

## **Editorial**

### **Imam Husain's (a.s.) Intercession on the Day of Entering (Yaum Al-Wurood)**

Intercession is the fragrant nerve of the Islamic doctrine called HOPE. With the help of hope, every Muslim - regardless of his sect – comforts himself and ultimately, departs from this transient world. Every Muslim, worth his salt, is a firm believer of the Holy Prophet (s.a.w.a.) being the 'Intercessor for the Sinners. That is, he (s.a.w.a.) will intercede on behalf of the sinful servants of his Ummah in the court of the Almighty and seek pardon for their acts of commission and omission. The thought of the Resolver of problems' makes us busy and active, searching for intercession, its factors and causes. This request requires three elements:

- a) One who needs intercession;
- b) One who has the power to intercede; and
- c) One who has the power to accept intercessions or to reject them

### **Metaphorical Imagination**

Difficulties, hassles, problems, calamities, mishaps and catastrophes are an inseparable and undeniable part of our lives. There is none in this universe who has not faced them. Everyone, without exception, is toiling hard to dispel his difficulties and problems, or at least, struggling to keep them at bay. In this struggle, those whose intellects are veiled, and fear neither Allah nor His retribution in the Hereafter, don't distinguish between the prohibited and the permissible, lawful and unlawful, right and wrong. For their own comforts and security, they are willing to violate all laws of humanity and breach the boundaries of civilization and compassion. Such characters too desire individuals for intercession. Besides, they too have leaders of falsehood. It is a different problem altogether that such a person also attempts to present himself as a civilized and humane individual to the society, disguising his personality and deceiving others. The moot question is: Can he save himself from calamities and mishaps by masking his true visage in the garbs of deceit and hypocrisy? Is it not true that the silence of the oppressed and the blood of the martyr rip apart the very essence of the oppressor? The oppressor moans; he too feels the pain of divine retribution. Always, there rises a rebel who makes life hell for him. Lo and behold! Even the oppressor wants relief from discomfort and restiveness.

History has never witnessed – nor will it ever till the Day of Judgment - a tyrant and a despot more oppressive than Yazid (may Allah curse him). He too departed from this world in extreme discomfort. Whenever he tried to sleep, he dreamt the Messenger of Allah (s.a.w.a.) standing in front of him and protesting, 'O Yazid! What did my Husain do unto you? Why did you massacre my entire family so brutally?'

When and where did Yazid - the Emperor - who lorded over more than half of the world, die? From where did his funeral procession pass? Where is his grave? History has decimated all the signs and indications. The edgy and agitated moments passed in his lavish and opulent palace in the last phase of his life of depravity and debauchery have been well-recorded in the annals of history on the authority of his upright and humane wife, Hind.

### **The Real and Eternal Face of Difficulties**

Man - the prisoner of difficulties and calamities after being released from the shackles of this world, has to pass through the various stages of death. The first stage is when his eyes are open but tongue tied. He cannot relate his condition. What is he going through? What is he witnessing? Finally, his body loses the warmth of this worldly life. Facing the squeeze of the grave, the traveler of the world of Barzakh is finally led to his final destination the Hereafter - chained by his deeds. That day will be the day of real difficulties and untold calamities. "The Healer of our souls' and the Intercessor of our sins' has warned and informed us of the various kinds of suffering and troubles to be faced by mankind on the Day of Judgment, Return, Reward, Punishment and Retribution, in a manner most eloquent. This day more famously recalled as the Day of Judgment (Yaum alDeen) is remembered by a Muslim in his prayers numerous times in a day. There is not a fraction of a second through the day when this call - Master of the Day of Judgment – is not uttered in the universe. This day is also called as the Day of Entering (Yaum al-Wurood). On this day, every soul -no exemptions allowed - will enter the field of gathering. The earth will awaken those in slumber for millions of years and cause them to enter the field of Gathering. The word "Day of Entering bears great connotation, containing in its few alphabets, numerous prophecies, interpretations and interpolations. The Holy Quran informs in Surah Maryam, Verses 71 & 72,

"And there is not one of you but shall enter it; this is an unavoidable decree of your Lord. And We will deliver those who guarded (against evil), and we will leave the unjust therein on their knees."

### **Dear Readers!**

Man's journey commences from the time he steps into this world to continue for a very long period, until a Day gradually arrives when he will reach a plane far beyond comprehension of human thought. This Day will solely be under the charge and exclusively under the control of the All-Mighty. He will watch each and every person. The scroll of deeds of each individual will be tied around his neck. This Day, when the entire humanity will be ushered into this ground of gathering, is called as the Day of Entering. On this momentous day, when the ilk of Yazid, in zillions, will be subjected to unimaginable punishment, will there be a cool shade as well? Will there be somebody who will be surrounded with noble souls and pure creatures, and in whose shadow people will gain relief from the travails of the Day of Retribution? According to the traditions narrated on the authority of the Messenger of Allah (s.a.w.a.), it is the holy being of Imam Husain (a.s.) who will provide such shade and comfort on the Day of Judgment. Yes, Husain (a.s.), who broke the wrist of Yazid's oppression with his patience and forbearance and produced unparalleled sacrifices that cannot be matched till the end of this world but in the event, crushed and trampled on Yazid's arrogance and conceit. That was Karbala, the field of examination of this transitory world. Whoever responded to Husain's (a.s.) cry for help and assistance became successful. But, when he (a.s.) enters the Day of Judgment along with his companions and co-martyrs, the glory of his power and authority will be awesome and breathtaking. The field will be radiant with the light of divine beauty. Angels will be the guardians and the executors of the event. The unbelievers, polytheists, oppressors, blood-suckers and tyrants - who unleashed a reign of terror and dread in this world -will tremble and

shiver on seeing the majesty of their Lord. The hearts of those seized in divine retribution will quiver and quake and they will be quite a number - till vision comprehends the horizon - but shall not muster the courage to look at the other side. Yes, only they will be saved who have been granted a certificate of redemption by the infallible Imam (a.s.) in the form of Ziyarat-e-Aashura (which is also considered as Hadith-e-Qudsi - a divine word which is not a part of the Holy Quran). Everyone has to pass through the Bridge of Seraat. Only he will pass safely who used to cry copiously while reciting the aforementioned ziyarat in this life and purified his heart through it. Thereafter, he threw himself in prostration and supplicated, 'O Allah! Grant us the intercession of Husain (a.s.) on the Day of Entering!

### **Importance**

It should be borne in mind that the Ziyarat-e-Aashura is recited by our beloved Imam-e-Zamaana (a.t.f.s.), the son of the Messenger of Allah (s.a.w.a.), the son of Hazrat Zahra (a.s.), the son of Imam Husain (a.s.) and the son of the Straight Path Ameerul Momeneen Ali Ibn Abi Taalib (a.s.). He is our master, who protects us from negative thoughts, envy, jealousy, greed and other evils, and grants us refuge in the lap of his benevolence. Even he throws himself in prostration at the end of Ziyarat-e-Aashura and prays,

*“O Allah! Grant me the intercession of Husain on the Day of Entering!”*

When he (a.t.f.s.) must be uttering these words, every moment that is spent waiting for the Hereafter, must be responding with Amen! This prostration teaches us the way to illuminate the paths of our lives. Keep away from violating promises and oaths. Ask whatever you desire from the depth of your heart and make yourself among those deserving the intercession of Imam Husain (a.s.). If every heart-beat will utter, 'O Allah! Grant me the intercession of Husain (a.s.); he will hear its responsive cry from the core of the earth till the zenith of the divine throne, as if the mother of Husain (a.s.), Hazrat Fatima Zahra (s.a.), is comforting, 'Don't worry, don't despair, don't be anxious and apprehensive, my son Husain, my noble, thirsty, the martyr of Karbala, Husain, will never deprive his mourners and his wailers of his intercession on the Day of Entering. For, every individual of this group - the Shiites who mourn for Imam Husain (a.s.) - is a result of my supplication in front of the Almighty. Of course, with the condition that he knows the etiquette of prayer and prostration as taught by the infallible guides (a.s.). There should be such sincerity and despair in our invocations that when we beseech, the ocean of Divine Mercy agitates and calls, “(O Mourners of my Husain)! Don't despair of Allah's Mercy.”

O Son of Husain (a.s.)! O Resident of Occultation! Acquaint each and every individual of our community with the importance and benefits of Ziyaarat-eAashura. For the sake of your grandmother, Janab-e-Fatima Zahra (s.a.), make us eligible for the intercession of your ancestor Imam Husain (a.s.) on the Day of Entering. Aameen!

### **In Repudiation Of The Criticisms On Azaadari Of Imam Husain (a.s.)**

Mumbai's largest circulated daily newspaper, The Times of India had published an article on February 6, 2006 by an extremist, Abu Bakr, captioned 'Why should Muharram be considered sacred?' The article and its claims were effectively debunked in the same newspaper. Following is the gist of the article.

Mr. Abu Bakr: Unfortunately your inability to follow the teachings of Islam is reflected in your writings. Let us examine what you have written and what the reality actually is.

#### **You wrote:**

The tenth day of Muharram is 'Aashura'. The Jews of Madina fasted on this day, the day on which Prophet Moses (a.s.) and his followers crossed the Red Sea miraculously. So the Holy Prophet (s.a.w.a.) directed the Muslims to fast on the day of Aashura.

#### **The Answer:**

The hadith you have quoted is in actuality thus:

The Prophet (s.a.w.a) on migrating to Madina found the Jews fasting on the 10th of Muharram. On enquiry, he was told: "It is an auspicious day; it is the day when God delivered the children of Israel from their enemy (i.e. Pharaoh); and, therefore, Moses fasted on that day." The Prophet (s.a.w.a) said, "I am worthier of Moses than you are." Thereupon, he fasted on that day and ordered (the Muslims) to fast. [1]

(Al- Saheeh of al-Bukhari, Vol.3; Egypt ed. p.54. Mishkatul-Masabih; Delhi ed.; 1307A.H.; p.172)

It is noted by the commentator of Mishkatul-Masabih that "it was in the second year, because in the first year the Prophet (s.a.w.a.) had arrived at Madina after 'Aashura, in Rabi'ul-awwal.'

