We should be mindful that when we recite every sentence, or in fact every word, of Ziyarate Jameah our hearts and tongues should be in unanimity. Before we disassociate ourselves from them with our tongue, it is essential that we disassociate with them sincerely from our hearts. Every sentence of this ziyarat seeks an explanation.

This was just a brief analysis of the ziyarats sourced from the verses of Holy Quran and the institution of Ahle Bait (a.s.). But this is an interesting and vast subject which cannot be explained in a matter of few pages. Thus it would be apt and opportune to end with a dua from Imam Zainul Abedeen (a.s.) :

O Allah! I request you for your love and the love of those who love you and through all those actions which draws me closer to you. O Allah the dearest thing of all to me is your love and let this love lead me to your heaven.

Exegesis Of Ziyarat-e-Naahiyah

(Continued from the previous issue Almontazar Muharram issue)

"Peace be upon the one who settled at Karbala"

The holy and blessed land of Karbala needs no introduction, Allamah Majlisi (a.r.) has devoted an entire chapter in his magnum opus "Behaarul Anwaar" (vol. 101, p. 106) to Karbala and named it "The chapter on the excellence of Karbala and residing in it." Let us very briefly go through a few traditions from this chapter.

1) Safwaane Jammaal narrates that I heard Hazrat Abu Abdillah Imam Jafar Sadiq (a.s.) say:

"Certainly Allah, Blessed and High Be He, has granted excellence to some lands and water bodies (i.e. oceans, seas, rivers, lakes, wells, etc.) over some others. Then some of these expressed pride and arrogance while some others rebelled. Hence, every land and water which renounced humility and modesty was punished to the extent that Allah caused the Holy Kaaba to be overpowered by the polytheists and made the water of Zamzam salty such that its sweetness completely vanished. And certainly, the land of Karbala and the river Euphrates (Furaat) were the first land and water body respectively which Allah - Blessed and High Be He - considered holy and blessed. Then He ordered it: Speak of whatever excellence Allah has bestowed you with. Then it replied, when all the lands and waters were boasting over each other, then Karbala said - I am the sacred and blessed land of Allah. There is cure in my soil and water. But I do not pride over this. Rather I am humbled and feel ordinary in front of the One who has bestowed me with this excellence. I do not pride over others either. On the contrary, I am thankful to Allah. Due to its humility : and expressing gratefulness to Allah, He increased its honour and sanctity through Imam Husain (a.s.) and his (a.s.) companions. Then Imam Sadiq (a.s.) said: Allah elevates the one who is humble before Him and degrades the one who are proud."

[Behaarul Anwaar, vol. 101, p. 109, H. 17 narrating from Kamil-uz-Ziyaraat by Ibn Qulawayh (r.a.)]

2) Imam Baqir (a.s.) said:

"Allah, Blessed and High Be He, created the land of Karbala twenty four thousand years before He created the Holy Kaaba and blessed it with honour and sanctity. This land (Karbala) was blessed and sanctified before the creation of anyone and will remain so always such that Allah will make it the best land and the best abode in Paradise where Allah shall make His friends reside."

[Behaarul Anwaar, vol. 101, p. 107, H. 5]

3) In another tradition, Imam Sadiq (a.s.)

says: "When the land of the Holy Kaaba expressed pride and arrogance for the fact that the House of Allah was built on it then Allah revealed to it: Be quiet! If it was not for the soil of Karbala, i would have not honoured you and if it was not for the one whom Karbala has embraced in its arms, I would have neither created you nor this house (Holy Kaaba) about which

you feel so proud. Hence, be humble, lowly, modest and obedient like the land of Karbala and never be proud or arrogant or else you shall be destroyed and burnt in the Hell-fire."

[Behaarul Anwaar, vol. 101, p. 106-107, H. 3]

The author of Tafseer-e-Mizaan (a.s.) Allamah Syed Mohammad Husain Tabatabai (may Allah elevate his status) has recited a beautiful couplet of Allamah Bahrul Uloom (r.a.) at Karbala, the meaning of which is From the conversation between Karbala and Kaaba The high status of Karbala is evident

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

"Perform the ziyarat of Karbala and never neglect it... there is not a night which passes except that Jibraeel (a.s.) and Mikaeel (a.s.) do not go for the visitation (ziyarat) of Imam Husain (a.s.)"

(Behaarul Anwaar, vol. 101, p. 109, H. 16]

This topic is very vast and it is not possible to discuss all its facets in this article. Those who are interested in its deep study can refer to Behaarul Anwaar, Kamil-uz-Ziyaraat, books on Maqatal and Al Qaem Al Muntazar (Muharram special issue):

"Peace be upon the one for whom the angels of the sky wept."

The word 'bakat' is a verb, the root of which is 'b-k-y' and the infinitive is 'bukaa' meaning 'to cry. It is the fourth seegha of past tense and due to ilteqa-e-sakinain (combining of two sakin alphabets) the 'y' is dropped. It is feminine because 'malaeka' which is the Jam'-e- Mukassar' (plural) of the word 'malak' is the doer of the action. 'Malak' means angel and 'malaeka' implies many angels. In the light of reliable traditions which both Shia and Sunni scholars have narrated the angels of the sky, wild animals, birds, fishes in the seas and every human being whose heart is alive weeps for Imam Husain (a.s.). Indeed, the one who does not cry for Imam Husain (a.s.) is worse than an animal and his heart is insensitive.

Imam Sadiq (a.s.) says, "Perform the ziyarat of Imam Husain (a.s.) even if it is every year... indeed Allah has appointed four thousand angels at the grave of Imam Husain (a.s.) who cry for him (a.s.) and accompany whoever comes to visit him (a.s.) till such time that the visitor does not return to his family. If the visitor falls ill then they (the angels) attend to him and if he dies then they participate in his funeral. They pray for his forgiveness and mercy."

[Behaarul Anwaar, vol. 101, p. 2, H. 3]

In another tradition, Imam Sadiq (a.s.) asked Sadeer:

"O Sadeer! Do you visit the shrine of Imam Husain (a.s.) daily? I said: No. Imam (a.s.) replied: You have not fulfilled the right of our love. Do you visit him (a.s.) on Fridays? / said: No. Do you visit him (a.s.) once a month? I said: No. Do you visit him (a.s.) once a year? / said: Yes, sometimes. Then Imam (a.s.) replied: O Sadeer! You have been cruel to Imam Husain (a.s.). Do you not know that there are one thousand angels of Allah who visit the shrine of Imam Husain (a.s.) while their wings are scattered, throwing mud on their heads, lamenting, reciting eulogies. Neither do they feel tired nor do they stop. The reward of their weeping is given to the visitor of Imam Husain (a.s.)."

[Behaarul Anwaar, vol. 101, p. 6, H. 24)

"Peace be upon the one who has a chaste progeny."

Zurriyat' implies children. Actually, small children are called 'zurriyat' but in common parlance it is used for all children (whether they are big or small). Although it is a plural word but its use is appropriate for both singular and plural. Terminologically, three views concerning the meaning of 'zurriyat'. are found:

- (1) It is derived from 'zar'un' which means 'to give birth' and 'to spread'. Its 'hamzah' is bearing a 'harkat' like in the case of 'rawaiyyah' and 'bariyyah'.
- (2) its original word is 'zurwiyah':
- (3) 'Zarrun' which means 'to disperse' and is on the scale of 'fu'liyyah' like 'qumriyyah'. 'Zurara' and 'zurriyaat' are plural.

[Loghaat-ul-Arab]

The second word is 'al-azkiyaa' which is the plural of 'zaki'. 'Zaki' is 'sifat-emushabbahatun bil fe'l' as well as 'seegha mubaligha' (used for emphasis & exaggeration) and is on the scale of 'fa'eel'. "Zaki' means pure and untainted.

