

## Editorial

### The Memory Of Husain (a.s.) Is Pain And The Therapy For Pain

Your difficulty was too massive and terrible for all the inhabitants of the heavens (to bear). · The earth, rotating on its axis, revolves around the light-giving sun. The grandson of the Seal of the Prophets (s.a.w.a.) and the heir to the mercy of the Messengers and Apostles (a.s.), presented his ultimate sacrifice in the presence of the Almighty in 61 A.H. on the burning sands of Karbala in extreme hunger and thirst of three days past. This was after the sacrifice of his helpers, companions and loved ones on the fateful day, from morning till afternoon for the sake of the continuity of Islam against the unbelief and hypocrisy of the so-called Muslims of nefarious, radicalized outlook who had sold out their beliefs for a few coins of this temporary worldly existence. Janabe Zainab (s.a.), the sister of Husain (a.s.), the lion-hearted daughter of Ali (a.s.), the reflection of Hazrat Zahra (s.a.), the learned without a teacher, raised her hands towards the skies and said:

O the Creator of the heavens and the inhabitants therein, accept our sacrifice. As if she was announcing that this is the very offering which has brought the promise of the 'great sacrifice' to fruition, the covenant that You had made when Ibrahim (a.s.) had, for the purpose of sacrifice, placed a sharpened knife to the throat of his son. It has brought closure to the completion of the promise with all embellishments and made a mark which will shine forth on the forehead of humanity until the dawning of the final hour. The gifted and enlightened humans stay steady on the straight path by this light and it will continue vouchsafing towards the destination. When the daughter of Ali Ibn Abi Talib (a.s.), master of the universe, the owner of Zulfiqar, the conqueror of Badr and Hunain in lieu of him, saw the terrible event where the decapitated body of Husain (a.s.), the son of the Holy Prophet (s.a.w.a.), the loved and nurtured one of Batool (s.a.) lay near her on the ground, she raised her hands and said:

O the Creator of the heavens and the inhabitants therein, accept our sacrifice. She was praying to that Almighty God who can give voice to the countless grains of sand of the desert. Would He not have called out from the pillars of His Throne on the sacrifice of His (beloved) Husain (a.s.). Indeed the sound would have reverberated forth from the bases of the Throne. **'O soul that art at rest! Return to your Lord, well-pleased (with him), well-pleasing (Him), so enter among My servants, And enter into My garden.** The epitome of the sufferers of calamities, the image of Zahra (s.a.), the sister of Husain (a.s.) whose voice must have resounded across the heavens. The overwhelmed and apprehensive angels of the skies witnessing the scene on the landscape below felt sorrow and bereavement wash over them. They spoke in grief ridden tones:

***Salutations upon you; O oppressed Husain (a.s.)! The guarantee of the continuation of Islam! The last surviving member of the foundation of monotheism! Your troubles heavy weighed heavily upon the dwellers of the skies and we grieve and lament your calamity.***

The writer was ready to pen down a few impressions of mourning of the inhabitants of the heavens, that suddenly the painful incident of the martyrdom of the oppressed Imam (a.s.)

weighed upon the mind, the strings of the heart broke against the strain and the heart filled with tears which ran down the cheeks

I kept aside my pen and kept on crying for a long time. My granddaughter Abiha Fatimah was sitting before me. She would ask peculiar questions which I felt contentment in responding to. That day when I washed my teary face and sat on my chair, she started quizzing me, the replies of which I provided her. Later, on reflection I found that I should pen these questions down because they were in fact the basic idea I had conceptualized for this article.

**Question:** Grandfather, why did you suddenly start crying?

**Answer:** I had cried due to the demands of my love which were fulfilled.

**Question:** But why did you start crying right now while writing?

**Answer:** *When I started contemplating with my cognizance and emotions on the sentence of Ziyarat of Aashuraa, which the Infallibles (a.s.) have instructed us and the Imam (a.s.) himself repeats, a tear opens up in my heart which can only be filled up by crying. The phrase is: **Your difficulty was massive and terrible for all the inhabitants of the heavens (to bear).***

**Question:** Where is the pain in the phrase that made you so restless?

**Answer:** Child, tell me whether the sun shines under the roof of the sky or is placed above the seven layers of heaven.

**Question:** Grandfather, what are you saying? Do you not see that the sun rises below the sky in the East and sets in the West? If this does not happen, the system of the universe would collapse. The world would burn to ashes and disappear into nothingness. The system subsists due to the forces of attraction and repulsion and the creatures stay alive. The seasons change due to it and the earth moves...

**Answer:** Oh! You have informed me of so many different aspects of my small reply. It seems you are the tutor and I am the student.

Now note this - the sun is below (lower in stature than) the sky, while the inhabitants of the skies grieve the martyrdom of Husain (a.s.) and find it difficult to bear. If it were not for the grace of the grandson of the Allah's Mercy upon the worlds (s.a.w.a.), who could have stopped the weight of this grief from disrupting the system of the sun which is below the sky?

**Question:** I have understood. The mercy, grace, bounty and the countless blessings of Imam Husain (a.s.) upon us. This can be gauged by the fact that he has made our tears as a treatment for his grief, strengthening our hearts. The eagerness to act is created and help is bestowed to walk his path. It keeps us moving on his indicated humanitarian path. Besides where do we stand when the shoulders of the heaven dwellers stoop under the weight of his grief. Hence the sorrow of Husain (a.s.) is pain and the tears are the medication for it.

But you mentioned the sun and the sky and did not provide an explanation? **Answer:** The sun is below the sky and the great expanse of the sky is nigh immeasurable (the limits of human intellect), the sun is a small thing limited to a corner of the sky. Ponder then, the inmates of the heavens have cried out under the weight of the grief of Husain (a.s.), what would then happen to the miniscule sun, where the burden of this sorrow to fall upon it? What is the stature of the sun that it can endure it? Thus after the killing of Imam Husain (a.s.) on Aashuraa, the sun

eclipsed the middle of the day and the day changed into night. However, the day broke out again and then night fell, the evening of the despondent passed and the morning saw the caravans of the miserable leaving the land.

This is the miracle of the Husaini patience that it creates pain in Allah's creatures but does not destroy them. Rather it becomes for the continuation of life, energizes them, prepares them, and teaches them the method of living.

**Question:** That is true. But the thing that remains unclear is that the dwellers of the heavens remain unaffected by happiness and sadness, ease and misery, ups and downs.

**Answer:** And who has informed you of this? Have you not heard of the angel Fitrus, who on receiving back his hair and wings, moved his shoulders in such cheerfulness that his joy cannot be assessed by the creatures of the earth. And have you not heard of the verse of the noble Quran saying:

***And the thunder declares His glory with His praise, and the angels too, for awe of Him.***

And is it not worth pondering that Jibrael (a.s.) on witnessing the household of the Prophet (s.a.w.a.) questions Allah in wonder: Almighty! Who are these holy personalities? One thing that is when the pure luminosities (a.s.) combined, they might have dazzled the eyes of Jibrael (a.s.). This might be because the creation of these lights preceded the creation of Jibrael (a.s.). Then, the inhabitants of the heavens include the Messengers, their successors, the virtuous and the good doers. The Lady of heaven (s.a.) and the houries deployed in her service and the upright ladies whose mention is found in the Holy Quran, like the Lady Aasiya (s.a.) and the Lady Mariam (s.a.). And have you not read in the Noble Quran about Hazrat Isa (a.s.) in heaven.

**Question:** Long have the dwellers of the skies been immersed in grief and so shadow of anguish has covered the world and indeed the universe. When will this veil be lifted? When will spring return to earth? When will the grief of the residents of the skies change to joy? (... and many questions of like nature)

**Answer:** When the Qaem of the progeny of Muhammad (s.a.w.a.) appears. He is the comprehensive spring and the avenger of the blood of Husain (a.s.).

**Question:** When will the avenger of the blood of Husain (a.s.) appear, grandfather?

**Answer:** Only Allah has the knowledge whether it is near or far away. Abiha instinctively said: May Allah hasten his reappearance!

## The Majlis Of Imam Husain (a.s.)

As the holy month of Muharram draws near, the memories of the people of Karbala are refreshed in the minds. The preparations and arrangements begin to happen. The virtues and qualities of Ahle Bait (a.s.) and the oppression and tribulations that befell them are remembered in the gatherings (Majlis). The followers of Holy Prophet (s.a.w.a.) and his Holy Progeny (a.s.) come together in groups for these gatherings. But there are some who are needlessly aggrieved and for reasons best known to them, are upset over these gatherings.

A variety of edicts (fatwas) are issued and there are animated discussions on the usefulness of these gatherings. They also talk about the value of time. The belief of valuing time is highlighted specially during Muharram. There are talks about reforming the masses and the society. Our very own people, at times, appear to get influenced by these statements. Some even go to the extent of labeling these gatherings as an innovation (bid'at) and consider conducting and participating in them as a sin. They bring up questions about the validity of Taaziyas and Zuljanaah. Come let's see what the book of Allah and traditions of Holy Prophet (s.a.w.a.) have to say about this.

### **What's permissible and prohibited?**

The holy religion of Islam has essentially declared everything to be permitted and pure. "Everything is permissible for you! "Everything is pure (lest there's no proof of it to be haram or najis)." This makes it amply clear that there are reasons required for a thing to be prohibited (haram) and unclean (najis) and not for it to be permissible and clean.

If a thing is understood to be najis and haram then there needs to be a reason for it to be categorized as najis and haram. Thus, those who object to the gatherings in Muharram should bring forward arguments that prove these gatherings to be haram. As these detractors struggle to come up with proper arguments to back their unfounded claims and realizing where they stand, they demand substantiation from the mourners.