It should be noted that the Jews had their own calendar and monthly cycles. There is no logic in saying that they fasted on the 10th of Muharram- unless it could be proved that this date always coincided with a Jewish day of fast.

The first month of the Jews (Abib, later named Nisan) coincided with Rajab of the Arabs. W.O.E.Oesterley and Theodore H.Robinson have written that in Arabia "the most important of all the new-moon festivals was that which fell in the month of Rajab (sic), equivalent to the Hebrew month 'Abib, for this was the time when the ancient Arabs celebrated the Spring festival."  
(Hebrew Religion; S.P.C.K., London; 1955; p.128)

Probably, in ancient times the two branches of Hazrat Ibrahim's (a.s.) household followed the same system of intercalating an additional month. And in this way the 7th Jewish month, Tishri I, coincided with Muharram. And the 'Aashura of Muharram synchronized with 10th of Tishri I, the Jewish Day of Atonement - a day of fast. The two calendars lost their synchronization when Islam, in the 9th year of Hijrah, disallowed intercalation. But on deeper consideration it transpired that this parity was lost long before the advent of Islam, because the Arabs did not follow any mathematical calculation in their intercalation. That was why Muharram of the 2nd year of Hijrah began on 5th July, 623 C.E. (Al-Munjid, 21st ed.), months before Tishri I (which always coincides with September October).

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Clearly, 'Aashura' of Muharram in that year (or, for that matter, during the Prophet's (s.a.w.a.) whole life at Madina) had no significance whatsoever for the Jews.

### **You wrote:**

In the beginning, fasting on this day was obligatory but later, the fasts of Ramadan were made obligatory and the fast on the day of Aashura was made optional.

### **You further state:**

Yet, the sanctity of Aashura cannot be ascribed to this event for the simple reason that the sanctity of Muharram and the day of Aashura was established during the days of the Holy Prophet (s.a.w.a.), much before the birth of Husain.

### **The Answer:**

The question is: Why did they fast on that day?

The Jewish Midrashic literature relates the 10th day of the 7th month (Yom Hakippurim - Day of Atonement) to the event of bringing the tablets of the Covenant from Mount Sinai, as Dr. Michael Maswari-Caspi has written in his letter.

The question is: If the Jews had wanted to keep the long-lost synchronization of Tishri I and Muharram in view, how was it that they forgot to narrate this tradition to the Prophet (s.a.w.a.)?

The month in which God delivered the Israelites from Pharaoh was Abib (i.e. Rajab), as the Bible clearly states: "Observe the month of Abib, and keep the pass-over unto the Lord thy God: for in the month of Abib the Lord thy God brought thee forth out of Egypt by night." (Deut. 16:1)

The question is: How could the Jews transfer an event of Abib (originally coinciding with Rajab) to Muharram, in open defiance of their Torah?

Here is a point to ponder for the Muslims: The Prophet (s.a.w.a.) was sent with a religion to abrogate all previous religions and shari'ah. How was it that he deigned to imitate the custom of the Jews?

It is clear from above-mentioned facts that the Jews had no reason at all to fast on Aashura of Muharram at that period; and this story, built on that premise, is just that - a fiction. Obviously, it was invented by a narrator who only knew that once upon a time Muharram coincided with the Jews' Tishri I; but was totally unaware of contemporary Jewish religion and culture.

One feels constrained to mention here that this and other such traditions were forged by camp-followers of the Umayyads, after the martyrdom of Imam Husain (a.s.), as a part of their campaign to turn the 10th of Muharram into a day of rejoicing. These traditions are of the same genre as those which say that it was on the 10th of Muharram that Noah's ark rested on Mount Arafat, the fire became cool and safe for Hazrat Ibrahim (a.s.), and Hazrat Isa (a.s.) ascended to the heavens. In the same category came the traditions exhorting the Muslims to treat Aashura as a festival of joy, and to store one's food-grain on this very day, as it would increase one's sustenance and bring the blessings of Allah to the household.

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### **You wrote:**

In fact, it is one of the merits of Husain (a.s.) that his martyrdom took place on this day. Another misconception is that it is an inauspicious month since Husain was killed during Muharram. Hence people avoid conducting marriages during this period.

This is baseless. If the death of an eminent person on a particular day renders that day unlucky for all times to come, no day of the year would be free from bad luck. The Holy Qur'an and the Sunnah of the Holy Prophet (s.a.w.a.) have liberated us from such superstitious beliefs.

### **The Answer:**

This is nothing but blind prejudice since there are no traditions which state that it is haraam (unlawful) to conduct weddings on Aashura or in month of Muharram and Safar. I would like to ask you that will you get married on the day your father or mother die or will you postpone it for a month or so as a mark of respect or consideration? (I wouldn't be surprised if you say - there is no harm). You wrote:

Lamentations, breast-beating and mourning in memory of Husain's martyrdom are not sanctioned by Islam. Though such martyrdoms are tragic, the Holy Prophet (s.a.w.a.) has forbidden holding mourning ceremonies on the death of any person.

People of Jaahiliyyah (ignorance) used to mourn over their deceased then The Holy Prophet (s.a.w.a.) stopped the Muslims .....

### **The Answer:**

Hasn't it occurred to you that had it not been for these mourning rituals, the distinction between the path of Imam Husain (a.s.) and that of Yazid would have been destroyed. Yazid will forever be deemed as a hateable man who symbolises filth, shame, debauchery, decadence, immorality, mental corruption, and all the ingredients existent in the DNA of Iblis (Devil).

We deem our Azadari (mourning) as the means via which we can express our sorrow for the Ahle bait (a.s.). The words of Imam of Ahle Sunnah Allamah Fakhrudeen Raadhi are very important:

"It is our firm belief that one who dies with love for the descendants of Muhammad (s) dies a martyr". (Tafseer-a-Kabir, vol. 7, p. 390, line No. 9)

We read in al Bidayah wan Nihayah Vol. 4, P. 45, published Beirut

It is narrated by Abu Hurariah that the Prophet (s.a.w.a.) used to visit the graves of martyrs every year. When he (s.a.w.a.) would reach the entrance of the mountain, he (s.a.w.a.) would say (to the martyrs): 'Assalamo alaikum bima sabartum'. This means 'Peace be on you due to your patience and you have reached a pleasant place due to this.' Then after Prophet (s.a.w.a.), Abu Bakr also used to come (every year), and after him Umar used to do the same and then Usman also did the same".

We read in al Bidayah wan Nihayah Vol. 6 P. 360:

Umar said 'Whenever I venture out at sunrise, I remember the death of my brother Zaid ibn Khattab'

We find in Tarikh e Yaqoobi, Vol. 1, P. 3.

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The father and mother of humanity (Hazrat Adam (a.s.) and his wife Hazrat Hawwa (a.s.)) wept for their son Habel for so long that their tears turned into a stream.

In Rauzah al-Shuhadaa, P. 30 the same incident has been quoted by Mulla Husain Wa'iz Kashifi who adds:

"Tears from Adam's (a.s.) right eye were flowing like the River Dajla and like the River Euphrates from his left eye".

Perhaps the following tradition may interest you...

After the burial of the Prophet (s.a.w.a.), the companions in a state of sorrow were virtually throwing dust of yearning and shame over their lives and living, and were burning and crying due to being separated from their beloved of the world and the hereafter. Especially Hazrat Fatima (s.a.) was the most aggrieved, the loneliest and was crying and wailing the most, she was looking at the faces of her sons Imam Hasan (a.s.) and Imam Husain (a.s.) and was crying at their plight and herself being orphaned. At the other side, Hazrat Ayesha in the same apartment where Holy Prophet (s.a.w.a.) had passed away, was continually crying and wailing. Days and nights the voices of crying and mourning rose from this house which became house of grief (Bayt ul Huzn) and separation. (Madaarij al-Nubuwwah, vol. 2, p. 753 & 754)

Mulla Ali Qaari in his book Al-Mirqat Fi Sharh al-Mishkaat from a narration by Imam Ahmed Ibn Hanbal quotes the words of Imam Husain (a.s.).

"Whosoever weeps and cries upon me remembering my pain and miseries, Allah shall grant him Paradise".

(Al-Mirqat Fi Sharh Al-Mishkaat with reference to Tarikh-e-Ahmedi, p. 277, Printed in Kanpur)

Perhaps you would also refer to the Holy Quran via this hadith in Ahle Sunnah's authority work Tafseer Durre Manthur Vol. 4 P. 31:

"The Prophet (s.a.w.a.) was asked 'What was the extent of Hazrat Yaqoob's (a.s.) mourning for his son? He said it was on par with mourning for 70 men and women'. 'And what was the reward for this?' He said 'It is on par with one hundred martyrs'. . And we read in Tafseer Khazaan Vol. 3 P. 253:

"Yusuf (as) said to Hazrat Jibrael (a.s.) "Is my father adhering to mourning? Hazrat Jibrael (a.s.) said 'The mourning of Yaqoob (a.s.) is on par with 70 men and women mourning" He then asked 'What is the reward for this mourning?' He said 'The reward for this mourning is on par with mourning of 100 martyrs".

### **You wrote:**

The Holy Prophet (s.a.w.a.) stopped the Muslims from doing all this and directed them to observe patience by saying "Innaa lillaahi wa innaa ilayhi raaji'oon". A number of authentic traditions are available on the subject.