Pay attention to the sentence. Here, Imam-e-Asr (a.t.f.s.) is saying:

"All the children of Imam Husain (a.s.), small or big, are pure and chaste - right from Imam Zainul Abideen (a.s.) to Janabe Ali Asghar (a.s.). One can never imagine an iota of evil, sins and immorality - neither in their words, thoughts or deeds"

"Peace be upon the chiefs of the religion."

'Ya'soob' is derived from the root word 'a'-s-b' and its meaning is 'a chief' and 'a leader'. Here, Imam (a.s.) has been referred to as 'a chief and leader of religion'. There is no doubt that Imam (a.s.) is the leader of religion, faith and believers. This title was used for the very first time for Ameerul Momineen Hazrat Ali ibn Abi Talib (a.s.) and thereafter for all the other Infallible Imams (a.s.).

"Peace be upon the shelter of the Proofs (of Allah)."

The word 'manaazil' is the plural of 'manzil' which means shelter, destination, resting place, etc. 'Baraaheen' is the plural of 'burhaan' which is derived from the root 'b-r-h' meaning proof and argument and is on the scale of 'fu'laan' like 'rujhaan'. Some interpret the meaning of this word as 'white' or 'luminous'. 'Burhaan' is that proof which is the strongest among all proofs and always demands the truth. It should be known that any proof is of five types:

- (1) One which always demands the truth.
- (2) One which always demands falsehood.
- (3) One which is nearer to the truth.
- (4) One which is closer to falsehood.
- (5) One which demands truth and falsehood equally.

There is no scope for anything except the truth in the word 'burhaan'. The Noble Quran has used this word on eight occasions. Rather, one of the blessed names of the Holy Quran is, 'Burhaan'. Under the light of this discussion, the Ahle Bait (a.s.) have been referred to as 'manaazilil baraaheen' in this part of the ziyarat. It means that they are those holy personalities who have encompassed all the Divine proofs and arguments which are nothing but true, firm, . . unambiguous and radiant. They are the shelter and asylum of those proofs. In other words, if one wishes to distinguish between truth and falsehood and wants to establish the truth and overturn falsehood, then he should come to the door of Mohammad (s.a.w.a.) and his progeny (a.s.) and seek the truth from them. There is no alternative apart from this.

The Holy Quran says, **"And what is there after truth other than error."**

[Surah Yunus (10), verse 32]

"Peace be upon the Imams, the leaders (of mankind)."

The word 'aimmah' is the plural of Imam' and is on the scale of 'af'ilah' and 'saadaat' is the plural of 'sayyid'. An 'Imam' is the one who is always in front and leads the way and a 'sayyid' is a chief and a master. Although it is not possible to discuss 'Imam' and 'Imamate', it would not be improper that if we briefly glance through the position of an Imam, the windows of its meanings and true recognition will be opened for us. Hence, as per the Shia viewpoint, Hazrat Imam Ali Reza (a.s.) says,

"Who is he that can recognize the Imam, or can possibly select him? It is very far from the truth (the ability to select an Imam). Intellects have gone astray, intelligence is confused, people are amazed, eyes have become dull and tired, the great ones have been humbled, the sagacious ones have become bewildered and bemused, the forbearing one have lost patience, the orators have become speechless, the intelligent ones have become ignorant, the poets have become dumbfounded, literateurs have become helpless, people of eloquence have turned wordless in speaking about of the aspects of his (an Imam who is appointed by Allah) status or any virtue among his virtues. Instead they have all confessed their inability and inadequacy."

(Al-Kaafi, vol. 1, p. 201)

When we go through the traditions of Ahle Bait (a.s.), we find that various ranks, and grades have been attributed to Holy Prophet (s.a.w.a.). All of them highlight the greatness of Holy Prophet (s.a.w.a.). There are traditions that speak about his physical appearance, spirituality, his conduct, description of his creation, beginning of the creation, his light creation, etc. All of these attributes are applicable even for an Imam - like his lineage, knowledge, divine leadership (from both creation and religious aspect), creation, birth, etc. To conclude the entire discussion, it must be necessarily said that had the Muslims acquired the correct and true recognition of the Infallible Imams (a.s.) especially that of Ameerul Momineen Ali (a.s.) and his progeny, then neither the events at Saqifah. nor the event of Karbala would have occurred. Islam and Muslims would have been respected everywhere and the religion and book of Allah would have ruled the world. But alas!!!

(To be continued Insha Allah in the next issue)

Aashura – The Untold Truths

The word Aashura reminds a person of the sacrifices of Imam Husain (a.s.) and his companions. It inculcates the spirit of sacrifice in a person for the sake of Allah. Probably, this is the principal reason why the Ahle Bait (a.s.) have tried to keep the memories of the sacrifice of Imam Husain (a.s.) alive in every era. Today, we have so many treatises regarding Karbala. Although we don't claim that all of them are authentic - as the 'chain of narrators' in most of them are questionable, yet we can say that most of the traditions found in the books sketch a vivid picture (in the minds of the readers) of the events of Aashura. And it has been possible to protect it in the annals of history only due to the strenuous efforts of the Ahle Bait (a.s.) and their lovers. When we turn the pages of history, we find a group of people who have highlighted the importance of the event of Karbala and the incident of Aashura, while there are some manipulators who have left no stone unturned in trying to belittle the greatness of Aashura and erasing the episode from the pages of history. The following presentation is a humble attempt to present a bird's eye-view of both these aspects.

1) The approach of Sufis :

Shaikh Abdul Qadir Gilani is considered to be a great Sunni scholar. His tomb in Baghdad is a place of pilgrimage. He comments on the doubts raised against the Sunnis and states that *"Some people question the Sunnis and ask them ' Why do you (sunnis) fast on the day of Aashura? What you do is not correct. Because on this day Husain ibn Ali (a.s.) was martyred. Is it appropriate that on the day of befalling of calamity (on the grandson of Holy Prophet (s.a.w.a.)), when everyone is in a state of mourning, you (sunnis) should regard this day as the day of happiness? Is it correct that you celebrate this day by wearing new dresses, and invite people to eat delicious food like the day Eid? These actions by you are incorrect and unacceptable."*

Then he himself replies to the objection. He says "The one who raised the objection has surely erred and his faith is incorrect and invalid, Because Allah has selected Martyrdom for the grandson of Holy Prophet (s.a:w.a.)..... and the day of Aashura should not be considered as the day of calamity because the devotee has reached his beloved (God). So this should be a day of happiness"

Abdul Qadir Gilani further writes: *"If Aashura is to be considered as the day of mourning then it is better we consider Monday as that day for mourning) because the soul of Holy Prophet (s.a.w.a.) and Abu Bakar Siddique departed on this day."*

We say: Poor and prejudiced explanation has not only snatched their capacity to contemplate but also the ability to comprehend.

2) The approach of Taqwa (piety) :

In order to create a doubt and confusion concerning the sacrifice of Imam Husain (a.s.), some people adopt the path of Taqwa (piety) and abstinence. Ghazzali in his book 'Ehya-ulUloom-ud-deen' tries to belittle the magnificence, and splendid sacrifice of Imam Husain (a.s.) on the pretext of 'taqwa'. He writes "In the first place, it is unjustifiable that the slaughter of Imam Husain (a.s.) should be ascribed to. Yazid or Yazid is responsible since the killing of Imam Husain (a.s.) (by Yazid) is not proved. Secondly, whoever may be the killer of Imam Husain (a.s.), it is

possible that i he may have sought forgiveness and repented .- before his death. Hence, it is not correct to curse the killers of Imam Husain (a.s.).