### **Majlis**

Allah the Almighty says in verse 152 of Surah Baqarah: "So remember me and I will remember you." Explaining this verse, renowned Ahle Sunnah scholar Jalaluddin Suyuti brings numerous narrations in his Tafseer, Al-Durr al-Manthoor. Herewith are a few traditions:

1. Khalid Ibn Abi Amr narrates from Holy Prophet (s.a.w.a.): "Whoever obeys Allah, he has remembered Allah even though his prayers, fasting and reciting of Quran are quantitatively less. Whoever disobeyed Allah, he has forgotten Allah even if his prayers, fasting and reciting of Quran is greater."

(Al-Durr al-Manthoor: vol. 1, p. 149)

2. Maaz bin Anas narrates from the Holy

Prophet (s.a.w.a.) that he (s.a.w.a.) said: "Allah says, 'When someone remembers Me in his heart I discuss this with the angels. But when someone remembers Me in a Majlis, I discuss this in the highest realms of the heavens.'"

(Al-Durr al-Manthoor: vol. 1, p. 149)

3. Abu Huraira and Abu Saeed quote the *Holy Prophet (s.a.w.a.)*: "When some people gather and remember Allah, the angels surround them. The mercy of Allah swathes them. Tranquility is revealed upon them and Allah remembers them."

(Al-Durr al-Manthoor: vol. 1, p. 150)

4. Bukhari, Muslim and Bayhaqi narrate a tradition of *Holy Prophet (s.a.w.a.)* through Abu Huraira in *Al-Asmaa wa As-Safaat*. Following is a brief extract of the tradition: "Allah has such angels who walk the streets searching for the Ahle Remembrance (those who remember Allah) and when they see some people engrossed in remembering Allah, they ask them to state their needs. They collect those prayers in their wings and when these gatherings are over the angels return back to the skies.

"Even though He is All Knowing, Allah still asks of them where they come from. They say, 'We are coming from your slaves, who were Glorifying and Praising You. Allah says, 'Have they seen Me.?' The angels say, 'No.' Allah says, **What would happen if they were to see Me?**' The Angels say, 'If they would have seen You (from the eyes of their heart) they would have worshipped, praised and glorified You all the more.' Allah says, **What are they asking for?**' The angels say, "They are asking from You heaven, they are desirous of Your heaven. Allah asks, **Have they ever seen the heaven?**' The angels reply, Never. Allah then asks, **Had they seen the heaven then what would have happened?**' The angels say, 'If – they would have seen it they would have been more desperate in asking for it and craved for it more. Allah then asks, **From which thing they want to be saved from**'. The angels reply, 'hell fire.' Allah then asks, **Have they seen it?** The angels answer, 'Never. Had they seen it they would have run away from it all the more and would have been more fearful. Allah says, **I make you all a witness and say, that I have forgiven them! At that point the angels say, 'There was a person present who wasn't remembering You, instead he had come there to get his needs fulfilled.'** Allah says, **Whoever sits with them will never be from the wretched ones (means even his sins will be forgiven along with theirs.)"**

(Al-Durr al-Manthoor: vol. 1, pp. 150-151)

5. Ibn Abi Shaybah, Ahmad, Muslim, Tirmizi and Nasaai narrate this tradition from Muawiyah:

Holy Prophet (s.a.w.a.) once passed from a place where a group of companions had gathered. He asked them, 'Why are you all sitting here?' They said, 'As Islam has guided us, we are sitting here and remembering Allah. The Holy Prophet (s.a.w.a.) said, 'I swear By Allah, are you all sitting here precisely for this reason?' They said, "We swear by Allah, we are sitting here specifically for that reason. The Holy Prophet (s.a.w.a.) said, 'I am not swearing by Allah without any purpose. Jibraeel had come to inform me: That Allah was boasting about you amongst the angels.'

(Al-Durr al-Manthoor: vol. 1, p. 151)

6. Ahmad, Baraaz, Abu al-A'laa and

*Tabrani* narrated through *Anas* that the *Holy Prophet (s.a.w.a.)* said: "Those who gather solely for the purpose of remembering Allah, there's a voice raised from the sky, "Get up, Allah has forgiven all your sins and all your evil acts have been turned into good acts."

(Al-Durr al-Manthoor: vol. 1, p. 151)

7. Tabaraani narrates from Suhail ibn Khazliyah that the Messenger of Allah (s.a.w.a.) said: "When people disperse after sitting in a gathering where Allah is remembered, they are told, get up, you have been pardoned and your evil actions have been turned into good ones."

(Al-Durr al-Manthoor: vol. 1, p. 151)

8. Bayhaqi narrates from Abdullah bin Magfal that the Holy Prophet (s.a.w.a.) said: "When people disperse after sitting in a gathering and if Allah wasn't remembered in this gathering then they will be left ruing it on the Day of Judgment."

(Al-Durr al-Manthoor: vol. 1, p. 151)

9. Ibne Abi Shaybah narrates from Abu Huraira that: "A house in which Allah is remembered shines like a star for the inhabitants of the skies."

(Al-Durr al-Manthoor: vol. 1, p. 151).

10. Baraaz narrates from Anas that Holy Prophet (s.a.w.a.) said: "There are certain angels of Allah who keep wandering in search of those who remember Allah. When they find a gathering like this, they encircle it and dispatch their representative to Allah, who says, 'O Allah we are with your slaves who are remembering the greatness of Your blessings. They are reciting Your book and sending salutations on Your messenger and are seeking their world and hereafter from You. Allah tells them, **"Inundate them with My mercy. These are those gatherings in which the wretched ones can never come."**

(Al-Durr al-Manthoor: vol. 1, p. 151)

11. Ibn Abi Duniya, Baraaz, Abu Ya'la, Tabaraani, Haakim (Haakim has considered this tradition as authentic) and Bayhaqi in Ad-Dawaat narrated from Jaabir: "One day Holy Prophet (s.a.w.a.) came to us and said, "There are different angels near Allah who keep wandering and when they see a gathering of remembrance, they stop. You people roam in the gardens of paradise. The companions asked, "Where are these gardens of paradise?' He (s.a.w.a.) said, "The gatherings of remembrance. Spend the morning and evenings Glorifying Allah. Remember Allah in your heart. Anyone who wants to know what his status is near Allah should see what Allah's status is near him. Allah will have the same status for His servants depending upon what status they have allotted Allah in their hearts."

(Al-Durr al-Manthoor: vol. 1, p. 151)

12. Tabaraani narrates from Umar ibn Abd that he heard the Holy Prophet (s.a.w.a.) say: "On the right side of Ar-Rahman and on both sides there will be such persons who will neither be Prophets or Martyrs. Their faces will have an intense glow. The Prophets and the Martyrs will be left envying their greatness, ranks and proximity to Allah."

People asked, "O Messenger of Allah (s.a.w.a.)! Who are these people?"

He (s.a.w.a.) said: "These are people from different nations and tribes who would gather at one place for the sake of remembering Allah and would pick the best part of the speech just like how the best of dates are chosen."

(Al-Durr al-Manthoor: vol. 1, p. 151)

## MOHARRAM 1435 A.H.

---

After reading the traditions it becomes clear that:

Majlis is interpreted as a gathering where Allah is remembered. The various sects and schools of Muslims in their own approach remember Allah. Some construe it to be as 'Ijtema, some interpret it as 'Jalsa, some take it as 'Uroos, some call it as 'Milaad some refer to it as 'Maulood and some as 'Mehfil-e-Samaa..

If a thing is interpreted as Majlis, then this is that place where people gather to articulate the virtues and the sufferings of the Immaculate Ahle Bait (a.s.). This is a special consideration on Allah's part to have specifically associated His remembrance with the remembrance of Ahle Bait (a.s.).

To attend these gatherings is:

1. Obeying Allah and The Holy Prophet (s.a.w.a.).
2. Cause of mentioning in the highest level of heaven.
3. It keeps one in the elite company of the angels.
4. It becomes a reason for the blessings to descend.
5. It becomes a basis for entering heaven.
6. It saves one from the hell fire.
7. Allah forgives the sins and it is a reason for His pleasure.
8. To be praised by Allah in the assembly of angels
9. It converts the bad deeds into good deeds.
10. To glitter in the sky like a star.
11. Those who attend these gatherings will never become from among the wretched ones.
12. To attend these gatherings is like strolling in the gardens of heaven.
13. It will cause the face to shine brightly on the Day of Judgment.
14. It is a way to seek proximity with Allah.
15. It makes the Prophets and Martyrs envious.

Besides this, traditions from Ahle Bait (a.s.) have laid a great emphasis on these gatherings. Here are a few narrations:

1. Imam Ja'far Sadiq (a.s.) says:

*"If someone sits in a gathering and relives our affairs then on the day when all the hearts will be dead their hearts will be alive."*

(Mizaan al-Hikmah: Tradition # 2392, vol. 2)

2. Imam Ali Reza (a.s.) says:

*"If someone sits in a gathering and enlivens our affairs then on the day when all the hearts will be dead their hearts will be alive."*

(Mizaan al-Hikmah: Tradition # 2394, vol. 2)



It is clear that the hearts of those who attend or organize the Majlis of Ahle Bait (a.s.) will be alive on the Day of Judgment.