To quote one of them: "He is not from our group who slaps his cheeks, tears his clothes and cries in the manner of the people of Jaahiliyyah" (Saheeh Bukhari). The Answer:

Please refer to the Holy Quran, which gives the permission to cry..



**"And he turned away from them, and said: O my sorrow for Yusuf! And his eyes became white on account of the grief, and he was a repressor (of anger)."**

Surah Yusuf (12): 84

If you refer to the exegesis available of this verse, it will be very clear how much the Prophet Yaqoob (a.s.) cried for his son that he became blind. (Surah An-Nahl (16): 53

**"And whatever favor is (bestowed) on you it is from Allah; then when evil afflicts you, to Him do you cry for aid."**

When Umar heard of Nu'man ibn Muqrin's death he beat his head and screamed, "O what a pity that Nu'man died". (Kanz ul Ummal, Vol.8, P. 117, Kitaab al Maut)

As narrated by al-Tabari in History Vol. 9 P. 183 (English translation by Ismail Poonawala):

**Abbas narrates:**

"I heard Ayesha saying "The Messenger of God died on my bosom during my turn, I did not wrong anyone in regard to him. It was because of my ignorance and youthfulness that the Messenger of God died while he was in my lap. Then I laid his head on a pillow and got up beating my chest and slapping my face along with the women".

(Ibn Katheer al Nasibi in al Bidayah wan Nihayah Vol. 5, p. 420)

Also refer to Ibn Katheer in al Bidayah wan Nihayah

The Messenger of Allah (s.a.w.a.) died while he was in my lap. Then I laid his head on a pillow and got up beating my face along with other women".

**Lets have a look at Saheeh Bukhari:**

Anas bin Malik narrated:

We went with Allah's Apostle (s.a.w.a.) to the blacksmith Abu Saif, and he was the husband of the wet-nurse of Ibrahim (the son of the Prophet (s.a.w.a.)). Allah's Apostle took Ibrahim, kissed him and smelled him. Later, we entered Abu Saif's house; at that time, Ibrahim was breathing his last and the eyes of Allah's Apostle (s.a.w.a.) started shedding tears. 'Abdur Rahman bin Auf said, "O Allah's Apostle! Even you are weeping!" He said, "O Ibn Auf, this is mercy." Then, he wept more and said, "The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord, Ibrahim! Indeed we are grieved by your separation."

(Saheeh al Bukhari, vol. 2, Book 23, Number 390 )

It is amazing that you quote only what you like. Isn't it the same Saheeh which states that the Holy Prophet (s.a.w.a.) finds crying and lamenting natural and permissible?

We read in the traditions about the Holy Prophet (s.a.w.a.):

"Rasulullah (s) was in a state where he was hitting his chest."

References:

1. Saheeh al Bukhari vol. 2 P. 50
2. Sunan al Nesaai, vol. 3 P. 305
3. Adhaan al Mufreed P. 426



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4. Saheeh al Muslim Vol. 1 P. 291

5. Musnad Abu Awana Vol. 2 P. 292

"There is nothing against Islam in expressing grief, sorrow or in crying and weeping at the loss of a loved one".

(Fayz al Bari fi Sharh Saheeh Bukhari, vol. 12, p. 462, Printed in Egypt)

We read in Ahle Sunnah's authority work Ma'arij al Nubuwwah Chapter 1 P. 248:

Hazrat Adam (a.s.) was so distressed that he smashed his hands onto his knees and the skin from his hands caused gashes from which bone could be seen.

We read in Al Bidayah Wal Nihayah Vol. 5, P. 243:

"When Prophet (s.a.w.a.) died on the bed and the women who were around him (s.a.w.) had made their faces red by beating their faces."

### **You wrote:**

Even Husain(a.s.), shortly before his demise, had advised his beloved sister Zainab(a.s.), not to mourn over his death in this manner.

He said, "My dear sister! I swear upon you that in case I die you shall not tear your clothes, nor scratch your face, ....."

The Answer:

When the forces of Yazid planned to attack the camp of Imam Husain (a.s.), Hazrat Zainab (s.a.) came to Imam Husain (a.s.) and asked that why was there so much noise outside their tents, Imam replied that I just dreamt of Holy Prophet (s.a.w.a.) and he said that you will be meeting me tomorrow, hearing this Hazrat Zainab (s.a.) started crying and hitting herself on the face.

(Al Bidayah Wal Naahiyah, vol. 8, p. 176, printed in Beirut )

In the same book a bit further it is mentioned that:

Hazrat Zainab (s.a.) heard the elegies from Imam (a.s.), reflecting the tragedy of Karbala and the Martyrdom of Imam Husain (a.s.) she cried, lamented and beat herself on the head until she fainted.

(Al Bidayah Wal Nihayah, vol. 8, p. 177, printed in Beirut )

Similarly, we read in Sunan Ibn Maaja, Vol. 2, P. 285, Published 1313 AH in Egypt.'

Sa'ad bin Abi Waqaas has reported from Holy Prophet (s.a.w.a.) that he said "shed tears and cry and if u can't cry then make a crying face."

The grief of Imam Husain (a.s.) is the grief on which not only humans, but even the Jinn, angels, animals, birds, the sky and trees, all lament. Thus, it is written that the sky wept for forty days on (the martyrdom of) Imam Husain (a.s.)".

(Yanabi al Mawwaddah, by Allamah Shaikh Sulaiman Hanafi Qundoozi, Printed in Constantinople, p. 392)

Hafiz Abu Noaim writes in "Hilyat al Awliya" on the authority on Imam Sha'bee, Zuhri, and Abu Qutada:

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"When Imam Husain (a.s.) was martyred, the sun was eclipsed (so long) so that the stars appeared." (Waqiyat-e-Karbala (The Events of Karbala), p. 75)

Shah Abdul Aziz Dehlavi has narrated the lamenting and wailing of the Jinn on P. number 96 of his book titled "Sirr al-Shahaadatain". He has also quoted the verses of the elegy recited by the Jinn while weeping over Imam Husain (as).

Umme Salmah (r.a.) has also narrated: "I heard the Jinn's mourning for al-Husain."

References:

Tarikh al-Kabir, by al-Bukhari (the author of Saheeh), v4, part 1, p26

Fada'il al-Sahaabah, by Ahmed Ibn Hanbal, v2, p776, Tradition #1373

Tabarani, v3, pp 130-131 Tahzib, v7

Allama Suyuti states: "When Imam Husain was martyred, the corners of the sky remained red for a four month period." (Tafseer Durre Manthur Vol. 6, P. 31)

Or is it that only crying for Imam Husain (a.s.) is not permissible as he fought against the tyrannical and unjust Yazid, the son of Muawiyah (May Allah curse them both)?

We find in the traditions that even the first and the second caliphs didn't find lamenting loudly unislamic or against the Sunnah.

Refer to Kashf al Ghumma P. 175:

"Abu Bakr and Umar would cry in such a way that the neighbours could hear them"

Again in the same book we read

When Sa'ad bin Mu'adh died, the Prophet (s.a.w.a.), Abu Bakr and Umar cried. Ayesha narrates 'I recognised the cries of Abu Bakr and Umar although I was in my house'.

(Kashf al Ghummah, p. 174)

"Umm al Mo'mineen Ayesha called people to read elegies on her father's death and she herself lamented". (Tarikh Kaamil, vol. 2, p. 288; Eqd al-Fareed, vol. 3, p. 65)

"On the day that Abu Bakr died, the situation seemed as if Madina would be flooded with tears". (Tarikh al-Khamees, vol. 2, p. 330)

There are numerous more traditions which prove the permissibility of Azadari in the light of the Holy Quran and the teachings of the Messenger of Allah (s.a.w.a.) and his revered companions. However, you choose to ignore them.

Final Words

It's an undeniable fact that the Holy Prophet (s.a.w.a.) has given all Muslims such favour in the name of Islam that we collectively cannot repay him. However, the only way we could try to do that is to follow the Holy Quran which states:

Say: I do not ask of you any reward for it but love for my near relatives." Surah Shura (42): 23.

The Holy Prophet (s.a.w.a.) has also stated, "Husain (a.s.), is from me and I am from Husain (a.s)."

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The above Quranic verse and Prophetic tradition are more than enough for any Muslim worth his salt to acknowledge this fact. The least you can do is remember and love the Prophet (s.a.w.a.) and his family (a.s.) and not those who were responsible ever since the advent of Islam to hurt the Holy Prophet (s.a.w.a.) like Abu Sufyan, his son Muawiyah and his accursed son Yazid. .

Shah Abdul Aziz Muhaddith Dehlavi while explaining the philosophy of martyrdom writes in the preface of his Book 'Sirr al Shahaadatain':

"The martyrdom of Imam Husain (a.s.) is in reality the martyrdom of his grandfather Muhammad Mustafa (s.a.w.a)".

Last few traditions from the Holy Prophet (s.a.w.a.)

It has been mentioned in reliable traditions that often Holy Prophet (s.a.w.a.) mourned for Imam Husain (a.s.), which was obviously before his martyrdom.

The well-known scholar of 10th century · A. H. Allauddin Muttaqi Hindi in his book

'Kanz al Ummal has quoted Ibn Abi Shaibah, who has related from Umme Salmah, the wife of Holy Prophet (s.a.w.a.), that "Once Imam Husain (a.s.) came to Holy Prophet (s.a.w.a.) when I was sitting near the door. I saw that Holy Prophet (s.a.w.a.) had something in his palm, which was moved by him and weeping profusely. By now Imam Husain (a.s.) had fallen asleep in his lap. I asked about the matter. He replied: 'Jibraeel has brought the sand of the place where Husain (a.s.) will be martyred and informed me that people of my Ummah will slay him."