(Ahya-e-Ullom-ud-deen, vol. 3, page 125)

He further writes: *Better than the mourning of Imam Husain (a.s.) is the remembrance of Allah i.e. to say "There is no god except Allah." Reciting "La Ilaha illah" is better than cursing the killers of Imam Husain (a.s.).*

3) The approach of denial (of Aashura):

Ibn Taymiyyah adopts this approach to reject and falsify the event of Aashura. He declares emphatically that Yazid has NOT killed Imam Husain (a.s.). Nor has he imprisoned the Ahle Bait (a.s.)!!! Such talks (by the Shias) are blatant lies. He writes thus:

"Certainly, Yazid did not order the killing of Imam Husain (a.s.) (and all the scholars and historians are unanimous about it). They (historians) say that Yazid only instructed Ibn Ziyad - through a letter - to ensure that Imam Husain (a.s.) does not establish a government in Iraq. But they (Ibn Ziyad & his army) rose to fight against Imam Husain (a.s.), ultimately killing him in miserable and pitiable circumstances. And when this news reached Yazid, he became very angry and he wept profusely. He has never imprisoned the captives. On the contrary he released them with respect and dignity and utmost humility so that they may reach their destinations. The killing of Imam Husain (a.s.) is not more painful than .. the tribulations that befell on previous prophets. So, come let us weep on the problems of previous prophets.

(Minhaj-us-Sunnah, 4/476) -

So dear readers, you have read how the Sunni scholars have been trying to lower and belittle the significance and magnitude of Aashura through deceit and various excuses. Even today they brazenly and ceaselessly attempt to bring down the glory of Aashura. Sometimes they give a fatwa of 'innovation in Islam' (bidat') while sometimes they raise baseless objections. Now every sane and just man would wish to know why these so called . scholars are trying to falsify and negate such a great event as that of Karbala. The very simple and straightforward answer is that Azadari is a revolutionary slogan whose arrow pierces the heart of Muawiya and his followers. If we remember Imam Husain (a.s.) again and again, year after year, then it is obvious that the people would like to know who said the foundation of his (a.s.) killing. And eventually, the name of Muawiya ibn Abu Sufyan will be taken. Hence people (Sunnis) have been denying this great historic event so that the real culprits who are followers of Muawiya and Yazid, and those who had paid allegiance to Yazid can be shielded. So the best way to redeem them of these accusations would be to reject the event itself. And you will find this motive hidden somewhere in the statements of Sunni scholars. For example, Abdul Mughees-e-Hanbal-e-Baghdadi writes about the objections raised against Yazid that "Yazid should not be humiliated out of the respect of his father" Of course we should not say. anything!!! Yazid, the debaucher used to immerse himself in intoxicants and wine and he used to marry his own mahram!

Similarly, one may observe. Taftazani defending Yazid in these words:

"If people say that the scholars of the faith do not consider Yazid to be cursed, while you (shias) believe that he should be cursed, then the people (shias) are more entitled to be cursed as this series of curses will move further up."

(Sharh-e-Maqasid, V5, p, 310)

MOHARRAM 1433 A.H.

In his reply, we would say that you are. preventing us to curse Yazid so that the matter does not reach his father, and further to his patronizing elders. . One of the objections that is raised against the Shias is that it is they who invited Imam Husain (a.s.) and then they killed him ruthlessly. So now as a matter of regret they cry over their sin till today. Although this unsubstantiated objection has been answered numerous times, yet with the passage of time, the same objection emerges in different hues. Hence it is incumbent to reply to their doubts regularly. The best reply to this question is present in the Sunni books itself. The words of Imam Husain (a.s.) too give a glimpse of the answer. For example, Tabari narrates from his sources that in the army of Ibn Ziyad, there was a soldier by the name of Yazid ibn Ma'qal, who was an arch rival of Imam Husain (a.s.). On the other hand, Burair ibn Khuzair-e-Hamdani, a resident of Kufa, who was well known for his knowledge of Quran, was a warrior in the army of Imam Husain (a.s.). There is a conversation between Yazid ibn Ma'qal and Burair-e-Hamdani which is narrated in this book. Yazid ibn Ma'qal said to Burair, "See how Allah has written your fate." Burair replied that "whatever Allah has written in my fate is only goodness and virtue while in your fate there is nothing except misfortune and annihilation". Yazid ibn Ma'qal said "You are lying. You spoke lies earlier too. Don't you remember that earlier you people of Bani Lozan used to accuse and speak lies against Usman and used to call Muawiya as misguided and also blamed him for misguiding others? And you considered Ali (a.s.) as the rightful Leader guide?"

Burair replied, "I testify and confirm that my belief and my views are the same as you just said."

Now since Yazid knew that Burair believed in the Wilayat of Imam Ali (a.s.) so he said: "Even I testify and witness that you are one of the misguided ones".

Burair asked, "Are you ready to do 'Mubahela with me and then engage in a battle?" Yazid ibn Ma'qal answered, "Yes". Then both of them came face to face and before the battle, raised their hands and prayed that may Allah curse the liar and may the one who is on Truth be victorious and the one who is on falsehood be perished. Then the battle between the two started and Burair killed Yazid ibn Ma'qal.

(Tareekh-e-Tabari, vol 5, Pg 431-433)

From this incident we conclude that on the day of Aa'shura, the battle was between the legitimacy of Imam Ali (a.s.) and Usman (I.a); between the standpoint of Imam Ali (a.s.) and Usman (I.a). The result of the Mubahela was that Burair, the follower of Ali (a.s.) emerged victorious. Now I want to know from those who oppose us - Was Yazid ibn Ma'qal a shia? While he himself proclaims that he belonged to Bani Umayyah and was an adherent of Usman and Muawiya.

In the same vein, Tabari narrates one more incident. He says, 'When Na'fey ibn Helal - one of the warriors of Imam Husain (a.s.) - proceeded to fight, he recited the war-cry stating, "I am the follower of the religion of Ali (a.s.)." On hearing this, a person from the army of Ibn Ziyad, named Mazabil ibn Harees, came forward to face him and replied back in these words : "I am the follower of the religion of Usman."

(Tabari, vol 5, pg 425)

MOHARRAM 1433 A.H.

Ibn Jawzi in his book 'Kamil-ut-Tareekh', presents this war-cry of Na'fey ibn Helal, but does not mention the reply which was received from his opponent. Why? The reason Ibn Jawzi chose to hide the reply is that no one should know who are the true killers of Imam Husain (a.s.)!! And centuries later, they may conveniently lay the blame - god forbid - of the massacre of Imam Husain (a.s.) at the doors of the Shias.

Similarly, the historians note down that Ibn Ziyad dispatched a letter to Umar-e-Sa'ad in which he wrote, "Stop the water from being taken to the camps of Imam Husain (a.s.) and his companions. Let not a single drop of water reach them, as they (Imam Husain (a.s.)) had done the same thing with Usman ibn Affan." :

(Tarikh-e-Tabari, v. 2, pg. 412)

Other than the above narrations, when the captives of Ahle Bait (a.s.) returned back to Medina, there was loud wailing in the houses of Bani Hashim (a.s.). Raavi says: - At that moment, I went to the house of Umar ibn Sa'ad Ashraq. I found that Umar was laughing loudly at the sight of the captives. And Umar recited a verse in the animosity of the Ahle Bait (a.s.).

"This wailing and weeping is in response to the inflictions on Usman ibn Affan."

These are some of the arguments which are sufficient to testify that the killers of Imam Husain (a.s.) were the people of Bani Umayyah and from the progeny of Abu Sufyan. . There is one more fact which needs to be mentioned here. The enemies of Ahle Bait (a.s.) have left no stone unturned and wasted hundreds of pages in their quest to prove that - neither Yazid was involved in the cruel killing of Imam Husain (a.s.), nor did he issue any order for killing him (a.s.) nor he sent an army. to kill him (a.s.). But it is evident like the bright shining sun and history is a witness for the one who is acquainted with the rights of Ahle Bait (a.s.), that soldiers were dispatched from Sham and they kept pouring in Karbala on the orders of Yazid. His (Ia) impure hands are coloured with blood of Imam Husain (a.s.).