3. Imam Ja'far Sadiq (a.s.) informed Fuzail:

*"Do you all gather and discuss our traditions?" He replied in the affirmative. Then Imam (a.s.) said, "These are the gatherings which I like. O Fuzail, enliven our affairs. May Allah have mercy upon those who enliven our affairs!"*

*"O Fuzail, whoever remembers us or in front of whom we are remembered, even if a tear equal to the weight of a wing of a fly comes out, then all his/ her sins will be forgiven even if they are equivalent to the foam that comes out of the ocean."*

(Mizaan al-Hikmah: Tradition # 2395, vol. 2)

It is quite possible that a question may spring up in the mind of the bright minded: How will an apology of a tear drop wash away a myriad of sins? The reply to this is that when Allah can forgive all the sins of someone who has asked for forgiveness only once with sincerity, then a drop of tear, too, is a sign of sincerity of the heart and besides this when Allah forgives, He will not be taking someone else's share of forgiveness. He is forgiving from His Grace and Munificence. With Allah is the Kingdom and Authority, He can forgive whichever way He wants and no one has the right to object His call.

### **Remembrance of Ahle Bait (a.s.) is Allah's Remembrance**

There is a possibility that after reading the above traditions a question may arise in the mind of some that these narrations talk about "Allah's Remembrance but the discussion is around the Majlis of Imam Husain (a.s.). What is the connection between the two?

The following traditions can clear the doubts.

1. The Holy Prophet (s.a.w.a.) says:

*"Remembering Allah is worship. Remembering me is worship. Remembering Ali is worship and remembering the Imams from Ali's progeny is worship."*

(Al-Ikhtesaas, p. 224; Behaar al-Anwaar, vol. 36, p.370)

2. In one tradition he (s.a.w.a.) says:

"Adorn your gatherings with the remembrance of Ali ibn Abi Talib."

(Bashaarat al-Mustafa Le Shiah al-Murtaza, p. 61; Behaar al-Anwaar, vol. 38, p. 199)

Ahle Bait (a.s.) and, in particular Imam Husain (a.s.), have sacrificed themselves for the sake of Allah and safeguarding His religion. Hence, the remembrance of Imam Husain (a.s.) is linked to the remembrance of Allah. We come across sentences like these in the Ziyarat of Imam Husain (a.s.) repeatedly: "As-salamo alayka ya thaar Allahe wabna thaarehi." According to the dictionary the word thaar means to seek revenge for someone's blood' Hence, the words 'thaar Allah' means seeking revenge for Allah's blood. It is absolutely clear that Allah has no blood or body. Allah is not someone who can be seen and killed.



### **Imam Husain (a.s.) is Blood of Allah and the Son of the Blood of Allah**

This can be elucidated through an example. If an ambassador of a country is killed in the country where he is deputed, then the fatal attack will not be on just that one person but it will be an attack and an offense on the country which he was representing. Imam Husain (a.s.) is a Divine Representative of Allah, his entire personality mirrors the attributes, beauty, and glory of Allah. He is the protector of Allah's religion. He is responsible for the Shari'ah of the Holy Prophet (s.a.w.a.). .

He is not only the successor of the Noble Prophet (s.a.w.a.) but of all the Prophets (a.s.) and Messengers (a.s.). Therefore, the attack on him is a direct attack on Allah, the Holy Prophet (s.a.w.a.), all the Prophets (a.s.) and Messengers (a.s.). His slaying is the slaying of Allah and Holy Prophet (s.a.w.a.). His killers are the killers of Allah and Holy Prophet (s.a.w.a.) and to have a soft corner for killers and oppressors like them is akin to being friends with the killers of Allah and Holy Prophet (s.a.w.a.). This kind of friendship is contrary to the belief in Allah and Holy Prophet (s.a.w.a.). Imam Husain (a.s.) sacrificed his entire self and being in Allah's way and he himself became the embodiment of Allah's wish. Therefore, his remembrance is unquestionably the remembrance of Allah. Remembering him is remembering Allah. Discussing him is discussing Allah. Obeying him is obeying Allah.

Thus, all the rewards and ranks that are there for doing Allah's remembrance, can be gained from his remembrance on the condition that these gatherings are established for the sake of Allah and Holy Prophet (s.a.w.a.) and the intention should purely be for gaining proximity with Allah and Ahle Bait (a.s.).

### **Imam Husain (a.s.) - The Protector of Monotheism**

It is clear like the daylight that had Imam Husain (a.s.) not offered his unmatched sacrifices, the religion of Islam would have been completely wiped out. Imam Husain's sacrifice (a.s.) has saved the religion. Monotheism is the most important belief from among the fundamentals of religion. This fact has been described by Khawaja Moinuddin Chisti Ajmeri in these words.

*Husain is the (spiritual) king, Husain is the king (of this world) Husain is himself religion and also the one who gave shelter to the religion.*

*He preferred to give his head but not his hand (in allegiance) to Yazeed. The fact is Husain is the foundation of La Ilaha Illallah."*

*Allamah Iqbal says:*

*He's drowned himself in dust and blood for the sake of truth and it is for this that he is the foundation of La Ilaha Illallah..*

*If someone is the foundation of la ilah ilallah then why can't his remembrance be the remembrance of Allah?*

### **Shah Abdul Aziz Dehalvi and Majlis of Imam Husain (a.s.).**

Shah Abdul Aziz Dehalvi is the one who had authored the book "Tohfah Isna Ashariyyah" against the Shias. In one of his other books, 'Fataawaa-e-Azizi, printed in Delhi, he writes on page 104 (we are extracting this from 'Islah' an influential Indian magazine volume 32, No. 1, Muharram al-Haraam 1347 A.H.).

## MOHARRAM 1435 A.H.

---

Responding to a query Shah Abdul Aziz writes: "This lowly Abdul Aziz offers Salam and wishes to say, I have received your honorable letter regarding the Marsiyah Khwani (reciting of elegy ) etc. At this point of time I don't have the strength to hear out a lengthy article nor write a lengthy note.

*"I am writing an account of what tradition and custom is followed at my place and you can take a call on it.*

*"There are two gatherings (Majlis) organized at my house in a year: One majlis is on the occasion of the demise of Holy Prophet (s.a.w.a.) and other majlis is on the date of martyrdom of Hasanain. A day or two before Aashuraa around 400-500 or rather a thousand people gather and send salutations (on them). After that this humble being presents himself in the majlis. The virtues of Hasanain from the books of traditions are mentioned and whatever reports of their martyrdom are written are found in the traditions are described in detail. : Besides this, elegies which were said by the Jinns, Hoors, Janabe Umme Salmah and other companions are recited.*

*"Apart from this, the heart-wrenching dreams that Ibn Abbas and other companions had seen is recollected and the extreme pain, grief and sadness experienced by the holy soul of Holy Prophet (s.a.w.a.) is remembered. After this, the Holy Quran is concluded. Five verses of the Holy Quran are recited and then there is Surah Fateha recited on food following which a soothing voice renders a Salaam or a Marsiya hearing which those present in the gathering including this humble person are left in grief and in tears.*

"This is something which is regularly followed. If these above mentioned things were not permissible then it would never have been performed."

Did you take note? The talk is about majlis in which the virtues and the excellent qualities of the Ahle Bait (a.s.) is being cited, even the tribulations that befell them is discussed. There's Marsiya, Nauha and Tabarruk. There's food distributed in the Majlis and even Surah Fateha recited on it. Due to Imam Husain's (a.s.) martyrdom, the Holy Prophet (s.a.w.a.) is extremely pained and grief-stricken. And when Holy Prophet (s.a.w.a.) revealed the incident of Karbala in a dream to Ibn Abbas and other companions, the Noble Messenger (s.a.w.a.) himself read a Majlis.

The traditions say that these people saw the Holy Prophet (s.a.w.a.) in a state where tears were flowing from his blessed eyes and there was dust and blood in his hands. There was a small glass bottle in his hand in which was the blood of the Martyrs of Karbala. There was dust on his head. His blessed clothes were pockmarked with the bloods of the Martyrs.

Not only did the Holy Prophet (s.a.w.a.) recite the Majlis, but he also made it clear in what emotional and physical state one should attend the Majlis of Imam Husain. (a.s.).

## Exegesis Of Ziyarat-e-Naahiya

(Continued from the previous AlMuntazar Muharram Issue)

**“Peace be upon the one who was killed unjustly.”**

Two attributes of Imam Husain (a.s.) have been mentioned in this sentence – ‘qateel and ‘mazloom! Qateel means the one who was killed. In Arabic Lexicon, it is on the scale of 'fa'eel and from the aspect of meaning, it is a Nominal Predicate. The famous lexicographer Ibn Manzoor writes:

*‘Qateel means the one who was killed. Its plural is qatalaa.’*

[Lisaan al-Arab, vol. 11, p. 547 under the root q-t-1]

The other word is ‘mazloom’ meaning ‘the oppressed one?’

We have already discussed previously that in the light of Quranic verses, those who lay down their lives for the sake of Allah are referred to as “al-qateelo fi sabeelillah. The word ‘martyr’ has not been explicitly used for them in the Holy Quran. Nevertheless, the Book of Allah clearly states:

**"And do not consider those who are slain (unjustly) in the way of Allah as dead, rather they are alive and receive sustenance from their Lord."**

[Surah Aale Imraan (3): Verse 169]

**"And do not call the one who is slain (unjustly) in the way of Allah as dead, rather he is alive but you do not perceive."**

[Surah Baqarah (2): Verse 154]

No martyr who was killed in the way of Allah is greater than Imam Husain (a.s.). He is titled “Syed al-Shohada’ meaning the chief of martyrs.

Now let us briefly analyse the word ‘mazloom’ (oppressed).