(Kanzul Ummal, vol. 2)

Haakim Neishapouri has related a tradition from Umme Fazl that once in her dream she saw the Holy Prophet (s.a.w.a.), whose limb got cut and fell in her lap. She related the dream to Holy Prophet (s.a.w.a.), He replied "You have seen a good dream. Insha Allah, Fatima will give birth to a child and you will bring him up." Umme Fazl recounts, "Soon after, Fatima gave birth to Husain and I brought him up. Once I took him to Holy Prophet (s.a.w.a.). When the Holy Prophet (s.a.w.a.) looked at me, his eyes were brimming with tears. When I inquired about the cause of tears, he (s.a.w.a.) replied: "Jibraeel had come to me and informed me that after me, my Ummah will kill my son." I asked "Will it be this son?" He replied in the affirmative. Jibraeel also brought reddish sand for me."

(Mustadrak al-Saheehain Neishapouri, vol. 3, p. 176 by Haakim)

May Allah Hasten the reappearance of the successor of Imam Husain (a.s.), so that doubters shall forevermore be silenced. Aameen!

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### Imam Husain (a.s.) And Yazid

Allah the High sent Hazrat Muhammad Mustafa (s.a.w.a.) as His Prophet and Messenger and took the responsibility of all his words and deeds on Himself. All of his (s.a.w.a.) words bore divine endorsement and all his deeds were approved by the Almighty. Nay, these were divine acts in themselves. Allah the Almighty declares in the Holy Quran,

**"And he speaks not of his own desire. It is not but what has been revealed to him."**

(Surah Najm (53): Verses 2&3)

In another place, Allah - Mighty and Majestic be He - approves (the actions of the Holy Prophet s.a.w.a.).

**"And you did not shoot an arrow when you shot, but it was Allah Who shot the arrow."**

(Surah Anfaal (8): Verse 14)

From the above two verses, it is amply demonstrated that Allah - Glorified be He - has regarded the words and deeds of the Holy Prophet (s.a.w.a.) as His Own. The inevitable consequence is marked out in the following verse,

**"And whosoever obeys the Messenger, indeed, he has obeyed Allah."**

(Surah Nisaa (4): Verse 80)

**"And whosoever disobeys Allah and His Messenger, then surely for him is the fire of the Hell; in it shall he reside forever."**

(Surah Jinn (72): Verse 33)

Moreover, the Holy Quran commands its followers thus:

**"And whatever the Messenger gives you, you take it; and from whatever he refrains you, keep away from it"**

(Surah Hashr (59): Verse 7)

Keeping the aforementioned verses and numerous other similar verses in consideration, everybody can comprehend the fact that the Messenger of Allah (s.a.w.a.) did not speak anything from his own side and none of his talks were emotional outbursts. They were definitely not due to personal love or proximity. Rather, whatever he (s.a.w.a.) uttered was from Allah's side. Every single word uttered by him (s.a.w.a.) was the interpretation of Divine will. The complete personality of the Messenger of Allah (s.a.w.a.) was divine and godly. In other words, all the attributes of Allah, beautiful as well as majestic, are manifested in his persona. He (s.a.w.a.) is the most perfect manifestation of divine attributes. Considering the above, kindly pay attention to the following tradition:

Ya'laa Ibn Murrah narrates, "We accompanied the Messenger of Allah (s.a.w.a.) to an invite. On the way, Imam Husain (a.s.) was playing. Right in front of us, the Messenger of Allah (s.a.w.a.) ran ahead and stretched his hands. The child was running here and there. Seeing this, the Messenger of Allah (s.a.w.a.) was laughing (in amusement). Finally, he (s.a.w.a.) took the child in his arms, placed one hand on his chin and the other on his head, hugged him and declared,

'Husain is from me and I am from Husain (a.s.). Allah loves the one who loves Husain (a.s.). Husain (a.s.) is my grandson.

From the aspect of the chain of narrators, this tradition is very reliable and authentic. The author of Saheeh Bukhari, Hafiz Muhammad Ibn Ismaaeel Bukhari, has recorded it in his book, 'Al-Adab al-Ghurar. Besides this, Imam Ahmed Ibn Hanbal in his Musnad, vol. 2, p. 172, Haafez Ibn Maaja in his Sunan, vol. 1, p. 64 and Haafez Muhammad Ibn Isa Tirmidhi in his Saheeh, vol. 13, p. 195 have also recorded the above tradition. Moreover, sixty traditionalists and scholars have chronicled it in their respective books. All these references are Sunni references; of these Sunan Ibn Maaja and Sunan Tirmidhi are counted amongst the six most authentic Sunni books (Sehaah al-Sittah).

On deliberating the words of the tradition it becomes apparent that the personalities of the Messenger of Allah (s.a.w.a.) and Imam Husain (a.s.) cannot be separated from each other. They are two faces of the same coin. This 'sameness' is possible only if Imam Husain (a.s.)'s infallibility is accepted and each and every act of his is in accordance with divine satisfaction and not a single moment of his life should have contradicted it. In the light of this tradition, barring Messengership and Prophethood, all the perfections applicable to the Messenger of Allah (s.a.w.a.) would apply for the holy being of Imam Husain (a.s.). It is obligatory to respect and revere Imam Husain (a.s.) just as it is for the Messenger of Allah (s.a.w.a.). Similarly, it is compulsory to obey Imam Husain (a.s.) as it was to comply with the orders of the Holy Prophet (s.a.w.a.). In other words, the defiance and disobedience to Imam Husain (a.s.) is tantamount to that of the Messenger of Allah (s.a.w.a.), which by all means is non-permissible.

The second statement of the tradition "Allah loves him who loves Husain (a.s.)" establishes in no uncertain terms that in the entire life of Imam Husain (a.s.), there is not a single aspect or facet that is disliked by Allah the Almighty. Love for Imam Husain (a.s.) would be the love for Allah only if each and every thought, word and deed of his life is in accordance with divine approval. Consequently, bearing even an iota of dislike or hatred towards this beloved grandson of the Prophet (s.a.w.a.) would inevitably lead to Allah's wrath and displeasure. Obviously, to displease Allah and invite His wrath is in total contrast with Islamic teachings and expectations. If somebody does it wittingly, he becomes eligible for eternal chastisement. So, in the light of this tradition, since every step of Imam Husain (a.s.) in accordance with divine agreement, every step of Yazid is against godly approval and such a person can never be addressed as 'may Allah be satisfied with him' (raziiallaho anhu).

Before we proceed, let us take the liberty of narrating a few more traditions regarding Imam Husain (a.s.). Please note that all of these are recorded and well-chronicled in the books of the Ahle Sunnah.

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

*O Allah! Surely, I love him (Imam Husain (a.s.)), You too love him and I love the one who loves Husain (a.s.)."*

(Marefato Uloom al-Hadis, Haakem Ncishapuri, p.89)

On seeing Imam Husain (a.s.), he (s.a.w.a.) remarked,

*"Whoever loves him loves me."*

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(Al-Mo'jam al-Kabir of Tabaraani, p. 133; Majma' alZawaaed of Haithami, vol. 9, p. 185)

Jabir narrates, "We were in the presence of the Messenger of Allah (s.a.w.a.) when Imam Husain (a.s.) entered thirsty. He (s.a.w.a.) asked for water but it was not available. So, he (s.a.w.a.) placed his tongue in the mouth of Imam Husain (a.s.) due to which his thirst was quenched."

(Maqtal al-Husain (a.s.) of Khaarazmi, p. 152)

One day, the Holy Prophet (s.a.w.a.) was proceeding to the home of Janabe Fatima Zahra (a.s.) from the house of Umm alMomeneen Ayesha , when he (s.a.w.a.) heard the voice of Imam Husain (a.s.) crying. He (s.a.w.a.) said,

*"Are you not aware that his crying hurts me?"*

(Majma' al-Zawaaed, vol. 9, p. 201; Al-Mo'jam alKabir of Tabaraani, p. 146)

*Hudhaifah Ibn al-Yamaan recounts, "I saw the Messenger of Allah (s.a.w.a.) holding the hand of Imam Husain (a.s.) and saying, o People! This is Husain - the son of Ali. Recognize him and give him preference over others. The status of his grandfather is greater in the eyes of Allah than that of the grandfather of (Prophet) Yusuf Ibn Yaqub. This is Husain - the son of Ali. His paternal and maternal grandmothers both are in Paradise. His parents are in Paradise. His uncle too is in Paradise. His maternal aunt (father's sister) is also in Paradise. His brother is in Paradise and so is he himself. Those who love him will be in Paradise and the lovers of his lovers too will be in Paradise."*

(Al-Manaaqeb of Ibn Maghaazeli, p. 214; Yanaabee al-Mawaddah, p. 278)

Can one ever think in the wildest of his imaginations that Imam Husain (a.s.), in whose glory and praise the Messenger of Allah (s.a.w.a.) has said such traditions, would rise and rebel for worldly power? While, Allah the Almighty in His narration of the story of the tyrannical Pharaoh (Firaon) and His Proof, Prophet Musa (a.s.), declares in no uncertain terms,

**"(As for) that future abode, We assign it to those who have no desire to exalt themselves in the earth nor to make mischief and the good end is (only) for those who guard (against evil)."**

(Surah Qasas (28): Verse 83:)

There is a very famous Prophetic narration accepted by all Muslims,

*"Surely, Hasan and Husain are the leaders of the youths of Paradise."*

The leadership of Paradise will be given only to those who don't desire any exaltation or supremacy in the land. Had the life of Allah's religion and the protection of the divine Shariah not been the sole objective of Imam Husain's (a.s.) uprising against Yazid - the accursed - and had he desired worldly power, supremacy and control, surely he (a.s.) would not have been bestowed with the lofty position of leadership of the youths of Paradise. The aforementioned Quranic verse and Prophetic tradition amply demonstrate. that the goal of his (a.s.) uprising was certainly not worldly. Such preposterous ideas can be propounded only by those who don't possess an iota of cognition vis-à-vis Imam Husain (a.s.).