One of the proofs is evident in the following incident. Someone asked Imam Jafar Sadiq (a.s.) regarding observing fast on the 9th and the 10th of Muharrum. Imam Jafar Sadiq (a.s.) replied

Ninth & tenth of Muharram are the days when the armies of Sham had encircled and surrounded the camp of Imam Husain (a.s.).... ..Ibn Ziyad and Umar bin Sa'ad were delighted after seeing the size of their armies. And they overpowered Imam Husain (a.s.) and his companions on the day of Aashura, while they ensured that no help should reach the poor and helpless companions of Imam Husain (a.s.).

(Kafi, vol 4, pg, 147)

According to the above narration, Ibn Ziyad and Umar bin Sa'ad became happy when the armies of Sham entered the battlefield of Karbala. Similarly, Shaikh Saduq (r.a) narrates an incident from his chain of narrators

Imam Husain (a.s.) turned to his left and then to his right, and when he could not see anyone, he raised his head and said *"O Allah, be a witness how the son of your Prophet (s.a.w.a.) is being treated... At that moment, Sanaan bin Anas, Shimr bin Zil jawshan and some people from Sham attacked Imam Husain (a.s.). .*

(Amali-e-Saduq, pg.226)

This tradition clearly proves that the army of Sham had come to kill Imam Husain (a.s.), The people of Bani Umayyah and the people of Sham still celebrate the murder of Imam Husain (a.s.) by observing a fast. And even: today certain Wahabi people say 'Aashura is the day of the killing of Imam Husain (a.s.). And if you wish to please the Ahle Bait (a.s.), then observe fast on this day'.

Observing fast on the day of Aashura is the custom of Bani Ummayah. Shaikh Tusi (a.r.) narrates from Imam Jafar Sadiq (a.s.):

Indeed the progeny of Ummayah and those among the people of Sham who had assisted in killing Imam Husain (a.s.) had taken a vow that if they were successful in killing Imam Husain (a.s.) and acquired the Caliphate for the progeny of Abu Sufyan, then they will celebrate that day as Eid and would observe . fast as a token of thanksgiving. And this tradition still exists in the progeny of Abu Sufyan.

(Amali-e-Tusi)

Dear readers, these are some of the testimonies and proofs which are clear evidences as to why there have been restrictions on weeping on Imam Husain (a.s.). Now from here we, take a look at the other aspect of Aashura and see the steps which were taken by Holy Prophet (saw) and the holy Imams (a.s.) to protect the sanctity of the day of Aashura.

(1) Events which occurred after Aashura

After the event of Aashura many natural incidents took place in the world, such as Lunar Eclipse, oozing of blood from below the stones etc. Narrations of such occurrences can be found in the books of Sunnis as well. The authors testify to the authenticity of such

incidents and traditions. (It is worth mentioning · here that the presence of such traditions in the books of the opponents is miracle in itself).

Tabrani narrates that Umme Hakim says "I was a young girl at the time when Imam Husain (a.s.) was killed. I remember that the sky was red for several days after that event." • Abu Bakr Haysami narrates after this narration that all the narrators of this incident are reliable. Then he adds: Abu Qubayl says 'When Imam Husain (a.s.) was killed, the sun became dark (eclipsed). So much darkness spread in the sky that stars could be seen, and we thought that Day of Judgement has arrived..

Haysami narrates from another person, : "When Imam Husain (a.s.) was martyred, someone robbed a camel from the camp of Holy Imam (a.s.). As the camel was being cooked for eating, the meat turned into blood."

Haysimi says that all the narrators of this tradition are dependable.. .

Ibn Katheer Damishqi also testifies in this regard. Pay attention to what he says, because he is a student of Ibn Taymiyyah. He narrates in his book of history. :: :

.. . (Tarikh ibn Katheer) "Mostly, those narrations which depict the wrath and curse on the killers of Imam Husain (a.s.) are correct. These people got inflicted in various miseries, afflictions, heavenly curses and sufferings. And most of them became mad and insane."

(2) Azadari and weeping on Imam Husain (a.s.).

There are innumerable traditions on the subject of weeping of Imam Husain (a.s.). And such traditions exist in both Sunni and Shia books. (We understand from these traditions that Holy Prophet (s.a.w.a.) and all other Imams (a.s.) have taken so much care and pain in preserving azadari) One of the traditions in this regard is that of Ahmed ibn Hambal. He narrates a tradition from a person who had participated in the battle of Siffin along with Imam Ali (a.s.). That person says, "While returning from Kufa, when Imam Ali (a.s.) reached Karbala, he called Imam Husain (a.s.) and said, "O Aba Abdillah! Be Patient! O Aba. Abdillah! Be Patient! Be forbearing near the river of Furat!!" I asked the explanation of those words from Imam Ali (a.s.). He (a.s.) said:

"One day I was in the presence of Holy Prophet (s.a.w.a.), and I saw his eyes moist with tears, I asked the reason. Then he (s.a.w.a.) gave me the news of the martyrdom of Imam Husain (a.s.) near the river of Furat."

Imam Husain (a.s.) too was present in the battle of Siffin, and he (a.s.) was with Imam Ali (a.s.) through the entire journey. After narrating this incident, Abu Bakr Haysami says that all the narrators of this tradition are reliable. Similarly, the tradition of Umme Salma has been narrated in the book 'Moa'ajam ul Kabir' by Tabari. We won't narrate them here for the sake of brevity.

Various forms of Azadari

In an incident, Janabe Jabir asked Imam Baqir (a.s.): What is meant by Jaz'aa? (Mourning)

Imam Baqir (a.s.) replied: Jaz'aa means crying loudly; wailing; beating the head and chest and pulling the hair.

In another tradition it has been mentioned from Imam (a.s.) that

"All types of wailing and weeping are abominable except the crying and wailing on Imam Husain (a.s.)."

(Wasail-us-shia, vol3 pg.282, H.no 3657)

Participating in condolence gatherings (Majaalis)

Raavi says, "I asked Imam Musa Kazim (a.s.) that my wife and ibn Marid's wife have attended a mourning gathering (majlis) and whenever we forbid them they say - If attending the Majlis is Haram then tell us clearly, we will not attend it. And if it is not Haram then why are you stopping us? if someone from us departs from this world then no one too will come to our house in majlis." Imam-e-Kazim (a.s.) replied

"You are asking me about the social rights. My father used to send my mother to the houses of the people of Madina so that their (neighbour's) rights (of condolence) could be fulfilled."

This shows it was the custom of Ahle Bait (a.s.) to attend the condolence gatherings. Women should not be prevented from attending the majlis (gatherings).

MOHARRAM 1433 A.H.

Providing food for the mourners

When Jafar-e-Tayyar was martyred, his .. entire family was bereaved and wailing. Holy Prophet (s.a.w.a.) ordered that food should be sent to the mourners of the family for three days.

(Wasail-us-shia, vol 3, pg. 221)

Wearing black clothes

Ibn Abil Hadeed. Motazali writes, "When Imam Ali (a.s.) was martyred, Imam Husain (a.s.) wore black clothes" :

There is a tradition from 6th Imam (a.s.) wherein he says "When Imam Husain (a.s.) was killed, the women of Bani Hashim wore black dress and organized a majlis. And Imam Sajjad (a.s.) arranged for their food"

To keep businesses closed

Tabari writes that it was tradition to close down business for the sake of Azaadari.

"People used to close down their business for a week and used to weep for Imam Husain (a.s.)"

(Tabaqat ul kubra, pg 90)

These are some of the things that remind us that we should always perform those actions which will maintain the dignity and grandeur of Azaadari of Imam Husain (a.s.).