### **Helping the Oppressed**

Islam severely condemns the aid of an oppressor and on the other hand emphasizes on supporting the oppressed. Ameerul Momineen Ali Ibn Abi Talib (a.s.) says:

*"The best (form of) justice is to help the oppressed."*

[Ghurar al-Hikam, H. 1021]

*"When you see an oppressed person then help him against the oppressor."*

(Ghurar al-Hikam, H. 10364]

*He (a.s.) said in his will: "Both of you (Imam Hasan (a.s.) and Husain (a.s.)) should be enemies of the oppressor and helpers of the oppressed."*

(Nahj al-Balaagha, Letter no. 47]

*Imam Ja'far Sadiq (a.s.) says: "There is no believer who helps an oppressed believer except that it (his help) is better than recommended fasts of a month and E'tekaaf in Masjid alHaraam."*

(Sawaab al-A'maal, p. 147]

### **Beware of the Curse of the Oppressed**

An oppressor should never forget that Allah listens to the prayers of His creatures. Among those whose prayers are fast accepted are the oppressed. Ameerul Momineen Ali Ibn Abi Talib (a.s.) says,

*"Beware of the prayers of the oppressed for surely he asks Allah for his right. And Allah, Glorified be He, is much more Noble that a right is demanded from Him and He does not fulfil it."*

[Ghurar al-Hikam, H. 10349]

*"The most piercing of arrows is the prayers of the oppressed."*

(Ghurar al-Hikam, H. 3760]

The conclusion of this discussion is that a follower of Imam Husain (a.s.), one who weeps over him, remembers his tribulations by organising gatherings, will never oppress anyone be it his parents, wife, children, friends, relatives or anyone else. There is no distance between an oppressed person and Allah's Throne and if the oppressed one raises his arms and prays, then Allah will never reject his plea even if he is a disbeliever.

Now that traditions have given so much importance to the prayers of an oppressed, then it is not surprising that the greatest oppressed person in mankind prays for the forgiveness and pardon of his Shias and Allah accepts it. Allah is Witness to the fact that people ridicule mourning over Imam Husain (a.s.) and they make fun of its effects. They do not accept lamentation and its power of its intercession. In reality, they have not understood the essence of the great sacrifice and helplessness of Imam Husain (a.s.). ..It would not be out of context here, to discuss about another great oppressed person in the history of mankind. He is none other than our Master, Ameerul Momineen Ali Ibn Abi Talib (a.s.). His eminence mentions in one of his sermons,

*"Certainly I have more authority upon people than they themselves and I'm oppressed ever since the demise of the Messenger of Allah (s.a.w.a.). Then Asha'th Ibn Qais al-Kindi (may Allah curse him) stood up and said: O Commander of the Faithful! Ever since you have come to Iraq you have just been saying that 'Certainly I have more authority upon people than they themselves and I'm oppressed ever since the demise of the Messenger of Allah (s.a.w.a.)'. When Taim and Adi (meaning the first and second caliph) came to power, then why didn't you raise your sword rather than tolerating oppression?"*

Then Ameerul Momineen (a.s.) said: O son of a drunkard woman! Now that you have said so, then listen. By Allah! Neither cowardice nor the fear of death prevented me (from taking myright). Rather what prevented me was the promise of my brother, the Messenger of Allah (s.a.w.a.). He informed me and said: O Abul Hasan! Soon this nation shall betray you and will break my promise and covenant. You are to me as Haroon (a.s.) was to Moosa (a.s.). Then I asked him: O Messenger of Allah (s.a.w.a.)! What do you command me for (i.e. what is my

## MOHARRAM 1435 A.H.

---

responsibility) when this happen's? Then he (s.a.w.a.) said: If you find helpers then rise against them and fight them and if you do not find helpers then restrain your hands (meaning do not fight) and protect your blood (from being killed) until you meet me as an oppressed person."

[Behaar al-Anwaar, vol. 29, p. 419, ch. 13]

There is no doubt that there are no greater oppressed people than Ali and his progeny fa.s.) in the history of mankind. Helping and assisting them is the responsibility of each of their lovers either physically, financially orverbally. Now is the age of knowledge, information and culture. The enemies of Islam are targeting these fields specifically. Hence, it is required that we defend our leaders and their beliefs in these fields. We should always be mindful that our beliefs and faith are safe in this age of corruption and deviation and we tread the path shown by our Infallible Imams (a.s.). At the same time, we should also be aware that the avenger of the one who was killed unjustly is monitoring our conditions and actions. He prays for goodness, blessings and protection of the people on the right path, the mourners of Imam Husain (a.s.). He is their caretaker and guarantor.

(To be continued Insha Allah in the next issue)

### Discussion Of The Greatest Martyr In Quran

In the tradition of Saqalain that has been narrated for both Ahle Bait (a.s.) and the Quran, the Holy Prophet (s.a.w.a.) as appointed for his nation a representative in both Ahle Bait (a.s.) and the Quran and has instructed us to always stay attached to the two trustees and not be heedless to them for even a moment in our lives. Husain ibn Ali (a.s.) the fifth one of the people of the cloak and the noble Quran both were a trustee for this nation and are still a trustee today and shall always stay as such. This is due to the fact that Holy prophet (s.a.w.a.) had instructed the nation to stay attached to both these trusts till the meeting at the pond of kauser, and only that meeting which is in this prescribed manner shall be considered as a meeting with a successful end and a rightly guided one. And those people who shall meet the Holy Prophet (s.a.w.a.) in a manner other than this prescribed one then this meeting shall be considered a meeting of disgrace, deviation, misery and despair. Husain ibn Ali (a.s.) is the speaking Quran while the Noble Quran is a silent one, the chest of Husain ibn Ali (a.s.) is a source of realities, recognition and the secrets of the Lord in the same way as it was for the Holy prophet (s.a.w.a.). As Holy Prophet (s.a.w.a.) was an exponent for the fundamentals and the laws of Quran, in like manner, Imam Husain (a.s.) being the successor of Holy Prophet (s.a.w.a.) is also an interpreter of the Quran. These two trusts can never separate from each other neither this nation can separate from these two bonds. Let us pay attention to the manner in which the Holy Prophet (s.a.w.a.) entrusted Imam Husain (a.s.) to the nation after ascending the pulpit he (s.a.w.a.) said:

"Oh people he is Husain ibn Ali (a.s.) recognize him and give him preference and precedence over all."

(Behaar al-Anwaar, vol. 43, p. 262; Amaali-e-Saduq, Majlis 87, p. 478; Muntakhab Turaihi vol. 1, p. 117]

Then he (s.a.w.a.) further said that "Oh Allah, I entrust them as a deposit to the good doers of my nation."

[Behaar al-Anwaar, vol. 45, p. 118; Maseer al-Ahzaan, . p. 72; Amaali-e-Tusi, vol. 1, p. 257]

The conclusion is evident for us that Imam Husain (a.s.), who is the explainer of the Holy Quran, and the Book of Allah i.e. the Noble Quran both, are such a trust for this nation from the side of Holy Prophet (s.a.w.a.) which continuously protects the nation from error and deviation. .

Thus he (a.s.) is a trust from the side of Allah and Holy Prophet (s.a.w.a.) for the entire nation including those people who were not there during his (a.s.) time. Soon the Prophet (s.a.w.a.) shall enquire from the nation as to how they behaved with this trust? As Muslims we should ponder seriously with respect to our duties in connection to these trusts and how they were treated? Despite the fact that they were clearly introduced by the Prophet (s.a.w.a.) who was in turn introduced by Allah (s.w.t.). They were those whose remembrance had been kept by Allah in other heavenly scriptures and regarding whom Allah had warned the Prophets (a.s.) of nations of yore and regarding them people were exhorted in the Noble Quran. Apart from this his (a.s.) character and behavior was in complete harmony with the Quran, the Muslims should reflect towards these facts. Like the Noble Quran, Imam Husain (a.s.) is also noble, exalted and honored. The Quran is comprised of the conditions, the situations, the torture and the

problems bore by the Prophets (a.s.) similarly the personality of Imam Husain (a.s.) comprises of the signs of Allah and His specifications and conditions. The Noble Quran has 114 chapters thus also are the number of wounds on the sanctified body of Imam Husain (a.s.).

Quran is a mercy and cure, so is the persona of Imam Husain (a.s.) a cure for the inner and hidden ailments of character and his (a.s.) pure soil a cure for the external and apparent diseases of the body. Quran is light and Imam Husain (a.s.) too is light. Quran is the soul of the Prophet (s.a.w.a.) while Imam Husain (a.s.) is his essence. Summarily there are so many similarities in the Quran and Husain (a.s.) that they would be difficult to enumerate but we present some reminders for the benefit of the readers that Allah has mentioned in Quran generally indicating the Ahle Bait (a.s.) and referring specifically to Imam Husain (a.s.).

### 1 - Surah Baqarah

It is narrated on account of the Holy Prophet (s.a.w.a.) that when Hazrat Adam (a.s.) left paradise due to his leaving of the preferable, Hazrat Jibraeel (a.s.) advised him to pray to Allah for accepting his repentance. "How should I pray?" asked Hazrat Adam (a.s.). Jibraeel (a.s.) replied: Beseech Allah in the name of those five holy personalities whom Allah shall bring forth from your back in the last era. Hazrat Adam (a.s.) asked: What are their names? Jibraeel (a.s.) replied thus: O Allah! For the sake of Muhammad and Ali, Hasan and Husain, Fatema have mercy on us and accept our repentance. Hazrat Adam (a.s.) sought intercession through these names and Allah accepted his prayers and the following verse of the Holy Quran indicates towards this incident:

**"Then Adam received (some) words from his Lord, so He turned to him mercifully; surely He is Oftreturning (to mercy), the Merciful."**

[Verse 37]

(Tafsir al-Furaat, pp. 13 – 24)

### 2- Surah Nisaa

Imam Muhammad Baqir (a.s.) says when the 59th verse "O you who believe! Obey Allah and obey the Apostle and those in authority from among you", was revealed, --people questioned: about whom has this verse been revealed? The Holy Prophet (s.a.w.a.) replied about Ali, Hasan and Husain (a.s.).