Imam Husain's (a.s.) martyrdom was not . an accident that occurred unexpectedly for anybody to exonerate Yazid citing ignorance as a pretext, otherwise he would not have allowed this to

transpire. Rather, the martyrdom of Imam Husain (a.s.) was an event that was prophesied by none other than the Messenger of Allah (s.a.w.a.) a number of times. He (s.a.w.a.) not only prophesied martyrdom in general but also gave the details like the name of his killer, the fate of the killer, the land of martyrdom, etc. We will present a few traditions hereunder, albeit keeping brevity in consideration:

### **Prophecy Through A Dream**

The mother of the faithful, Janab Umme Salmah (r.a.) narrates, "One night, the Messenger of Allah (s.a.w.a.) was asleep when suddenly, he (s.a.w.a.) got up in a state of extreme anxiety. After a brief while, he (s.a.w.a.) went back to sleep. Again, after some time, he (s.a.w.a.) got up from his sleep in angst, only to lie down again. But when he (s.a.w.a.) woke up for the third time, he (s.a.w.a.) had some red-colored soil in his hand, which he (s.a.w.a.) was kissing copiously. I asked, 'O Messenger of Allah! What is this soil?' He (s.a.w.a.) replied,

*Archangel Jibrael (a.s.) informed me that this is the soil of Iraq where my beloved Husain will be martyred. I asked Jibrael to show me the soil where Husain will be killed and he brought for me this piece of clay.'*

(Al-Mustadrak of Haakim Neishapouri, vol. 4, p. 398)

The Messenger of Allah (s.a.w.a.) was informed of this incident in his dream. Its importance can be gauged from the fact that it was not shown all at once. News in the House of Umm-e-Salmah (r.a.)

Janabe Umme Salmah (r.a.) informs that the Messenger of Allah (s.a.w.a.) was in my house when Husain (a.s.) was with me. He (a.s.) wanted to go the Messenger of Allah (s.a.w.a.) when I took him in my arms. He (a.s.) started crying, so I left him. Again, as he (a.s.) proceeded towards the Messenger of Allah (s.a.w.a.), I took him in my arms and yet again he started crying. Jibrael (a.s.) asked, 'O Muhammad! Do you love him?' He (s.a.w.a.) replied in the affirmative. Jibrael (a.s.) prophesied, 'Soon, your nation will kill him. If you desire, I can show you the soil of the land where he will be martyred? Jibrael (a.s.) stretched his hand and brought the soil from the land of Imam Husain's (a.s.) martyrdom. At this, the Messenger of Allah (s.a.w.a.) started crying."

(Eqd al-Fareed, vol. 2, p. 219)

In this tradition, along with the news of the martyrdom of Imam Husain (a.s.), it is also proved that crying at the sight of the soil of Karbala is the tradition (sunnah) of the Holy Prophet (s.a.w.a.).

### **When The Soil Turned Into Blood**

Janabe Umme Salmah (r.a.) recounts, "I saw the Messenger of Allah (s.a.w.a.) stroking the head of Imam Husain (a.s.) with utmost affection and crying. I asked him (s.a.w.a.) the cause of his crying. He (s.a.w.a.) replied, "Jibrael informed me that this son of mine will be killed in a land called Karbala. Thereafter, he (s.a.w.a.) gave me a fistful of red soil and said, "This is the soil where Husain will be killed. When this soil turns into blood, you conclude that Husain has been



martyred? I kept this soil in a glass bottle and said to myself that the day this glass bottle contains blood will be a day of colossal calamity.”

*(Zakhaer al-Uqba, p. 147; Yanaabee' al-Mawaddali, p. 319)*

Janabe Umme Salmah was in Madina when Imam Husain (a.s.) was martyred in Karbala. But the soil turning into blood on the Day of Aashurah shows the far ranging effects of Imam Husain's (a.s.) martyrdom and that its news was conveyed to distant Madina. We will mention a similar tradition ahead.

### **Cursing The Killers**

Ibn Abbas recounts, "A few days before his death, the Messenger of Allah (s.a.w.a.) had embarked on a journey. When he (s.a.w.a.) returned, his face turned red. At this juncture, he (s.a.w.a.) delivered a brief but extremely eloquent sermon while tears flowed down his cheeks incessantly. His words were as follows:

*"O people! I am leaving behind you two weighty things: the Book of Allah and my Ahle Bait (a.s.)... Yes, pay attention! Jibraeel has informed me that my nation will kill Husain at Karbala. May Allah curse the killers of Husain and subject them to perpetual disgrace."*

*(Maqatal al-Khaarazmi, vol.1, p. 164)*

### **He (s.a.w.a.) Exhibited the Land of Karbala**

Ibn Abbas chronicles, "Imam Husain (a.s.) was sitting in the lap of the Messenger of Allah (s.a.w.a.). Jibraeel asked him (a.s.), 'Do you love him?' He (s.a.w.a.) replied, 'And why should I not love him? He is the apple of my eye. At this, Jibraeel said, 'Yes. Your nation will kill him. Should I not show you his grave? Jibraeel picked up a fistful of soil. It was red in color."

*(Al-Bidaayah wa al-Nihaayah of Ibn Katheer, vol. 6, p. 230)*

### **Martyrdom will occur in 60 A.H.**

Janab Umme Salmah (r.a.) quotes on the authority of the Messenger of Allah (s.a.w.a.), "Husain Ibn Ali will be killed in the beginning of the 60th year of my migration."

*(Majma' al-Zawaaed, vol. 9, p. 190)*

### **Yazid The Killer**

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

*"Yazid! May Allah never bless Yazid! It is because of him that I have received the news of Husain's martyrdom and I have also been informed about his killer. Those, in front of whom this battle will transpire but will not help and assist Husain, will be subjected to the chastisement of Allah."*

*(Muntakhab Kanz al-Ummaal, Marginal Notes on the Musnad of Ahmed Ibn Hanbal, vol. 5, p. 111)*

In another narration, he (s.a.w.a.) informed, *"Allah will instill disputes and disagreements in the hearts of those who will not help Husain and make the evil and tyrants dominate them."*

### ***Narration of Janab-e-Ayesha***

Urwah Ibn Zubair has quoted the following tradition on the authority of Ayesha, "Husain Ibn Ali came to the Messenger of Allah (s.a.w.a.) when revelation was descending upon him (s.a.w.a.). Husain was on the back of the Messenger of Allah (s.a.w.a.). Jibraeel asked him (s.a.w.a.), 'Do you love him?' He (s.a.w.a.) replied, 'O Jibraeel! Will I not love my son?' To which Jibraeel responded, 'Your nation will kill him after you. Thereafter, Jibraeel extended his hand and handed over some white soil to the Messenger of Allah (s.a.w.a.) and said, 'Your son will be killed in this land and its name is Tuff. (One of the names of Karbala is Tuff). When Jibraeel went away, the Messenger of Allah (s.a.w.a.) came out of the house, with the soil firmly clutched in his hand, and was crying bitterly. He (s.a.w.a.) said, 'O Ayesha! Jibraeel has informed me that my son (Husain) will be martyred in the land of Tuff. After me, my nation will be severely examined. When the Messenger of Allah (s.a.w.a.) came to the companions, they asked, 'O Messenger of Allah! What made you cry?' He (s.a.w.a.) replied, "Jibraeel informed me that after me, my son will be killed in the land of Tuff. He also gave me the soil in which he will be buried."  
(Al-Mo'jam al-Kabir of Tabaraani, p. 144)

Traditions concerning the martyrdom of Imam Husain (a.s.) have been narrated not only by Janabe Umme Salmah, Ibn Abbas and Janabe Ayesha but also by Ameerul Momeneen Ali Ibn Abi Taalib (a.s.), Anas Ibn Haarith, Ma'az Ibn Jabal, Abu Umaamah, Zainab Binte Jahsh, Umm al-Fazl Binte Haarith, Anas Ibn Maalik, etc. Those interested in details may refer to Ehqaaq al-Haqq, vol. 11.

After perusing the above traditions, it becomes manifest that the Messenger of Allah (s.a.w.a.) has on a number of occasions, in numerous places and in front of many persons informed about the martyrdom of Imam Husain (a.s.). Not only did he notify, but he even named the land where he will be killed, the exact place of his martyrdom, showed the soil of the land where he will be martyred and even ordered the people to preserve and revere this soil and land. He gave the date of martyrdom and named the killer. Moreover, whenever he (s.a.w.a.) mentioned the incidents related to Imam Husain's (a.s.) martyrdom, he (s.a.w.a.) wept bitterly. When the martyrdom of Imam Husain (a.s.) bore such an impact before its actual occurrence, one can only imagine its after-effects. In this regard, please pay attention to the tradition of Janabe Umme Salmah and Ibn Abbas. Allamah Muhammad Ibn Isa Tirmidhi has recorded a tradition on the authority of Umme Salmah, "Once, I went to Umme Salmah and saw her crying. I enquired the reason for the same. She replied, 'I dreamt that there was dust on the holy head and beard of the Messenger of Allah (s.a.w.a.). I asked, 'O Messenger of Allah! What is this state in which I am seeing you?' He (s.a.w.a.) replied, '*I am returning after witnessing the martyrdom of Husain.*'"  
(Saheeh al-Tirmidhi, vol. 13, p. 193)

Besides Tirmidhi, twenty six other narrators have recorded this tradition.