In the end, we pray to Allah to enlist our names among the mourners of Imam Husain (a.s.) and hasten the reappearance of that Imam who will avenge the unjust killing of Imam Husain (a.s.).

The Failed Strategies Of The Enemies Of Islam

Mecca - also known as Ummul Qurra - was inhabited during the period of Hazrat Ibrahim (a.s). When this city - with its culture and values and after passing through the vicissitudes of time - came on the threshold of sixth century, it witnessed a sea change in itself. The water of Zamzam had long been lost under stones and dust..

Among the ancient monuments only the Kaaba stood the test of time. The tradition of circumambulation (Tavaaf) of Kaaba' had existed since the time of Hazrat Ismail (a.s). With the passage of centuries, the residents of Mecca became gradually inclined towards idol worship. People filled the house of Allah with idols. Several centuries of idol worship led to the establishment of several customs and rituals. The custom of circumambulation of Kaaba while being naked in order to fulfill ones needs had started long before (the advent of Holy Prophet (s.a.w.a)). Invoking the idols by new names to overcome difficulties was firmly rooted in the depths of their existence. The land of this city was mostly barren and devoid of water. Apart from the two major tribes of Bani Hashim and Bani Umayyah, the other tribes collectively called as Quraish were known by their ancestors' names. These big tribes by virtue of their inheritance were exercising control and influence over the city. There were no educational institutions to train and educate the youth. However the eloquence of Arabic language was famous everywhere.. Everyday a new word - with various aspects of its meanings – was added to the language.

They were not willing to compromise with the quality of their language. Hence the Prince of the era of Jaahillyah (period before Islam) Amr al Qays, while using the sword in the battlefield would also put to use the sharpness of his poems. Here we are discussing the backdrop of Mecca before the dawn of Islam, wherein the tribe of Bani Hashim was held in great esteem. They excelled everyone else in eloquence, hospitality and nobility.

Their conduct in life came to the fore in the life of Hazrat Abdul Muttalib (a.s). They were monotheists and the caretakers of Kaaba. We do not find any indication in the annals of history that he promoted and encouraged idol worship. On the contrary we find that he, along with his twelve sons did 'tavaaf' of Kaaba on a particular day every year in such a manner that it was cause of envy for the onlookers. His last son Abdullah had a beautiful visage, Divine light emanated from his forehead. He married Amena binte Wahab who bore him Hazrat Muhammad Mustafa (s.a.w.a). Hazrat Abdullah expired six months prior to his (s.a.w.a) birth. At the delicate age of six years his mother too left for the heavenly abode and he came under the care of his grandfather Hazrat Abdul Muttalib (a.s) and later under the care of Hazrat Abu Talib (a.s) .

At the same time the tribe of Bani Umayyah was also mushrooming (elsewhere in Mecca). This tribe was establishing its government in Syria and also on this basis had almost formed a government in Mecca. They used all immoral and unfair means to achieve worldly power and influence.

Abu Sufyan - with all his arrogance and oppression - was fast gaining power. The lavish lifestyle of his tribe later came to the fore. His home was the centre of lavishness. Musical gatherings and dances were held often and were frequented by other influential and wealthy people. The

MOHARRAM 1433 A.H.

approach of Bani Hashim was in stark contrast to their approach, thereby increasing the distance and differences between the two. The resolute belief of Hazrat Abdul Muttalib (a.s) - the one intended in Surah Feel - played an important role in crushing the army of Abraha who had come on elephants to attack the house of Allah. The statement of Abdul Muttalib is still preserved in history:

Kaaba is the house of Allah and He will protect it.

Hazrat Abu Talib (a.s) did not spare any effort in the upbringing of Holy Prophet (s.a.w.a). Moreover Janabe Fatima binte Asad - to ward off any potential danger that may befall him - was always at the service of his (s.a.w.a) mother (Janabe Amena) right from the time she conceived him. History narrates that the princess of Yemen - a Jewish lady - had come disguised as a slave girl had come in the service of Janab Amena with the intention of killing her at the first opportunity. While trying to hide something in her hair she was caught red handed by Janab Fatima binte Asad. She fled from the place, hid herself in a caravan and fled to Yemen. After this incident Janab Fatima binte Asad - to ward off any potential danger - would always be in the presence of Janabe Amena. When Holy Prophet (s.a.w.a) came under the care of his uncle Abu Talib, Janab Fatima binte Asad emerged as an embodiment of sacrifice. Thus the conspiracies of the enemies, planned even before the birth of Holy Prophet (s.a.w.a), never saw the light of the day. .

If we scroll the annals of history we find several incidents that could have proved fatal to the life of Holy Prophet (s.a.w.a). However his character, morals, manners, trustworthiness and other such attributes had made such a strong impact on the people that the feelings of love and honesty were sprouting and surfacing in the hearts of even the cruel hearted idolaters.

Even before the declaration of prophethood, an undercurrent of ethical and cultural revolution had begun which was ripping apart the darkness of ignorance. However the age old ignorant people did not approve of the revolution that would give a lethal blow to the very foundation of idol and self-worship. The inhuman incidents of the period before Islam are mentioned (from different parts of the world). However the instances of oppression and injustice perpetuated by Quraysh and other wealthy persons can hardly be found in any other nation. The sermon of Janabe Zahra (s.a) after the usurpation of Fadak lifts the curtain and exposes the immoral conditions, dishonesty, defective thinking and the collapsing economy of the age of Jaahiliyyah. So, anyone - who raises the slogan of "there is no god except Allah" and proceeds to destroy the idols - in such a nation that revels in idol worship, had to be prepared to face persecution and bloodshed. The gathering of Zul Asheera (Dawate Zul Asheera) points out how those who were present left in a state of anger and fury. None except Holy Prophet (s.a.w.a) and his successor remained there."

The declaration of prophethood created an upheaval in Mecca. Swords were unsheathed; the hands of children were filled with stones. The elders - who were concerned about their idols and more about the possibility of power and influence slipping from their hands-wanted to put an end to this movement, even at the cost of human lives. Hence conspiracies of massacre were planned. Masses were mobilised to put an end to this revolution.

The first and the most dangerous plan

The sufferings at the "Sheebe Abu Talib" - after passing through the various conspiracies of Abu Sufyan and the enemies of Islam - are such heart rendering that they cannot be described. How could these sacred souls have borne such troubles? But Holy Prophet (s.a.w.a) - the one entrusted with the shariat of Islam and whose integrity was unanimously accepted by the idolaters of Mecca - did not let any harm come near it (Islam).

They finally bid farewell to Mecca and migrated to Madina. Both the migrants (muhajirs) and the helpers (ansaars) lived in the domain of Islam. They fulfilled the rights of hosts and the guests. The establishment of brotherhood made them equal to each other. Equality was so well established that slaves too were liberated. The second plan occurred during migration.

The second unsuccessful plan

The most subtle and dangerous plan was to gather the leaders of forty tribes and suddenly attack Holy Prophet (s.a.w.a) thereby putting an end to his life and also his mission. However all were baffled and taken aback and had to withdraw their swords when they saw Ameerul Momeneen (a.s) lying on the bed of the prophet (s.a.w.a). This incident crushed: the morale of the polytheists of Mecca.

The Third Unsuccessful Plan

When Janab Jafar Tayyar recited the verses of Surah Maryam before the king of Ethiopia his eyes were filled with tears. The conspiracy of the idolaters of Mecca - under which they had sent precious gifts to him and hoped he would hand over the migrants to them - also failed miserably.