(Al-Kaafi vol. 1, p. 286, H. 1)

### 3 – Surah A'raaf

Ibn Abbas says about verse "and on the most elevated places there shall be men" that it refers to Holy Prophet (s.a.w.a.), Ali (a.s.), Fatema (s.a.), Hasan (a.s.) and Husain (a.s.). It is inscribed on the walls of paradise and they (a.s.) will recognize their friends and their enemies through their special signs.

(Tafseer al-Furaat, p. 47)

### 4 - Surah Hajj

Ajali narrates a tradition from Imam Muhammad Baqir (a.s.) explaining the 78th verse **"And strive hard in (the way of) Allah, (such) a striving as is due to Him; He has chosen you"**, through this Allah has intended us, and we are the special servants of Allah.

(Al-Kaafi, vol. 1, p. 191, Kitaab al-Hujjah, H. 4)



### 5- Surah Furqaan :

It is narrated from Holy prophet (s.a.w.a.) regarding the 74th verse **"And they who say:**

***O our Lord! Grant us in our wives and our offspring the joy of our eyes, and make us guides to those who guard (against evil).***" that he (s.a.w.a.) queried Jibraeel (a.s.), who is referred to by wives? Jibraeel (a.s.) replied Khadija (s.a) and by offspring? Jibraeel (a.s.) replied Fatema (s.a) and by joy of our eyes? Jibraeel (a.s.) replied Hasan and Husain (a.s.) and by guides to those who guard (against evil)? Jibraeel (a.s.) replied Ali ibn Abi Talib (a.s.).

(Tafseer al-Furaat, p. 106)

### 6- Surah Shura

Imam Sadiq (a.s.) asked Abu Ja'far alAhwal about the opinion of the people of Basra concerning verse 23 **"Say: I do not ask of you any reward for it but love for my near relatives"**

*He replied: May I be your ransom! They say that it has been reveled concerning the close relatives of the Holy Prophet (s.a.w.a.). He (a.s.) replied: They lie about it, this verse has been revealed only for us Ahle Bait (a.s.) i.e. Ali, Fatema, Hasan and Husain (a.s.) who are the people of cloak.*

(Tafseer al-Burhaan, vol. 4, p. 121, H. 2)

### 7 - Surah Rahmaan

Yahya bin Saeed says that I heard from Imam Ja'far Sadiq (a.s.) conveying **"He has made the two seas to flow freely (so that) they meet together"** refers to Ameerul Momineen (a.s.) and verse 22. "There come forth from them pearls, both large and small.". refers to Imam Hasan (a.s.) and Imam Husain (a.s.).

(Tafseer al-Burhaan, vol. 4, p. 265, H. 1)

### 8 - Surah Fajr

Ibn Farqad says that Imam Sadiq (a.s.). asserted that Surah Fajr be recited in wajib and mustahab prayers and he (a.s.) continued: may Allah have mercy upon you, be attentive towards this Surah with your heart and soul as surely this surah is Imam Husain's (a.s.) surah. Abu Usama was also present in this gathering he enquired, 'how is this surah related to Imam Husain (a.s.)?' He (a.s.) replied: do you not recite this verse (verse 27) where Allah says **"O soul that art at rest!"** this refers to Husain ibn Ali (a.s.). Certainly he (a.s.) is the soul at rest and the owner of the satisfaction of Allah and his loyal companions shall on the day of judgment be satisfied with Aale Muhammad and Allah (s.w.t.), and Allah shall be satisfied with them all.

(Behaar al-Anwaar, vol. 44, p. 218, H. 8)

Shaikh Ja'far Shustari enlightens one aspect of the relationship of Imam Husain (a.s.) and Surah Fajr thus:

**"I swear by the daybreak, and the ten nights, and the even and the odd, and the night when it departs."** (Verse 1-4). Imam Husain (a.s.) is the daybreak as he (a.s.) is the light of guidance, and the nights of your affliction are ten nights and the two brothers are intercessors of paradise and when you were alone restrained amongst the enemies you were called the odd, how blessed and pure is the presence of Imam (a.s.).

### 9 - Surah Noor and Hadeed

Saleh bin Sahl narrates from Imam Sadiq (a.s.) about verse 35 of Surah Noor "**Allah is the light of the heavens and the earth; a likeness of His light is as a niche in which is a lamp, the lamp is in a glass...**" here 'niche refers to Hazrat Fatema Zehra (s.a) and 'lamp refers to Hasan (a.s.) and 'the lamp is in a glass' refers to Imam Husain (a.s.).

(Al-Kaafi vol. 1, p. 195, H. 5)

### 10 - Surah Nisa

Hasan bin Ziyad narrates from Imam Sadiq (a.s.) that he (a.s.) explaining verse 77 "**Withhold your hands, and keep up prayer**" said that this refers to Imam Hasan (a.s.) and "**but when fighting is prescribed for them**" refers to Imam Husain (a.s.). Allah (swt) had destined for the people of earth that they fight on his (a.s.) side.

(Tafseer al-Burhaan, vol. 1, p. 395, H. 6)

### 11 - Surah Hajj

Allah (s.w.t.) states in Surah Hajj verse 40 that "Those who have been expelled from their homes without a just cause except that they say: Our Lord is Allah." It means they were driven out of their homes due to the fact that they said Allah is their Lord. In the book Al-Kaafi it has been narrated from Imam Sadiq (a.s.) that this verse is referring to Holy prophet (s.a.w.a.), Imam Ali (a.s.), Janabe Hamza and Ja'far (a.s.) and this verse also refers to the condition of Imam Husain (a.s.).

Ali Ibn Ibrahim Qummi (r.a.) writes that this verse refers to Imam Husain ibn Ali (a.s.), when Yazid the accursed summoned Imam Husain (a.s.) so that he (a.s.) be brought to Syria. At that time, Imam Husain (a.s.) left towards Kufa and in the desert of Karbala the army of Yazid executing the accursed Yazid's order mercilessly slew Imam Husain (a.s.) in a condition that his (a.s.) throat was parched due to thirst.

(Tafseer al-Saafi explaining the above verse) Also Moadam bin Mustaneez has narrated a tradition on the authority of Imam Muhammad Baqir (a.s.) that he (a.s.) said: This verse is revealed concerning Holy Prophet (s.a.w.a.) and Ja'far and Hamza (a.s.), this verse is also refers to Imam Husain (a.s.)

(Tafseer al-Burhaan, vol. 3, p. 93, H. 1)

The above verse describes his (a.s.) that special condition at the time of leaving Medina.

### 12 - Surah Fatir

Allah the Almighty declares in verse 22 that "**Neither are the living and the dead alike.**" Ibn Abbas narrates that here living is referring to Ali, Hamza, Ja'far, Hasan, Husain, · Khadija and Fatema (a.s.) while dead refers to the disbelievers of Makkah.

(Behaar al-Anwaar, vol. 24, p. 280, Chapter 65, H. 1)

### 13 - Surah Naze'aat

Allah (s.w.t.) states in verse 6-7 **"The day on which the quaking one shall quake, what must happen afterwards shall follow it."** Imam Sadiq (a.s.) says that quaking one' means Imam Husain (a.s.) and 'what must happen afterwards' refers to Ali bin Abi Talib (a.s.).

### 14 - Surah Balad

**"We have not given him two eyes and a tongue and two lips"** (verse 8-9). Imam Muhammad Baqir (a.s.) says about the above verse that: Two eyes refer to the seal of the Prophet (s.a.w.a.) and tongue means Imam Ali (a.s.) while two lips refer to Imam Hasan and Imam Husain (a.s.). Also, verse 10 **"And pointed out to him the two conspicuous ways?"** means the guidance of mankind towards the Imamate and mastership of the Infallible Imams (a.s.)...

(Behaar al-Anwaar, vol. 24, p. 280, chapter 65, H. 1)

Also Abu Bakr Hazrami has brought a tradition from Imam Muhammad Baqir (a.s.) that he (a.s.) has said: O Abu Bakr, in the statement of Allah **"And the begetter and whom he begot."** (verse 3), the subject is Ali (a.s.) while 'whom he begot' refers to Imam Hasan (a.s.) and Imam Husain (a.s.).

(Tafseer al-Burhaan, vol. 4, p. 463, H. 6)

The discussion of the Martyr of Karbala is not just limited to these chapters of Holy.. Quran but it is also found in the chapters of Shoara, A'raaf, Bani Israel, Noor, An'aam, Teen, Taghaabun, Naml, Saaffaat, Takveer, etc. also the clear verses of Mubahela, Qurbaa, Tatheer and others indicate towards the high stature, the lofty position, the infallibility and purity of Imam Husain (a.s.), after which there rests no place of any form of doubt regarding the pure personality of Imam Husain (a.s.)...

Before concluding this, we would like to make the readers attentive towards yet another reality from the verse 33 of Surah Bani Israel and conclude here from.