(Ehqaaq al-Haqq, vol. 11, pp. 355-359)

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Ibn Abbas narrates, "One afternoon, I saw the Messenger of Allah (s.a.w.a.) in my dream while there was dust on his head and face. He (s.a.w.a.) had a glass in his hand in which there was blood. I asked, "O Messenger of Allah! May my parents be held your ransom! Why are you in this state?' He (s.a.w.a.) replied,

*"This is the blood of Husain and his companions. Since morning, I am collecting their blood. Ibn Abbas says, 'Later, when we counted, it was the day of the martyrdom of Imam Husain (a.s.)."*

(Musnad-e-Ahmed Ibn Hanbal, vol. 1, p. 283)

From the aforementioned reliable traditions, it is proved beyond doubt that the Messenger of Allah (s.a.w.a.) was present in Karbala at the time of Imam Husain's (a.s.) martyrdom. Not only was he (s.a.w.a.) witnessing the martyrdom but was affected to the extent that his head, face and body was covered in dust. He (s.a.w.a.) was not only present but was also collecting the sacrosanct blood of Imam Husain (a.s.) and his companions.

In yet another tradition, he (s.a.w.a.) sighed,

*"Alas! O Ibn Abbas, do you know what my nation did after me? They killed my Husain. This is the blood of Husain and his companions. I will present this blood in front of Allah the Almighty."*

(Al-Bedaayah wa al-Nehaayah, vol. 8, p. 200)

One can only imagine the importance and significance of the drops of blood collected by the Messenger of Allah (s.a.w.a.) and presented in the presence of Allah the Almighty. Can a true and sincere Muslim have any sympathy or attachment towards those who have shed this holy blood?

Can anyone find any other incident in the annals of Islam when the Messenger of Allah (s.a.w.a.) has himself collected the blood of the martyrs? No, never. Thus, the very fact that the Messenger of Allah (s.a.w.a.) collected the blood of the extremely loyal and devoted companions of Imam Husain (a.s.) at Karbala is sufficient to establish that their martyrdom is the greatest martyrdom and the martyrs of Karbala are the most superior of all martyrs.

Moreover, would the Messenger of Allah (s.a.w.a.) ever collect the blood and be so mournful and grief-struck for somebody who lays down his life in the quest for worldly power and kingdom (we seek refuge in Allah from such preposterous and outrageous assumptions)? Such outlandish ideas can be propounded only by those who are completely ignorant and uninformed of the holy status and elevated position of the Messenger of Allah (s.a.w.a.). On the contrary, his (s.a.w.a.) presence in Karbala and his collection of the blood of the loyal companions of Imam Husain (a.s.) proves beyond dispute that each drop of the devoted soldiers of Imam Husain (a.s.) was shed in the way of Allah the Gracious. This martyrdom was only and only for Allah the High, none else. If someone does not acknowledge that the martyrdom of Imam Husain (a.s.) and his loyal companions was solely in the way of Allah the High, it does not - by any means - affect its greatness and significance; rather, it only proves the wretchedness and misfortune of the person bearing such an idea.

It should also be borne in mind that the reaction displayed by the Messenger of Allah (s.a.w.a.) was not on account of the blood relation he (s.a.w.a.) enjoyed with Imam Husain (a.s.). In other words, his response was not of an ordinary human but it was because of the eminence and

importance of this martyrdom in front of Allah the Almighty. Therefore, this was the reaction of the Messenger and his Messengership, not his human aspect; a Messenger whose thoughts, words and actions -without exception - are bound by divine inspiration and revelation.

### **The Messenger of Allah (s.a.w.a.) in the Presence of Allah the High**

Allamah Khaarazmi in his book Maqatal al-Husain (vol. 1, p. 173) has related the following tradition:

"In his will to his son Yazid, Muawiyah Ibn Abi Sufyan said that Ibn Abbas has narrated to me the following tradition, 'I was present when the Messenger of Allah (s.a.w.a.) was on his death-bed and breathing his last in this transient world. He (s.a.w.a.) embraced Imam Husain (a.s.) and said,

*'Husain! On the Day of Judgment, I will stand in the court of Allah against your killer. I will be the complainant against him. I am happy that on the Day of Judgment, Allah will make me stand against your killer.'*

Then, Muawiyah said to Yazid, 'O Son! This was the narration of Ibn Abbas. Now, I will relate to you a quote from the Messenger of Allah (s.a.w.a.) which I have heard from him (s.a.w.a.) directly. He (s.a.w.a.) said, 'My beloved Jibraeel came to me one day and said, 'O Muhammad! Your nation will kill your son Husain and his killer will be the most accursed person of your nation. Thereafter, he (s.a.w.a.) proceeded to continuously curse the killer of Husain (a.s.).'

Muawiyah's narration of two traditions to his son Yazid – the accursed - one from Ibn Abbas and other from his own self was certainly not meaningless and insignificant. Muawiyah was aware of his son's nature. He desired that his son should not participate in this killing. But adventurous and wild kids never obey their parents, do they?

### **Janab-e-Zahra (s.a.) in the Presence of Allah The High**

Ameerul Momeneen Ali Ibn Abi Taalib (a.s.) has narrated a tradition from the Messenger of Allah (s.a.w.a.),

*"On the Day of Judgment, my daughter Fatima will come with a dress soaked in blood and will plead by holding the leg of the Divine Throne, O Just Lord! You judge between me and my son's killer!' The Messenger of Allah (s.a.w.a.) said, 'By the Lord of the Ka'bah! Allah the High will rule in favour of my daughter Fatima."*

(Maqatal al-Husain of Khaarazmi, vol. 2, p. 52)

Allama Haafiz Shaikh Sulaiman Qundoozi - the author of Yanaabee' al-Mawaddah – has recorded the following tradition in his book,

"Ameerul Momeneen Ali Ibn Abi Taalib (a.s.) has cited on the authority of the Messenger of Allah (s.a.w.a.),

*'On the Day of Judgment, an announcer will call out from the foot of the Divine Throne: O people! Shut your eyes so that Fatima - the daughter of Muhammad (s.a.w.a.) – may pass with the blood-soaked dress of her son Husain'. She will come to the foot of the Throne and plead, O Allah! You are Mighty and Just. You judge between me and the killer of my son.' I swear by the*

*Lord of the Ka'bah! Allah will rule in favour of my daughter." After this, Janab-e-Fatima (s.a.) will say, 'O Allah! Those who shed tears on the martyrdom of my son Husain, please accept my intercession for them. Allah the Gracious will accept her intercession for all of them.'*

(Yanaabee' al-Mawaddah, p. 260)

The aforementioned traditions prove that the Messenger of Allah (s.a.w.a.) and Hazrat Zahra (s.a.) will file complaints against the killer of Imam Husain (a.s.) in the court of Allah the Just. When such personalities are the complainants, one can only imagine the fate of the convicts. These traditions are strong evidence that those who were involved in the killing of Imam Husain (a.s.), firstly, they will not get the opportunity to repent and secondly, even if for the sake of argument, we accept the case of the shameless partisans of the wretched killers of Imam Husain (a.s.) that they may have repented for their deeds, it can be easily concluded from the above quotes that their repentance was not accepted by Allah the Just and Mighty.

Moreover, the killing of Imam Husain (a.s.) is from the category of the rights of humans. So, only the close relatives of Imam Husain (a.s.) like the Messenger of Allah (s.a.w.a.), Ameerul Mominee Ali Ibn Abi Taalib (a.s.), Janab-e-Zehra (s.a.) and the infallible Imams (a.s.) - who are his rightful heirs - have the right to revenge or forgiveness. It is evident that these holy personalities (a.s.) have certainly not forgiven the killers of Imam Husain (a.s.). Otherwise, there was no need at all to present their complaints in the court of Allah the Almighty on the Day of Judgment.

### **Killer of Imam Husain (a.s.) in a Casket of Fire**

Not only has the Messenger of Allah (s.a.w.a.) prophesied about complaining against his killer on the Day of Judgment and its ruling but he (s.a.w.a.) has also mentioned about the most painful chastisement for his killer. Such traditions are so many that they cannot be refuted. The eighth Imam, Hazrat Ali Ibn Musa al-Reza (a.s.) has narrated a tradition vide his ancestors from Ameerul Momeneen Ali Ibn Abi Taalib (a.s.) that the Messenger of Allah (s.a.w.a.) prophesied,

*'The killer of Husain will be in a casket of fire. Half of the punishment of Hell will be unleashed on him. His hands and feet will be tied in chains of fire and he will be dragged around in the hellfire on his face till he is thrown in the lowest pit of hell. His smell will be so foul and pungent that the inmates of hell will complain about its stink to Allah. He will stay in this painful chastisement forever. When his skin will be completely roasted, it will be replaced with a new skin that he may feel its pain continually.'*

(Maqatal al-Husain of Khaarazmi, vol. 2, p. 83)

Besides Khaarazmi, eight other scholars have recorded this tradition.

From the above narration it is amply evident that the story of repentance by Imam Husain's (a.s.) killers is the concoction of their wretched partisans. There isn't an iota of truth to it.

### **Who is the Killer?**

Some people pin the blame of killing of Imam Husain (a.s.) only on those present in Karbala. Since Yazid was not physically present in Karbala, therefore, some of his pitiful supporters try their best to exonerate him from the heinous act of Imam Husain's (a.s.) murder.

We have mentioned earlier that apart from Shiite scholars, a multitude of Sunni scholars too have laid the blame of killing Imam Husain (a.s.) on Yazid's shoulders. Keeping brevity into consideration, we shall present only two arguments:

1) The Holy Quran, in Surah Baqarah, from verses 47-98, has addressed the Jews in various ways. This address is in the second person and present tense. That is, those Jews are addressed who were present in the time of the Holy Prophet (s.a.w.a.) and are being reprimanded for the crimes they have not committed. For example,

- a) When we saved you from the chastisement of the progeny of Firaon (verse 49)**
- b) When we carved a path for you in the midst of the ocean (verse 50)**
- c) You were unjust to yourselves by worshipping the calf (verse 54)**
- d) When you said to Musa, 'We shall not believe in Allah till we see him evidently. (verse 55)**
- e) Then We made the clouds shadow you and send down heavenly foods (mann and salwa) for you. (verse 57)**
- f) And you said that one dish will not suffice us (verse 61)**
- g) When you were unjust concerning the Sabbath (verse 65)**
- h) So when messengers from Allah came to you, whom you detested, so some of them you denied and others you killed. (verse 87).**

There are numerous such verses in the Holy Quran. Why did Allah the Almighty address them and why on earth did He reprimand them for crimes that they did not commit? Why did He curse and reproach them for no fault of theirs? For, the Jews of the Holy Prophet's (s.a.w.a.) era were not directly involved in these misdemeanors. More importantly, they even did not exonerate themselves in front of Allah's reproach citing their absence.