The Fourth Unsuccessful Plan

Mecca was in turmoil and Islam was gaining strength in Madina. The migrants were honoured and respected. The camel of the prophet (s.a.w.a) halted at the door of Abu Ayyub Ansari. The influential Jews of Madina started frequenting Mecca the chief of which was Abu Sufyan. Wars started and conspiracies unfolded themselves one after another - all unsuccessful. The battle of Badr, the first war was won at the hands of Ameerul Momeneen (a.s). After their defeat at the battle of Badr the Meccans cunningly concluded that the only way to overpower Muslims was to penetrate into their army and create discord among them. Under this plan Abdullah ibn Obaiy married his daughter to a Muslim named Hanzala bin Aamir. Hanzalah had sincerely accepted Islam and cherished martyrdom in the way of Allah. In the battle of Uhud, Abdullah ibn Obaiy with an army of three hundred left for Madina. As a result only seven hundred Muslims remained to fight against an army of one thousand. The battle of Uhud too was won due to Ali, but Muslims suffered heavy casualties and several great personalities were martyred. The teeth of Holy Prophet (s.a.w.a) too were martyred. Ameerul. Momeneen (a.s) received ninety nine wounds. When the dust had settled, the enemies were clear about their new dangerous weapon i.e. to get as close as possible to Holy Prophet (s.a.w.a) by outwardly accepting Islam and proclaiming their sincerity. But the hidden agenda was to cut the roots of Islam and also prepare ground for forming a government. But all the conspiracies of the world would in no way harm Islam, whose roots were strengthening with every passing day. Allah had given such a successor to Holy Prophet (s.a.w.a) who in the words of Iqbal, trembled in the

presence of Allah during worship but whose name sent down shivers down the spines of the bravest and the most courageous warriors of Arabia. The slogan of "there is no victory except Ali and no sword like Zulfiqar" resounded everywhere.

The other dangerous conspiracy was to bring an equal to Ali and his Zulfiqar to neutralise the growing influence of Hazrat Ali (a.s). The conspirators feared that if they failed in this plan then the standard (flag) of Islam will spread in the entire world. Hence. Khalid bin Walid, a criminal who killed Maalik ibn Nuwayrah and disrespected his wife the same night was given the title of the "sword of Allah" (Saifullah) in the era of the first caliph. Nowadays a book by the name Sword of Allah is being printed wherein Khalid ibn Walid is mentioned as the only warrior who never retreated in any war of Islam, This is an open lie. After reading such literature one concludes that Islam has spread by the strength of the sword.

While the idolaters of Mecca had openly declared war against Islam, the hypocrites of Madina thought of a very subtle and a far dangerous approach. They put on the garb of Islam and began weakening its roots. The effect of these conspiracies was so severe, that by 61 AH the spirituality and values of Islam were breathing their last moments.

Yazid, while representing his past had joined hands with ibn Ziyad and was declaring the end of Islam. In his couplets he mentioned that there was never any revelation (of Holy Quran) nor any religion and Bani Hashim had played with power. He, in his defective thinking had destroyed Islam and he had no values except to rise to power. After hinting at these various conspiracies which I will try to discuss in detail in future let me draw your attention to Karbala and the manner in which Imam Husain (a.s) - before and after the battle of Karbala - reduced these conspiracies to dust.

More followed

This poison of greed and power spread with time paving the way for enemies of Islam for forming a government that constituted such rules that would suppress the voice of the oppressed and give free hand to the oppressors. This would weaken the base of the teachings of Holy Prophet (s.a.w.a).

The first half of the first century (till 50 AH) was full of turmoil. Muawiyah was firmly established in Syria. The conspiracies of Bani Umayyah had started yielding fruits. Remaining in the fold of Islam, its teachings had undergone a radical change. The efforts of the conspirators. under the garb of Shariat began seeing the light of the day and with the martyrdom of Ameerul Momeneen (a.s) the foundations of Islam were totally destroyed paving the way for the enemies of Islam to attain their long cherished power.

Based on this opinion and twenty years after the martyrdom of Ameerul Momeneen (a.s) Muawiyah and Amr ibn Aas while leading the government of Syria exposed their hitherto hidden intentions. However his advisors were aware of the decisiveness and will power of Imam Husain (a.s), and that this sacred personality. - busy worshipping Allah day and night - would certainly confront them. They had enough power at their disposal to subdue his voice.

All the means at their disposal were used against him. He (a.s) left Madina on twenty eight of Rajab and after halting briefly at Mecca proceeded towards Kufa. He thus adorned and honoured the land of Karbala by his (a.s) presence and bestowed so much splendour upon it

MOHARRAM 1433 A.H.

that even tyrants like Mutawakkil and Saddam Husain could not dim its grandeur. The list of the conspiracies against Islam is long and we shall analyse the one which ended after Karbala. When Mukhtar Saqafi rose after the event of Karbala, Abdullah bin Zubair also rose with a similar slogan. But their aim was to avenge the Bani Umayyah due to their personal and tribal enmity, not to avenge the blood of Imam Husain (a.s). This movement resulted in huge losses because of which a multitude of people were deprived of the teachings of Ahle Bait (a.s) and became obsessed with gaining power. However Mukhtar and his valiant soldiers like Ibrahim Ibn Maalik Ashtar killed many of the soldiers of the enemy camp and thus preserved the mission of Imam Husain (a.s) till the day of judgement. Finally at the age of sixty seven he (a.s) was martyred by the soldiers of Abdullah Ibn Zubair.

The Fifth Luminary Of The Cloak And Allamah Iqbal

The history of Islam is simple and full of lessons It concludes in Husain while it begins with Ismail

The esteemed Hasan Sadr is the author of a book called 'Mard-e-La Mutanahi'. This book is written on the life of Hazrat Ali (a.s.) that manifests those facets of his holy life which are such accomplishments in the ethical, cultural, social, societal, educational, intellectual and practical aspects of Islam. They are a bright lamp of hope for the people of the Third World even after 1400 years. The people of the early era lived through the light of this lamp and it is through this light that some ethical and noble individuals emerged that become an example for their downtrodden fellow-beings.

The intellectuals of the powerful nations of the world have created innumerable difficulties for the world by using oppression as a strong political weapon and continue to do so even today. They are giving rise to innovative ways of corruption every moment. Within every crusade for freedom and liberation is a devious conspiracy. In such a situation, emulating the life and character of Hazrat Ali (a.s.) can help save the edifices of the poor and innocent from the bombarding of the Zionist administrations. Perhaps, keeping this in mind the author of this book Hasan Sadr writes in his reply to the question 'Infinite being (zaat-e-la mutanahi) only refers to Allah. How have you ascribed Ali (a.s.) with the same title?' thus, "The Master of the Universe Ali ibn Abi Talib (a.s.) is way beyond the boundaries of human intellect. It is enough to prove this through one small hint where he (a.s.) says that I'm more informed of the paths of the heavens than the ways of the earth." Imam Husain (a.s.) is the son of this very infinite being, for whom even the enemies have said, "This is Husain (a.s.). Ali's (a.s.) heart beats in his chest" while the Holy Prophet (s.a.w.a.) said about him (a.s.) "I'm from Husain (a.s.)."

Imam Husain (a.s.) is the fifth among the "People of the Cloak" (Khamis-e-Aale Iba'a). He is that seal of truth upon "Event of the Cloak" (Hadith-e-Kisaa) whose glittering writings put forth a chronicle of sacrifices in order to safeguard Islam from the prey of politicians. Allamah Iqbal has quoted this couplet regarding him (a.s.),

The history of Islam is simple and full of lessons It concludes in Husain while it begins with Ismail

It is quite astonishing that a visionary philosopher, a poet, a genius, someone who was aware of history and whose fame spread right across galleries and exhibitions of Iran, strikes the chord of Islam and its history but restricts its details only till poetic gestures. Whereas he had a strong belief in the universality of Imam Husain's (a.s.) personality. He recited this couplet on the superiority of the great sacrifice (zibh-e-azeem) over the sacrifice of Hazrat Ismail (a.s.),

The history of Islam is simple and full of lessons It concludes in Husain while it begins with Ismail

He says in the detailed exposition of this couplet,

We have learnt the secrets of Quran from Husain (a.s.)