**"And whoever is slain unjustly, We have indeed given to his heir authority, so let him not exceed the just limits in slaying"**

*It is narrated from Imam Baqir (a.s.) that this verse refers to Imam Husain (a.s.) who was killed with oppression and his heir is Hazrat Qaem (a.t.f.s.).*

Sheikh Ja'far Shushtari was a very reliable, complete mystic and was considered as the greatest jurist and exceptionally brilliant person of his time. At the time of his death, people sensed the actual falling of stars from heavens. In his great book Khasaise Husainiyyah under the discussion of this verse he writes:

There are several meanings of Imam Husain (a.s.) being killed unjustly, all of which apply to his martyrdom.

1) General meaning that a person being oppressed and tortured, his wealth and estate is plundered and looted, his companions, close relatives, friends and children killed and finally very brutally he too is slain. If a complete application of this meaning fits best to someone, then that is the personality of the Martyr of Karbala, the oppressed of Nainawah, Hazrat Imam Husain (a.s.). This is the very reason the title of Mazloom (oppressed one) has become specific

## MOHARRAM 1435 A.H.

---

to his identity, even in our prayers when we whisper our needs to Allah, we utter "unshedoka damil mazloom" (I seek from you for the sake of the blood of the oppressed Imam Husain (a.s.))

2) Being oppressed in the manner of slaying:

Let us think about the murder of any person in however severe a manner, but it cannot be compared to the slaying of the oppressed Imam (a.s.). Islam is a blessed religion. It has laid down some rules even for a small act like sacrifice and slaughtering. Of which is first to sharpen the knife, not to sever the head completely, not to slaughter in front of a similar species, not to tie the hands and legs, not to smash the head completely, not to slaughter the animal thirsty and to give it water before the act. In the slaying of Imam Husain (a.s.) was it not the peak of oppression, that those acts prohibited even for the slaughtering of an animal were not taken care of by the so called testifiers of the Prophethood of Holy Prophet (s.a.w.a.), in the case of the grandson of the Holy Prophet (s.a.w.a.) himself?

3) Oppression in the cause of killing: That is, killing someone without him deserving it or killing without a religious permit for the action or to consider someone blood permissible without it actually being such. In Islam the permission of killing can be granted in case of revenge of blood or in case of executing the religious edicts or in case of causing great corruption etc. In case of Imam Husain (a.s.) one cannot begin to imagine the application of any of the above mentioned cases. So if for the killing there was not even a single cause applicable, then why was Imam Husain (a.s.) killed? This in itself is a big oppression upon Imam (a.s.). Most certainly Allah will question about this murder on the Day of Judgment **"For what sin was she killed."** (Surah Takveer (81): Verse 9) and this is the reason Imam (a.s.) had said: *"Woe be unto you, why are you killing us? What claim do you seek from us? Have I killed someone? That you seek to revenge from me? Or have I taken any wealth (of yours) or introduced a change in the religion?"*

4. Mercilessly killing someone means oppression in killing, oppression in the manner of killing, and oppression before killing, a man can imagine all these oppressions, but if someone is oppressed even after being killed? So much so that even old clothes are torn away from his body? And then his body cut into pieces? The tragedy then compounded by being trampled by horses?

[Behaar al-Anwaar, vol. 45, p. 59; Al-Lohoof, p. 58-59]

Without shroud and burial, his body being left on burning desert? This great oppression is only limited to the personality of the oppressed of Karbala, the greatest martyr Husain Ibn Ali (a.s.). That even after his martyrdom the oppressors scrounged worn out clothes from parts of his body.'

(Maqatal al-Khaarazmi, vol. 2, pp. 38 – 39; Al-Lohoof, . p. 56, Behaar al-Anwaar, vol. 45, pp. 57 - 58)

Allah has appointed a successor for every oppressed one who will avenge the oppression from the oppressor, today on the face of this earth the heir of Husain ibn Ali (a.s.) is the one who is the last successor from the progeny of Holy Prophet (s.a.w.a.), the avenger of the blood of Imam Husain (a.s.), one who awaits the order of Allah, the master of the time, one who will take revenge of the blood of Husain from the oppressors it is Imam Hujjat Ibn Hasan al-Askari (a.s.) and he awaits the order from the side of Allah.

## MOHARRAM 1435 A.H.

---

*O Allah! Even today, the cries of thirst of children are raised from the desert of Nainawah, the screaming voice of Janabe Zainab (s.a.) that "O son of Saad! My brother is being killed and you are standing heedless" sends tremors in the hearts of lovers.*

O Allah! From every direction, we see oppression and rebellion, mockery of religion, insult of Quran and Islam being presented. The dark clouds of oppression and tyranny that initiated from Karbala has taken the whole world in its grip. O Allah, please hasten the reappearance of the one who shall take the revenge of the unlawful blood (shed)of the martyr of Karbala, the one who shall cleanse this world of oppression and fill it with the light of Guidance (Justice and equity) ! Aameen!

### **The Reason For Uprising Of Hazrat Imam Husain (a.s.)**

In the former articles of Al-Muntazar, this topic has been discussed with minor changes in the composition. Last year too, this article was published with the views of the respected Maraaje' on the aforementioned subject. However, it is worth mentioning that all the previous articles are unique in their content. If views of scholars, intellectuals, historians, exegetes, scholars and jurists are collated then many books can be penned down. Hence, a series of articles have been published on the same topic in Al-Muntazar. This article also may look similar to earlier articles subject wise, however is different in substance. This article is extracted from the book 'Le Maaza Nahaza al-Imam al-Husain (a.s.)' by Abdus Saaheb zu-Al Riyasatain al-Husaini.

### **Caliphate of Ameerul Momineen (a.s.)**

As an introduction, we are mentioning that the appointment of Yazid, the accursed who was an adulterer, an illegitimate child, a drunkard and an unfortunate creation against Imam Husain (a.s.) was plotted not in the era of Muaviyah but this conspiracy had begun with the demise of Holy Prophet (s.a.w.a.). There was a big group of hypocrites, polytheists and enemies of the household of the Messenger (s.a.w.a.) in the countenance of Muslims who wanted to destroy Islam. They knew that Imam Ali (a.s.) is the successor of the Holy Prophet (s.a.w.a.) and after him, the legacy would continue till the Day of Judgment from the progeny of Ali (a.s.) and Hazrat Fatima (s.a.w.a.).

A motley group of people sidelined Imam Ali (a.s.) in Saqifah and selected their own caliph of the Holy Prophet (s.a.w.a.). When this so-called caliph was departing from this world, the concept of consensus was abrogated and someone else was appointed as the caliph through nomination. When this nominated soul was about to die, he nullified the system of consensus and nomination and formed a "committee" with special conditions. When the malpractices of the third caliph increased and people killed him, he did not get an opportunity to appoint a caliph after him and people elected Imam Ali (a.s.) as the next caliph. The point here is:

The matter which requires attention is that accepting Imam Ali (a.s.) as the fourth caliph is actually negating the caliphate and leadership of Imam Ali (a.s.) and this enumeration i.e. the belief of first caliph, the second caliph, third caliph and the fourth caliph deviates from the true belief of caliphate. The caliphate of these caliphs and leadership of Imams (a.s.) is an endless discussion. There are numerous reasons available in detail in the books of our scholars which can be referred to abolish one and validate the other, especially the book "Al --Ghadeer" written by Allamah Shaikh Abdul Husain al-Amini (a.r) which has been translated to Urdu as well and other books on the subject of Imamah.

Ameerul Momineen Ali Ibn Abi Talib (a.s.) was the immediate successor of the Holy Prophet (s.a.w.a.) and he made it very clear to the people that he has never considered the two elders as caliphs of the Messenger although he did not quarrel with them on the usurpation of caliphate but protested against it. History has witnessed that when Abdur Rahman ibn Awf proposed him allegiance on the condition that he acts as per the command of Allah and the messenger and the etiquette and tradition of the two elders, he said 'I will act as per the command of Allah and Messenger (s.a.w.a.) only.

(Sharh Nahj al-Balaagha, vol. 1, Margin 188, Ibn Abil Hadid)

## MOHARRAM 1435 A.H.

---

This statement of Ameerul Momineen Ali Ibn Abi Talib (a.s.) establishes a clear difference between the school of caliphate of the caliphs and the school of Imamah of Ahle Bait (a.s.). The difference is that the successor of the Holy Prophet (s.a.w.a.) is adherent to the command of Allah and His Messenger (s.a.w.a.) while the caliph of the school of caliphate follows his desires.

If we look at the era of Ameerul Momineen (a.s.), then in comparison the caliphs and competitors disobeyed the Messenger (s.a.w.a.) openly and their audacity saw new heights after the martyrdom of Ameerul Momineen (a.s.) to the extent that the martyrdom of Imam Hasan (a.s.) made them more resolute.

Then it was the era of Imam Husain (a.s.). 50 years had not yet passed from the demise of Holy Prophet (s.a.w.a.) that Islam had changed to the school of caliphate and Muaviyah was bent upon annihilating the religion of Allah hence he nominated his son Yazid as a caliph after him.

### **Noteworthy**

One amongst the many reasons for the uprising of Imam Husain (a.s.) was the plotting of Bani Umayyah against the religion and the backing of the three caliphs in their favour. Thus, when Imam Husain (a.s.) saw the religion of his grandfather and the continuous abasement of his father at its peak, he left the neighborhood and mausoleum of Mohammad (s.a.w.a.) and migrated towards the house of Allah and caught hold of the cloth of Kaaba. However, when he sensed his assassination and killing, he moved out to honor the sanctity and sacredness of the house of Allah towards his resting place i.e. Iraq.

(Lawaaij al-Ashjaan, p. 169 by Syed Mohsin al-Amin)

After this introduction we shall mention a few reasons and rationale of the uprising of Imam Husain (a.s.) from the view point of a few scholars.