The reason for the Holy Quran addressing them and holding them responsible for the offenses and felonies of their forefathers was their agreement with the misdemeanors of their ancestors. Forget about denouncing the misdeeds of their ancestors, they were proud of their crimes and continued with their evil ways. Therefore, the Holy Quran has established this law: If somebody is not the perpetrator of a crime but is satisfied with it, he will be enumerated amongst those who have committed it and will be subjected to equal condemnation and reproach.

2) True, Yazid was personally not present in Karbala but the moot point is that it was he who appointed Ibn Ziyad as the Governor of Kufah. Also, who can deny the fact that Yazid had summoned the Ahle Bait (a.s.) to Syria in his court as captives? The holy head of Imam Husain (a.s.) was kept right in front of him and he was playing with it with his stick!! Are these not enough evidences that Yazid was satisfied with the killing of Imam Husain (a.s.)? Now, kindly pay attention to the following incidents that have been recorded by Sunni historians in their

books as these were related to history (i.e. not recorded in the books of traditions because they are not related to traditional issues):

"Ibn Ziyad imprisoned the Ahle Bait (a.s.) in Kufah. He sent a letter to them wrapped in stone in which it was written, 'Regarding your affairs, I had sent a messenger to Syria (to Yazid). He has brought this message from Yazid, 'Dispatch the family of Husain to Syria.'

(Tarikh Tabari, vol. 6, p. 266)

"Ibn Ziyad sent the heads of Imam Husain (a.s.) and his companions to Yazid with Zajr Ibn Qais, Abaa Bordah Ibn Auf Azdi, Taariq Ibn Zibyaan and a group of Kufans."

(Tarikh Tabari, vol. 6, p. 264; Tarikh Ibn Atheer, vol. 4, p. 34; Al-Bedaayah, vol. 8, p. 191)

"Along with these heads, he also sent (Imam) Ali Ibn Husain (a.s.) in a state that his hands were tied around his neck and his womenfolk kept him company."

(Tarikh Tabari, vol. 6, p. 254)

"One would tremble on seeing their state."

(Tarikh al-Qermani, p. 108)

Yaafei has recorded thus,

"The daughters of Husain Ibn Ali were taken as captives. They were accompanied by Ali Ibn Husain who was ill then and were paraded as prisoners. May Allah curse and condemn the doers of this act."

(Mir'aat al-Jinaan, vol. 1, p. 134)

"This caravan of the Prophet's (s.a.w.a.) family reached Syria on the first of Safar."

(Tarikh Tabari, vol. 6, p. 266)

"At that moment, Yazid - the accursed - was sitting at a place called 'Jabaroon. When he saw the heads of the martyrs hoisted on the lances and the caravan of captives, a crow passed over him crowing incessantly. To capture the entire scenario, which undoubtedly thrilled him no end, Yazid - the accursed - said an impromptu poem, the concept of which was as follows,

**When the captives appeared and so did**

***The heads at the lips of Jabaroon***

***The crow crowed, so I said, You say or you don't***

***I have avenged my debt from the Messenger***

Based on this poem, Ibn Jauzi, Qazi Abu Ya'laa, Taftaazaani and Jalaaluddin Suyuti have declared Yazid to be an infidel and permitted him to be cursed.

(Rooh al-Ma'ani by Aaloosi, vol. 26 p. 73)

Aaloosi writes, "Yazid's statement that I have avenged my debt from the Messenger implied that he had taken revenge of his kith and kin killed at the hands of the Holy Prophet (s.a.w.a.) and his companions in the Battle of Badr. This is clear disbelief; there is no doubt about it."



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Are the above references not enough proof that not only was Yazid satisfied with the killing of Imam Husain (a.s.) but was also thrilled at holding the Prophet's (s.a.w.a.) family as captives and on seeing the severed craniums of the martyrs raised on the lances of his soldiers?

Would Yazid celebrate the killing of Imam Husain (a.s.) if he was truly sorrowful and remorseful for what happened? There are numerous such incidents. Again, keeping conciseness as a criterion, we present hereunder only a few:

"Before taking the Prophet's (s.a.w.a.) family in the court of Yazid, all the womenfolk were tied with one rope, one end of which was lassoed around the neck of Imam Zainul Aabedeem, Ali Ibn Husain (a.s.). Zainab, Umme Kulthum and other daughters of the Prophet's (s.a.w.a.) family were tied in the same rope. Whenever they stopped walking on account of fatigue and tiredness, they were whipped mercilessly till they were accosted to the court of Yazid, who was (unabashedly and shamelessly) perched on his throne. Imam Ali Ibn Husain (a.s.) addressed Yazid thus, 'If the Messenger of Allah (s.a.w.a.) sees us in this state, what will be your fate?' On hearing this heart-rending statement, all those present started crying. Yazid the accursed ordered the rope to be cut."

(Lohooof of Sayed Ibn Tawoos, p. 101; Tazkerah al Khawaas, p. 49)

"The womenfolk were made to stand on the door of the Mosque and the holy head of Imam Husain (a.s.) was kept in front of Yazid"

(Mir'aat al-Jinaan of Yaafei vol. 1, p. 135)

"Yazid ordered that the head of Imam Husain (a.s.) be brought and he placed it in front of him in a golden tray."

(Mir'aat al-Jinaan of Yaafei vol. 1, p. 135)

"The womenfolk were standing behind. Zainab and Sakina were trying to take a glance at the head of Imam Husain (a.s.). Yazid was trying to hide it. When they finally did manage to see it, they broke down."

(Al-Kaamil of Ibn Atheer, vol. 4, p. 35; Majma' al Zawaaed, vol. 9, p. 195)

"They were ultimately allowed to enter the court."

(Al-Kaamil of Ibn Atheer, vol. 4, p. 35)

Now, hold your heart and listen to this heart-wrenching fact recorded in history,

"Yazid took a stick and started hitting the lips of Imam Husain (a.s.) with it!!!"

(Tarikh Tabari, vol. 6, p. 267; Al-Kaamil of Ibn Atheer, vol. 4, p. 35; al-Sawaaeq al-Mohreqah, p. 116; Majma' al-Zawaaed, vol. 9, p. 195; Al-Bedaayah of Ibn Katheer, vol. 8, p. 192)

After all these evidences, can one still exonerate Yazid for killing Imam Husain (a.s.)? If Yazid is acquitted merely for not being on the actual scene of the crime, then going by the same yardstick, all the tyrants and despots will be cleared of their crimes and tyrannies. For, most of the tyrants don't indulge by themselves in acts of injustice and oppression. Their cohorts do the job for them.

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But all the justice-lovers of the world condemn the oppressors, put them to trial and subject them to the severest of punishments because all the oppressions were committed right in front of them and they were game to these acts of genocide and murders,

The incidents of Syria are indisputable evidences of the fact that whatever transpired in Karbala was with the explicit consent of Yazid. Therefore, he cannot be acquitted at any cost. On the contrary, one can easily and rightfully claim that the real killer of Imam Husain (a.s.) and his faithful companions, the tyrant who held the Prophet's (s.a.w.a.) family as captives and subjected them to the most inhuman tortures was none other than Yazid, the son of Muawiyah.

If still somebody cannot follow these obvious facts, then he should know that the Day of Judgment will clarify everything. So, wait for the day when destinies will not benefit anyone.).

## Exegesis Of Ziyarate Naahiya

(Continued from the previous issue of AlMuntazar, Special issue Muharram 1429)

### **(3) "Salutations upon the one, whose soil (dust) is blessed with healing powers."**

The above sentence infers that Allah the Almighty has decreed the soil, upon which the pure blood of Imam Husain (a.s.) was spilled, to become a cure for every ailment.

Our magazine Al-Qaem Al- Munatazar (Muharram Special Issues) has devoted many articles in previous issues to 'the dust with healing powers. For more details, people should refer to these articles. However, we present just one tradition for the benefit our revered readers. Our seventh Imam, Hazrat Musa Kazim (a.s.) narrates in his will:

*"...And do not eat anything of the soil of our graves for blessing. Surely, the (eating) of all soils has been prohibited except the dust of (the grave) of our forefather Husain (a.s.). Verily, Allah (s.w.t.) has made it a cure for our Shias and our friends..."*

(Behaar al-Anwaar, Vol. 58, P. 225, extract of Oyoon -O- Akhbaar Ar-Reza Vol. 1, P. 85)

*He (a.s.) mentions in another tradition: "Our Shias are never devoid of four possessions: (1) Mat made from date leaves on which he can pray namaz (2) A ring on his finger (3) Miswaak for brushing (4) A rosary made from the dust of Husain (a.s.)'s grave having 33 beads in it. When he turns the beads in Allah's remembrance (Zikr), Allah writes forty rewards for every bead. And when he turns them unmindfully, Allah writes for him, twenty rewards."*

(Behaar al-Anwaar, Vol. 76, P. 135, extract of Raudhah al-Waaezeen)

### **(4) "Salutations upon the one, under the dome of whose shrine, prayers are accepted."**

Without doubt, there is no place in the universe more revered and purer than the shrine of the Chief of the Martyrs (a.s.) where prayers are accepted. ..