Our torches kindle from his flames

O breeze! O far away residing messenger!

Carry my tears to his (a.s.) sacred soil

Why did this poet not write any such book on the exemplary life of Imam Husain (a.s.) which could be compared with 'Mard-e-La Mutanahi' of Hasan Sadr and presented before other litterateurs? A book for which it could be said, that this is Iqbal, an Indian, who has witnessed the depths and wisdoms of Holy Quran like a mystic. The history of Islam - with which he laid the foundation of his couplet and which began with Hazrat Ismail (a.s.) - how did this history continue after Holy Prophet (s.a.w.a.)? Where did the history-that began with H. Ismail come to an end? Why did he not pen down the feelings of Karbala, which remains thirsty even today? These are certain pre-requisites of justice, intellect, wisdom, truth and subtlety. There is no doubt, that Allamah Iqbal's intellectual capability, extensive research, belief in Tauheed (One God) and the power of his writings play a very important role in Islamic culture. His ideas and opinions are topics of discussions and dissections among scholars and academicians - both within and outside India. His views on Islamic morals and the differences between the cultural and social spheres found in his poetries are like those lamps which illuminate the meanings and connotations of his writings and explain them. He chose a topic of 'poverty' within the terminologies of Islamic society such as Falsafa-e-Khoodi; Aql aur, Ishq Muqaayesah; Be tegh hi ladta hai sipaahi; Momin ka ghairon mein aahani kirdaar aur doston mein misle reshama narm; Rishta aur Pewand misle tibyaan-e-wahm o gumaan; and all other similar terminologies. He pointed towards the inferiority of poverty in the material world and its excellence, virtue and superiority in the spiritual world. He has said that poverty is the soul of guidance and goes to the extent of saying that only he, whose ultimate and elevated destination is poverty, can be the leader of this nation. Hence, he says that the life of Imam Husain (a.s.) was that of poverty and treading this path will result in leadership. He has considered this leadership as the inheritance of Prophets and Imams (a.s.) for the Islamic nation. As compared to this, he describes material poverty as the prey of hunters and the cause of human indigence and destitution. If this phrase is analyzed from an Islamic viewpoint then we come across a tradition from the Master of the Universe Ali ibn Abi Talib (a.s.) wherein he (a.s.) says, "Poverty is my honour". All viewpoints and thoughts of the revered Allamah which are cast into poetry have been documented. He derived enlightenment from the Mastership of Ahle Bait (a.s.). He manifested this through a letter which he wrote to one of his Shia friends who was doing research on philosophy. He wrote, "Why are you studying Greek philosophy, which is only imaginative? You are a Syed and from the descendants of Haashim. Look at me, my ancestors were idol worshippers. Till date, I've benefitted from the radiant knowledge of your ancestors which contain the secrets of the universal creation." In this way, he became acquainted with the divine secrets by tearing through the curtains of darkness and made himself a window of intelligence and wisdom for acquiring the recognition of Ahle Bait (a.s.).

The revered Allamah was cognizant about the holy life of Ahle Bait (a.s.). His intellect was brimming with such illuminating facets about the persona of Ahle Bait (a.s.) that it affirmed his belief about the eternal and light creation of Ahle Bait (a.s.). He was also completely submissive in front of the honour, status and position of the pivot of Hadith-e-Kisa - Janabe Fatima Zahra (s.a.). It is this honourable lady for whom the entire Islamic world has testified in unison that based on the words of Holy Prophet (s.a.w.a.) she and only she is the Lady of Paradise and nobody else is deserving of this title. Hence, he says regarding the infallible Lady (s.a.), 'Fatima

whose father was the best of the mortals, whose husband was renowned and the one to whom Surah Dahr is attributed, whose elder son was the commander of the caravan of love and whose younger son was the focus of the devotees of love.'

While praising Imam Husain (a.s.), Allamah - says that he (a.s) is the focal point of the domain of love. There have been many books that have been written on Allamah Iqbal's philosophy, some of which have expounded his philosophy in a poetic manner, in his philosophy of love he (Allamah) has ascribed love to be the heart of the Holy Prophet (a.s.). Yet I have not come across any book that has been written about those who were outside this sphere of love so that the readers would become aware of their evil strategies. Nothing has been written (by Allamah) about those politicians who were prepared to destroy Islam, about those 'muftis' who were "bought" by the rulers and who boldly declared the atrocities of the government to be lawful. Hadith-e-Kisa has been narrated in a context which leaves behind such indelible signs which make it evident that Imam Husain (a.s.) was the fifth and last person to enter under the cloak (kisa) along with Holy Prophet (s.a.w.a), Imam Ali (a.s), j Zahra (s.a), and Imam Hasan.. (a.s). After this, the doors were shut for everyone else. After this incident, none could ever claim to be included among the Ahle Bait of Holy Prophet (s.a.w.a). It was only and only these four venerated personalities (a.s) that comprised the Ahle Bait of Holy Prophet (s.a.w.a). Now, is it correct to claim that others - apart from them (a.s) - should also be included among the Ahle Bait? Allamah Iqbal had a strong grip on this tradition and the exegesis of the verse of purification (Ayat-eTatheer) was before him. Otherwise, after ascribing Imam Husain (a.s.) as the love of Prophet (s.a.w.a.), he would have never said that Husain (a.s.) was the focal point of this love and neither would he have said, 'That son is a focal point of love!'

The reason Allamah Iqbal acknowledges that Imam Husain is the rightful inheritor, leader and guide of "Deen-e-Hanif" is because the vision and foresight of Imam Husain (a.s) is vaster than the ever expanding horizon. The essence and basis of this foresight is the enormous patience that he (a.s) exhibited in the face of endless torments and oppressions.. The courage to confront the endless waves of atrocities, expose the true character of the enemies and give them a fitting reply, everything emanated from this fortitude and patience. It may be a play of words, yet if they are not spoken, the heart remains restless. We have learnt the manner of complain and remonstrations only after reading the works of Allamah Iqbal, I would like to pen a few of the priceless tears that flow due to reciting of his heart rendering couplets. Through them we would like to give a powerful reply to all those terrorists who are a blot on the religion of Islam and have caused it enormous disgrace. These terrorists are responsible for young children becoming orphans, women losing their husbands - all of them being killed mercilessly. The world watches helplessly the dastardly acts of these monsters who are hell bent on writing the history of contemporary Islam with the blood of innocent people. Allamah Iqbal cautions the people that it is for this very reason that Allah has kept alive the successor of Imam Husain (a.s). He (Imam-e-Zamana (a.s)) will destroy these blood thirsty beasts and herald the era of peace and tranquility. On his (a.s) reappearance, the world will be filled with monotheism, peace, comfort and harmony. Islam will attain its lofty status and be prevalent all over the world. Allamah Iqbal has rightly said "The secrets of Quran we have learnt from Husain (a.s)" Surely you might be familiar with the famous verse of Quran in which Allah says "The Remnant (Baqiyatullah) is better for you if you believe." We are not awaiting an ordinary person who will

stand up and say "I'm the one who you were calling" Rather we are looking forward to the one who is a witness to history-right from the time of Hazrat-e-Isma'il (a.s)- and who will propagate the mission of the "fifth one of the cloak" across the world, so that the gasping mankind can find solace and comfort in his reign.

Husainism

Husainiyat (the values of Imam Husain (a.s)) is the cure for the heartbroken. It is a slogan of courage and resolve for those who have been deprived of their rights. It is a symbol of strength and steadfastness for confronting those - who due to their financial might - oppress the poor and the weak and push them to the lowest level of existence.