Marhoom Shaheed Murtaza Mutahhari has mentioned the reasons of the uprising of Imam Husain (a.s.) in his book 'Al-Mulhamaat al-Husainiyyah. He says that that, there are three major reasons for the occurrence of incident of Karbala.

**First:** the demand of allegiance of Yazid bin Muaviyah from Imam Husain (a.s.) after the death of Muaviyah and the rejection of Imam Husain (a.s.) for the same and Yazid exhibiting his military power after this.

**Second:** the second reason that became a determinant for the uprising and is of due importance was: the invitation of people of Kufa to Imam Husain (a.s.)

**Third:** this reason has been mentioned by Imam Husain (a.s.) himself: Enjoining Good and Forbidding Evil

Marhoom Shaheed Mutahhari has proved these reasons through Holy Quran and history. E.g. the demand of allegiance by Yazid through the governor of Medina and the assembling of Bani Hashim is found in history.

Similarly, Imam Husain (a.s.) receiving the letters from the people of Kufa in great numbers has been penned down in history. And the third is Imam Husain (a.s.)'s famous statement "I have set out for the reformation of the nation of my grandfather" along with which Imam (a.s.) said "I intend to enjoin good and forbid evil". These statements are very clear especially "spreading goodness" is noticeable.



### **Why Enjoining Goodness**

Why did Imam Husain (a.s.) feel the need of improvement of the nation? A very simple answer to this is that the three caliphs had begun altering the religion of the Holy Prophet (s.a.w.a.). The series of innovation went on increasing and Muaviyah and Yazid played with the religion openly and wanted to destroy the religion, while apparently they were Muslims and the leaders of the Muslims. They were plotting against the religion under the camouflage of Islam itself. Their tyranny and oppression were apparent but Muslims were afraid of their coercion. They were never able to speak against these innovations. Anyone who raised his voice of truth was either killed or banished from the state or had to face various kinds of difficulties.

It can be said that tolerance had reached its limit. Imam Husain (a.s.) did not want things to go worse. His grandfather, father and brother were disgraced. Ali (a.s.) was slandered openly from the pulpits of the Friday prayers hence Imam Husain (a.s.) replied.

### **The Atheist and Apostate Caliph**

Ibn Abil Hadeed writes that Muaviyah was an atheist and apostate in the eyes of our elders (scholars). In the same context Ibn Abil Hadeed has written that Muaviyah had not repented from his sin.

(Sharh Nahj al-Balaagha, vol. 1, p. 340 and vol. 10, p.1014)

Abu Sufyan had brought faith at the time of the conquest of Makkah. However, let's examine his faith, "Abu Sufyan Ibn Harb was standing next to the grave of Hazrat Hamza (a.s.) and hit his feet on the ground and said: O Hamza! The issue for which you fought us has made us as rulers and certainly we are more deserving than Taim and Adi",

(Iltezaah al-Nahaasim, p. 83 - 87 by Al Maqreezi)

The Holy Prophet (s.a.w.a.) has termed Muaviyah as the accursed tree by the permission of Allah (Surah Bani Israel: 60). Many commentators of the Holy Quran have written in the exegesis of this verse that the accursed tree refers to Bani Ummayah. Please refer to Tafaaseer) and the people who originally had no relation to Islam. How the supremacy and caliphate of the Muslims passed on to people like Muaviyah ibn Abu Sufyan and Yazid?! All these arrangements were made at the time of Abu Sufyan. Abu Sufyan started to take revenge of his long enmity with Islam immediately after the death of the Holy Prophet (s.a.w.a.). He made the path clear for Abu Bakr, Umar and Bani Ummayah. To prove this, please refer to one of his conversations with Sad bin Aas through which he exposes one of the secrets of Umar:

(O Saad bin Aas) I have hidden from you that soon after (my death), an affair will take place which will maintain good relations for you and will fulfill your desires. He is from us. I am making you aware of a secret information: Surely very soon the caliphate will pass on to your relatives of Bani Ummayah after me and he is Usman and he will bestow and grant you a lot from the wealth of the Muslims. (Sharh Nahj al-Balaagha, vol. 1, p. 186, Ibn Abil Hadeed).

The author of Al-Tabaqaat has quoted the statement of Sad bin Aas in his book in the following way: The caliphate of Umar ibn Khattab ended and he made Usman the next caliph through a committee and was pleased with him. Thereafter, he (Usman) strengthened the relations with

## MOHARRAM 1435 A.H.

---

us and behaved well with us. He fulfilled our desires and shared his wealth with us. People said that Sad bin Aas would always be in the company of Umar.

(Al-Tabaqaat al-Kubraa, vol. 5, p. 31-32 written by Muhammad Ibn Sad)

Abu Bakr facilitated the path for the Bani Umayyah and Umar handed them the reign of Islam. We are listing down the governors of Umar bin Khattab:

His governor in Makkah was Naafé Ibn Abd al-Haañis al-Khuzaai, in Taef, it was Usman bin Abi Aas Ibn Umayyah followed by Sufyan Ibn Abi Abdillah Saqafi, Ya'la bin Masba in Yemen, Huzaifa bin Mahaz in Amaan and Yamaama, A'laa bin Hazrami in Bahrain followed by Usman bin Al Aas, Saad bin Abi Waqqas in Kufa followed by Mughairah Ibn Shu'bah followed by Ammar Ibn Yaasir, Abu Musa Ash'ari and Mugairah Ibn Shu'bah in Basra followed by Abu Musa Ashari, Abu baydah al-Jarrah in Syria followed by Yazid Ibn Abu Sufyan, Muaviya Ibn Abi Sufyan and Amr Ibn Aas in Egypt.

If we scrutinize the above list, we notice that people who never assisted the Holy Prophet (s.a.w.a.) were accommodated as representatives of Abu Bakr and Umar. It is noteworthy to know that this list does not include a single member from Bani Hashim. It is obvious that Umar bin Khattab gave preference to Abu Sufyan over other families. Hence, all his three sons were given governorates and never differentiated between an early and a late Muslim or between a believer and a transgressor. Thus, they wanted to keep Bani Hashim away from all the key positions.

(Le Maaza Nahaza al-Imam al-Husain (a.s.), vol. 2, p. 38-39, Author Abdus Saaheb zul Riyasatein Husaini)

If we analyze the reason for the uprising - of Imam Husain (a.s.) from the previous articles based on the historical facts mentioned above and we look at the conspiracies of the three caliphs and Bani Umayyah, we conclude that these people were not only distant from the ethos of the Holy Prophet (s.a.w.a.) but wanted to destroy it. Ameerul Momineen Ali Ibn Abi Talib (a.s.) who was the true successor of the Holy . Prophet (s.a.w.a.) and was busy in keeping the practice of the Messenger (s.a.w.a.) alive was sidelined. Their wrath and power had made the Muslims useless to the extent that at the time of Yazid, the face of Islam had changed completely. The values of Holy Prophet (s.a.w.a.) were being extinguished. Thus, Imam Husain (a.s.) said:

And I will act upon the morals of my grandfather (holy prophet) and my father Ali ibn Abi Talib (a.s.).

(Sharh Nahj al-Balaagha, vol. 9, p. 165-166, Ibn Abil Hadid)

Thus, it becomes clear that the uprising and martyrdom of Imam Husain (a.s.) was for Allah (s.w.t.) and for obedience in belief. His fight was to save and make the morals resolute, values and practices of his grandfather and father, which were Sharia'h in themselves.

The practice of his father and the practice of his grandfather were actual Sharia'h and Imam Husain (a.s.) rose for its propagation.

This Aashuraa, this Moharram, this Majlis, this Arbaeen, these elegies and beating of chests, this water distribution, this Niyaz and Nazr which are practiced in the name of Imam Husain

## MOHARRAM 1435 A.H.

---

(a.s.) do not disturb the adversaries but in reality when they see all these rituals they remember the conspiracy of Bani Umayyah.

*And Husainiyyat is clear and illuminating*

*It guarantees the safety of religion.*

### What Did Humanity Learn From The Incident Of Karbala ?

Circa 10th Moharram, 61A.H. the forces of Yazid b. Muaviya (l.a.) exceeded all bounds of oppressions on Imam Husain (a.s.) and his faithful companions and took the noble ladies of his household as captives. They then began to consider their despicable actions as their victory. They were deceived by their blind conviction towards Yazid (l.a.) that they had defeated those who had refused to pay allegiance to him. But they failed to realize how the rising of Imam Husain (a.s.) against Yazid (l.a.) had uncovered the mask of disbelief and hypocrisy from the face of his false government. Some people who seek to deviate the masses in the guise of tabligh (propagation) present the incident of Karbala as a political issue. But they forget that Karbala was not a political war fought to attain worldly kingdom. What standing does Yazid (l.a.) have before Imam Husain (a.s.)? Yazid, the personification of sins and corruptions while Imam Husain (a.s.), the guardian of the religion of his holy grandfather (s.a.w.a.). The one who is the master of the entire universe would seek some kingdom from this wine loving tyrant? Only those who do not recognize Imam Husain (a.s.) and do not love the Holy Prophet (s.a.w.a.) can imagine thus and definitely such people have nothing to do with humanity. Giving a political color to the rising of Imam Husain (a.s.) without any understanding is an insult to the honor of this noble Imam (a.s.). In reply to such insults and in order to prevent such ideas from spreading in society it is necessary to understand the extent to which the rising of Imam Husain (a.s.) has benefited humanity.

#### **The Aim of this Uprising**

While, on the one hand, the rising of Imam Husain (a.s.) has awakened the conscience of humanity, on the other end its aim was that which was mentioned by Imam Husain (a.s.) himself to his brother Mohammad Ibn Hanafiyyah when he was leaving from Medina: .

*"In the name of Allah the Most Beneficent the Most Merciful. This is the last-will and testament of Husain b. Ali b. Abi Talib (a.s.) to my brother Mohammad who is famous as "Ibn Hanafiyyah". I swear that Husain gives witness that there is no God except Allah who is One and has no partner and that Muhammad (s.a.w.a.) is the Messenger of Allah and His servant. I swear that he (s.a.w.a.) was raised as a guide for the people. And I bear witness that Heaven and Hell are truth. And undoubtedly the Day of Judgment shall arrive and Allah shall raise everyone from their graves. I am rising not out of arrogance, rebellion, spreading corruption or injustice. But I have decided to rise solely to rectify the nation of my holy grandfather, the Prophet of Allah. It is so that I can invite towards goodness and prohibit from evil and act upon the lofty morals of my holy grandfather and my noble father. The one who accepts my enjoining, Allah the Most High shall grant him a goodly reward and as for the one who rejects it then I shall be patient till Allah judges between me and them and surely He is the Best of .: Judges. O my brother! This is my will and testament and no one grants success except Allah. On Him alone do we rely and towards Him is our final return."*

(Behaar al-Anwaar, v. 44, p. 329)

The truth becomes clearer than the sun as per this will and testament that the rising of Imam Husain (a.s.) was solely for the protection of the religion of his noble grandfather, the chief of the Prophets (s.a.w.a.). To follow the footsteps of his esteemed father Imam Ali al-Murtaza

(a.s.) and to brighten the morals of humanity through the enjoining of good and the forbidding of evil. During his journey from Medina to Karbala at various stages and various places, the chief of the martyrs, Imam Husain (a.s.) has displayed the highest of morals as befitting the grandson of the Holy Prophet (s.a.w.a.) who is addressed as the "Possessor of the best of morals" by the Holy Quran.

### **Protection of the Sanctity of the House of God**

It is narrated from Imam Ja'far Sadiq (a.s.) that when Imam Husain (a.s.) decided to travel from the holy city of Makkah to Iraq, this news reached Muhammad Ibn Hanafiyyah, who immediately approached Imam Husain (a.s.) and requested: O my brother! You are well aware of the scheming nature of the people of Kufa and how they have treated your noble father and esteemed brother. I fear that they will act similarly towards you. Rather, if you stay in the holy city of Makkah, you will be honored and respected. Nobody will oppose you. Imam Husain (a.s.) replied: O my brother! I fear that Yazid (l.a.) will try to have me assassinated in *the holy city of Makkah*. Hence, I would not like the sanctity of the holy city of Makkah to be violated due to the shedding of my blood.

(Behaar al-Anwaar, v.44, p.364)

The Holy Mosque is a place of peace and safety. It is forbidden to shed the blood of anybody there and doing so would violate the sanctity of the Holy Kaaba. And this disrespect of the Holy Kaaba would translate into disrespect of Allah Himself. It was not acceptable to Imam Husain (a.s.) that the grandeur and nobility of this great House of Allah should be harmed in any way.

Today people travel to visit the great house of Allah in Makkah in large numbers every year. These people, who wear the garb of Hajj (Ehraam) and protect themselves from various things which become forbidden during Hajj and complete all the rituals of Hajj with great care and caution and kiss the black stone and circumambulate the Holy Kaaba. Is there anyone who remembers the protector of the Holy Kaaba? It is not surprising that Divine Mercy blesses those who are present on the day of Arafah within the holy precincts of the shrine of Imam Husain (a.s.) after having acquired his true recognition before it descends upon the pilgrims who have gathered on the plains of Arafah during Hajj.

### **The Social Awakening of Humanity**

During the rule of Muaviyah (l.a.) and then of his son Yazid (l.a.) people refrained from taking any steps to awaken the conscience of society because they feared that they would have to part with their lives if they attempted to do so. Also, they would lose their pensions and grants which are shortlived worldly benefits. The human society at that time was in need of a courageous sacrifice which would breathe life in its dead soul, present a sacrifice for noble ideals and become a burning torch for the revolutionary factors which were always in awe due to the fear of death and defeat. This great feat was accomplished by Husain Ibn Ali (a.s.). The incident of Karbala taught men to defend their honor and their religion. After the passing away of the Holy Prophet (s.a.w.a.) this was the first time the consciences of men were awakened from their deep slumber and Islamic principles were rejuvenated.

### Feeling of Guilt

Another effect of the rising of Imam Husain (a.s.) was that all those people who did not reach Karbala to defend Imam Husain (a.s.) despite being able to do so and all those who heard the plea of Imam Husain (a.s.) in Karbala and did not rush to defend him, developed a feeling of guilt and remorse. This feeling created enmity and hatred in their hearts towards the Bani Umayyah.

Among other people who rose against the Banu Umayyah to avenge the martyrdom of Imam Husain (a.s.) were 'Razi ibn Munqiz Abdi' who said that, "The martyrdom of Imam Husain (a.s.) is a stigma on Islamic society as a whole which shall be criticized by all future generations. O how I wish that I was dead and buried before this tragic event of Karbala".

(Al-Tabari, vol. 5, p. 433)

### Great Personalities

It is not possible to accurately describe the lofty personalities of the loyal companions of Imam Husain (a.s.). In this regard we should read the incident of Karbala in its entirety. Here, we shall record only a few instances of their lofty character.

At 'Zabalah, when Imam Husain (a.s.) was informed of the martyrdom of Muslim Ibn Aqeel and of their foster-brother Abdullah Yaqtar, Imam Husain (a.s.) informed his companions that the people of Kufa have betrayed him and if anyone wished to turn back, then they were welcome to do so. On hearing this all those who had joined the caravan of Imam Husain (a.s.) for worldly gains, turned back and only those remained behind who attained the lofty station of sacrificing their lives for the sake of Imam Husain (a.s.).

Imam Husain (a.s.) addresses his companions in Karbala with the following words:

*"People are slaves of the world and religion is something which is only at the tips of their tongues which they keep licking till their livelihoods move smoothly. But when they are examined, very few are the religious ones!"*

(Behaar al-Anwaar, vol. 44 p. 382)

At that time, Zohair Ibn Qain stood up and said, "O grandson of the Holy Prophet (s.a.w.a.)! We have heard your words! If the world had been a permanent place and we had eternal lives in it, still we would sacrifice it all for your sake

Burair ibn Khuzair said, "O grandson of the Holy Prophet (s.a.w.a.)! Allah has blessed us with the opportunity to defend you with our lives. May our bodies be cut in pieces in order to protect you! We only wish that on the Day of Judgment your holy grandfather (s.a.w.a.) intercedes for us."

(A'yaan al-Shia, vol. 4, part 1, p. 224-225)

On the night of Aashoora, Imam Husain (a.s.) extinguished all lamps and gave his companions one last opportunity to save their lives, but Imam's noble family and companions refused to leave him and chose to sacrifice their lives for the cause of Imam (a.s.). Each and every one of them announced their help in their own way. Sad Ibn Abdillah said: "I swear by Allah! We shall never leave you and we shall inform Allah that we have defended the sanctity of the Holy

Prophet and his noble progeny (s.a.w.a.). I swear by Allah! If I am sure that I shall be killed and then shall be brought back to life and then burned to death and then brought back to life and again burned to death and my ashes will be blown away in the wind and if this is done to me seventy times, still I shall not leave your side and shall sacrifice my life for you. Now when I know that I shall be killed only once, how can I leave your side?"

(Al-Tabari, vol. 4, p. 317-318)

### Conclusion

Though we have no knowledge of what would have happened if Imam Husain (a.s.) had not risen up against Yazid (l.a.), nevertheless, with the help of the aforementioned points, we can conclude a few things the consequences if the incident of Karbala had not taken place:

1. The nation of Holy Prophet (s.a.w.a.) would have been drowned in misguidance. It is the grace and favor of Imam Husain (a.s.) that people are able to recognize the difference between right and wrong.
2. The world would not know how to observe Ajr-e-Resalat (Repaying the debt of the Holy Prophet (s.a.w.a.) for his great task of conveying the message of Islam). The brave companions of Imam Hussain (a.s.) have taught humanity a lesson in the observance of Ajr-e-Resalat.
3. The tyrant government of Bani Umayyah would have remained in power and rather with the passage of time would have strengthened its roots. And the kings and governors would oppress the people without any fear of rebellion or revolt. And the masses would submit to this tyrannical government rather than rising up against them.
4. No one would go out to enjoin towards goodness (Amr bil Maroof) or to restrain others from evil actions (Nahy anil Munkar). Even if anyone wished to do so, society would prevent him from doing so.
5. People would suffer from inferiority complexes and remain unaware of their lives, their honor, good morals and their rights.
6. Islam, which carries a strong message of patriotism, would have been overpowered by enemy powers and both Muslim governors and the Muslim people would have been destroyed. But this did not happen. Only the evil rulers were destroyed and not only did humanity remain protected rather it grew stronger and this was due to the sacrifice of Imam Husain (a.s.) at Karbala.
7. The Muslim nation would remain bereft of this great message of morals and ethics which was passed on by Imam Husain (a.s.) and his noble companions. Karbala is the source of all good morals, be they individual or social. This is the favor of Imam Husain (a.s.) on humanity. And it is in regard to this that Josh Maleehaabaadi said, Is it only for the Muslims that beloved is Husain (a.s.)? A shining star of the universe of humanity is Husain (a.s.) Let mankind awaken from the depths of their slumber, Each nation shall rise and say, 'Ours is Husain (a.s.)'