Husainiyat is a mission that has spread across the globe. It is an impregnable fortress against the countless ills, tensions - both psychological and economical, communal discords and frustrations. In short, the twenty three years of Holy Prophet (s.a.w.a) in which he propagated Islam can be condensed in the event of Karbala.

The holy lands of Mecca and Madina as well as the blessed earths of Najaf, Karbala, Mashad, Kazmain and Samarra – are all landmarks and milestones where the historic caravan of guidance finally came to rest. They (Aimmah (a.s)) established minarets of guidance that radiate - even today - the message of peace and harmony for the entire world. The blessed land of Karbala is of special significance among all of them. Because in it is buried the one (a.s) who was the answer to the prayers of Holy Prophet (s.a.w.a) that he had made in the court of Allah. It is the land where the chapters of "submission" and "divine pleasure" were written (by Imam Husain (a.s)). These are the two lessons that Quran propounds extensively and it is these secrets - which Allamah Iqbal says – we discover from the mission of Imam Husain (a.s)

"The mysteries of Quran we understand from Imam Husain (a.s)"

The religion of Islam, whose cornerstone is the twin principles of "peace and harmony".as was exhibited by Holy Prophet (s.a.w.a) after the conquest of Mecca – proclaimed to the world the message of safety and security. Imam Husain (a.s) – for whom Holy Prophet (s.a.w.a) has said 'Husain is from me and I am from Husain'- embodied these two principles in Karbala. A poet emphasises this point beautifully when he write

"Islam survived (even) after drowning. How will you ever realise the impact of Karbala"

But the despotic rulers who ruled the world in the name of Islam left no stone unturned in erasing the slogan of "Husainiyat".. They employed nefarious means – political strategies, false propagations, leaders who were hungry for money and religious scholars who coveted the world. The consequence of all this was that Islam was viewed as a barbaric religion and was split into many sects and factions. It was Imam Husain (a.s) - the successor of Holy Prophet (s.a.w.a) - who gave the world the message of peace, harmony, unity and brotherhood. He (a.s) taught mankind to be united in the face of challenges and be a support to the downtrodden. He (a.s) was raised in the lap of that noble lady (s.a) who herself was a victim of oppression and brutality. The extent of calamities that befell her was enough to turn daylight into darkness. Yet she bore all the cruelties with patience and fortitude - only because of the 'will of her (s.a) venerated father (s.a.w.a) and because of her chaste and infallible character. She refrained from cursing her oppressors - who trampled the bounty of Allah - and saved them from severe

torment (in this world). After the reign of Muawiyah, when Yazid ascended the throne of caliphate, he and his ministers were surrounded with intricate problems and dilemmas. The only recourse that came to their mind was the use of brutal force and intimidation. Thus they chose to attack towns and villages and suppress every form of rebellion. They used the sword to silence the truthful people - the ones who spoke about the teachings and propagations of Holy Prophet (s.a.w.a) and narrated his (s.a.w.a) traditions.

Let's mention a few of those problems that confronted Yazid and his cronies and *move ahead with our discussion. Firstly, since Yazid came to power in 60. AH, hence only fifty years had passed after the demise of Holy Prophet (s.a.w.a). Thus, the teachings of Islam and the words of Holy Prophet (s.a.w.a) were fresh and echoing in the minds of the people of Mecca and Madina. This was Yazid's biggest problem. All those prophetic traditions that spoke about the greatness of Ahle Bait (a.s), the successorship of H.Ali (a.s), the excellence of Imam Hasan (a.s) and Imam Husain (a.s), the laws of shariat and his (s.a.w.a) profound teachings were common knowledge among the Muslims. They had still not started twisting and misinterpreting the words of Holy Prophet (s.a.w.a). The event of Ghadeer-e-Khum - where the crown of successorship - was placed on the head of H.Ali (a.s) was still vivid in the minds of the masses. H. Ali (a.s) too recounted that event for the people on the plains of Rohbah a few years later. Words (traditions) like - "Husain is the leader of Paradise"; "Husain is from me and I'm from Husain"; "My daughter Fatima is the Queen of Paradise"; "Fatima is a part of my flesh. The one who oppresses her has oppressed me" were echoing everywhere. But immediately after the demise of Holy Prophet (s.a.w.a), the oppressors – in their quest for caliphate - burnt down the door of the revered house of J. Fatima (s.a). When the news of this tragedy spread in the Muslim lands, then the people of Madina as well as the newly converted Muslims - who were fair and unbiased - could not fathom these dastardly acts perpetuated on the Ahle Bait (a.s). These were honest people, ready to speak the truth and could distinguish between truth and falsehood. Till then, neither Madina had been plundered nor was the cloak of Kaaba kindled to flames.

The clauses of the treaty signed by Imam Hasan (a.s) were clear and manifest among the people. As per the treaty, only a Bani Hashim would ascend to the post of caliphate after the death of Muawiyah. Thus, the people of Basra and Kufa were patiently awaiting the return of the beloved of Holy Prophet (s.a.w.a) - Imam Husain (a.s)- as their caliph and ruler. The custom of allegiance (bay'at) too was prevalent and widespread among the Muslims. Hence numerous letters were written to Imam Husain (a.s), inviting him (a.s) to Kufa so that the people could pay allegiance to him. These and many such issues were a threat and risk to the reign of Yazid. Thus on one side was Yazid and his cronies - immoral ministers and religious leaders who were on his payroll. They were plotting strategies to weaken the foundation of Islam. They were busy in fabricating new laws and corrupting the original shariat that was brought by Holy Prophet (s.a.w.a). On the other hand, there was a clamor - from Madina to kufa – for Imam Husain (a.s). He was the successor of Holy Prophet (s.a.w.a), the spirit of truth and propagation and the guardian of the religion of Islam. He (a.s) was that noble personality who was not embroiled in the quagmire of politics and had not tarnished his (a.s) image as a shrewd politician. It was for this very reason that as soon as Yazid ascended the throne of caliphate; he promulgated a decree to seek the allegiance of Imam Husain (a.s). And if he (a.s) refused, then he (a.s) should be beheaded instantly. Thus on one side was Yazid – the symbol of intimidation, threat,

MOHARRAM 1433 A.H.

coercion and strong arm tactics. On the other side was Imam Husain (a.s) - a leader who stood for patience, resilience, serenity, reconciliation and averting of bloodshed. On one side was Imam Husain (a.s) who proclaimed to the world - that forget killing the innocent, even harassing them is not permitted in Islam. While on the other side Yazid was conveying to the world that killing the innocent was perfectly acceptable in the quest to rule the Islamic nation.

O our beloved Husain! O the leader of non-violence! O the prince of mankind! O the tolerant! O the thirsty! O the beloved of Khatoon-e-Jannat! O Husain! O the light of the eyes of Holy Prophet (s.a.w.a)! The ship of the Shias of H. Ali (a.s) is trapped in a whirlpool of calamités. For the sake of the severed hands of H. Abbas (a.s)! Rescue us from these unending tribulations and help our boat reach to the safety and tranquility of the shore. This is only possible when the world values your aims and adopts your mission. Allamah Iqbal - the great intellectual of the east - has portrayed a new dimension to the word "tears" and opened the eyes of the Islamic world. With tears flowing from his eyes, Allamah Iqbal said, "O Muslims! Tears can lift. the downtrodden to lofty heights; the name of Mohammed can illuminate the entire world; Holy Prophet (s.a.w.a) would often say 'Husain is from me and I am from Husain'" Maybe, Allamah Iqbal was trying to expound the famous tradition wherein Holy Prophet (s.a.w.a) said 'The first is Mohammed, the last (a.s) is Mohammed and everyone (a.s) in between are Mohammed'

Finally, we have only one. prayer before Allah, that He should hasten the reappearance of the last Mohammed i.e. Hazrat Hujjat ibn Hasan Askari. Aameen