Allamah Shaikh Muhammad Baqir Majlisi (a.r.) writes in his invaluable work 'Behaar al Anwaar:

I have read this incident in the books of a few Shia Ulama that Sulaiman al-A'mash narrates, "I lived in Kufah. I had a neighbour whom I frequently visited. I met him one Thursday night and asked his opinion about the ziyarat of the grave of Husain (a.s.). He replied that the ziyarat of the grave of Husain (a.s.) was an innovation (bid'at). And every innovation was a deviation and all deviants would go to Hell.

Sulaiman says: Hearing this, I stood up in anger and rage. I deliberated that I would go to him the next morning and narrate some of the excellences and virtues of Imam Husain (a.s.). If he remained upon his hatred and enmity after this, I would kill him. I left for his house the next morning, knocked on his door and called out his name. (To my utter amazement) his wife answered that he had left for the ziyarat of Imam Husain (a.s.) late last night.

Sulaiman continues: I followed him to Karbala. On entering the shrine, I saw a person performing prostrations to Allah, praying and crying. He was asking forgiveness from the Mighty Lord. He lifted his head after a long time and I recognised him. I asked him: O Shaikh! Just a day before, you were telling me that ziyarat of Husain (a.s.) was an innovation and that all innovations are deviations and that deviants would taste hellfire. And now, you yourself have

come for the ziyarat? He replied: O Sulaiman, do not rebuke me for I was not a believer in the Imamah of Ahle Bait (a.s.) until last night. But the vision I had dreamt in the first part of the night has shaken me. I enquired: And what did you dream of? He continued: I saw a noble person, of medium height, of such great stature and grace that words cannot describe. There were other personalities with him as if in a procession. There was a horse in front of them. He wore a four pointed crown with studded jewels whose brilliance could illuminate a distance of a journey of three days. I asked a few of his servants: Who is this dignified personality? They replied: He is Hazrat Muhammad Mustafa (s.a.w.a.). I questioned: Who is the other person? They informed: Hazrat Ali Murtuza (a.s.), the successor of the Prophet. I looked beyond them. I saw a camel which was a brilliant light. A saddle of light was placed upon it with ladies sitting upon it. The camel was flying between the heavens and the earth. I asked: Whose camel is this? The answer came: The camel of Janabe Khadijah al-Kubra (s.a.) and Janabe Fatima Zahra (s.a.). I further enquired: Who is this youth? They replied: This is Imam Hasan Ibn Ali (a.s.). I asked: Where are these Pure Personalities going?

They replied: To visit the shrine of the martyr of Karbala, the oppressed of Nainawa, Imam Husain Ibn Ali (a.s.). I attempted to go towards the camel on which the princess, Hazrat Zahra (s.a.) was sitting when suddenly some pages with something written on them started to rain from the sky. I solicited: What are these Pages? The answer came: These are permits of freedom from the hell-fire for the pilgrims of Imam Husain (a.s.), those visitors who go for the ziyarat of Imam Husain (a.s.) on Thursday night. On hearing this, I too requested for a permit. I was told: But you are of the view that visiting the shrine of Imam Husain (a.s.) is an innovation. You will definitely not receive a permit until you visit the shrine of Imam Husain (a.s.) and be steadfast in the belief of his greatness and elevated status.

As soon as I heard this, I woke up fearful and left immediately for the ziyarat of my master, Husain Ibn Ali (a.s.). I repented to God upon my past. By Allah! O Sulaiman, I will not separate from the grave of Husain (a.s.) until death overtakes me.

(Behaar al-Anwaar, Vol. 45, P. 401)

### **(5) "Salutations upon the one in whose progeny continues the chain of Imamah".**

It concurs that the chain of Imamah continued through Imam Husain (a.s.) and not through Imam Hasan Mujtaba (a.s.). This famous tradition of the Holy Prophet (s.a.w.a.) has been narrated by both Shia and Sunni scholars:

*"O Abu Zar! ...and soon nine of the Imams (a.s.) from the lineage of Husain (a.s.) who are infallible, will be steadfast on justice. And from us is the Mahdi of this ummah." I asked: O Prophet of Allah (s.a.w.a.), how many are the Imams (a.s.) after you? He (s.a.w.a.) replied: "Their number is equal to the nuqaba of Bani Israel. (i.e. twelve)."*

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

*"O Husain (a.s.)! You are an Imam, the son of an Imam, the brother of an Imam, the father of Imams. There will be nine Imams from your progeny."*

(Behaar al-Anwaar, Vol. 36, P. 312 narrating from Kifaayatul Asar)

It is possible that a question arises as to why the lineage progressed from Imam Husain (a.s.) and not Imam Hasan Mujtaba (a.s.)? This question was put forward by a companion of Imam Ja'far Sadiq (a.s.). Imam (a.s.) replied:

*"Surely Hazrat Musa (a.s.) and Hazrat Haroon (a.s.) were messengers, prophets and brothers. But, Allah established prophethood in the progeny of Hazrat Haroon (a.s.) and not Hazrat Musa (a.s.). And nobody has the right to question the authority of Allah regarding this. Verily, Imamate on this earth is the representation of God, and nobody has the right to ask why Allah established it in the progeny of Imam Husain (a.s.) and not Imam Hasan (a.s.)? For, there is wisdom in all the acts of Allah (A.W.J.). He will not be asked regarding His action but people will be questioned regarding their actions."*

(Kamaaluddin of Shaikh. Saduq, P. 358 and Yanaabiul Mawaddah of Hafez Shaikh Sulaiman Qondoozi)

### **(6) "Salutations upon the son of Seal of the Prophets."**

The seal of the Prophets is one of the titles of our Prophet, Muhammad Mustafa

(s.a.w.a.). He (s.a.w.a.) was the seal of all Messengers and Prophets, i.e. there is neither any messenger nor any prophet after him. This is an open announcement of the Holy Quran and traditions. It is also a fundamental of Islamic faith. If someone harbours the belief that there can be any messenger or prophet after the Prophet of Islam, Hazrat Muhammad Ibn Abdillah (s.a.w.a.) or another shariah or a new religion, then surely he has departed from the religion of Islam. He will no longer be called a Muslim. The Holy Qur'an has announced this in Surah Ahzab: Verse 40.

**"Muhammad is not the father of any of your men, but he is the Apostle of Allah and the Last of the prophets..."**

Those desirous of further information can refer to books written on this subject of Khaatamiyyat. To put it briefly, proponents of new religions like Qadiyaaniat or Bahaai'iat were indeed false claimants and pseudoProphets and their adherents and sympathizers are outside the pale of Islam.

It is elucidated in this verse of Ziyarate Naahiyah that Imam Husain (a.s.) is the son of the Holy Prophet (s.a.w.a.). A few of the ignorant and some of the opponents question the correctness of the assertion that Imam Husain (a.s.) is the son of the Prophet (s.a.w.a.), while he (a.s.) is of the progeny of Hazrat Ali Murtuza (a.s.) and Janabe Fatima (s.a.). This question has been answered by the Holy Quran itself. At the time of revelation of Ayah Mubaahelaa

(Surah Aale. Imraan: Verse 61),

the Holy Prophet (s.a.w.a.) was ordered:

**"..Then say (O Prophet): Come let us call our sons and your sons..."**

All Shia and Sunni exegetes are unanimous that, upon revelation of this verse, the Holy Prophet (s.a.w.a.) had only taken Imam Hasan (a.s.) and Imam Husain (a.s.) along with him to the field of malediction (Mubahilah) as "our sons" of the verse. Innumerable narrations quote the

Messenger of Islam (s.a.w.a.) saying: "my son Husain." Hence the doubts are either due to ignorance or sheer enmity.

### **(7) "Salutations upon the son of the chief of vicegerents."**

It is apparent that the chief of vicegerents' represents the master of the universe, Ameerul Momeneen Ali Ibn Abi Talib (a.s.). Imam Sadiq (a.s.) narrates: Hazrat Jibraeel (a.s.) came to the Prophet (s.a.w.a.) and said:

*"O Prophet) Surely Allah selected you as the chief of the messengers and made Ali as the chief of the vicegerents."*

Hence, Ameerul Momeneen (a.s.) is the chief and master of all the vicegerents, whether they precede him or the eleven Imams (a.s.) who succeed him. And this promise has been made by the Almighty God Himself. Imam Husain (a.s.) is the son of the chief of the vicegerents, which increases his superiority and excellence.

### **(8) "Salutations upon the son of Fatima Zahra (s.a.), Salutations upon the son of Khadijatul Kubra (s.a.)."**

The world knows about the position and distinction of Fatima Zahra (s.a.). It is sufficient to note that she is the leader of the women of the world. Numerous verses have been revealed in the Holy Qur'an eulogizing her majesty and splendour.

She is the daughter of the Holy Prophet (s.a.w.a.), the wife of Ali (a.s.) and the mother of Imams (a.s.).

Similarly, narratives would fall short in describing the sacrifices of Janabe Khadijatul Kubra (s.a.). She is the lady who spent all her wealth in the way of the Lord. She also made such momentous contributions as a devout wife that people were astonished. She was a true helper of Islam.

Did the Muslims repay her kindness and obligations to Islam? Had they really done so, her grandson Husain (a.s.) would not have been martyred in the battlefield of Karbala with his family, friends and companions after being kept hungry and thirsty for three days.

The lineage of the chief of the martyrs was discussed in these verses of Ziyarate Nahiyaa. This was to clarify that the war of Karbala was not a fight between two princes (as some of the fools perceive) but a battle between the Divine and the Satanic, between truth and falsehood. (Will be continued in the next issue, Inshaallah).

### **Book Review “Asraar-e-Shahaadat”**

Here, we will present an introduction of the book “Asraar-e-Shahaadat”. Our esteemed readers must have come across the name of this book in various articles written in previous Muharram issues.

To summarise and review a colossal book like 'Asraar-e-Shahaadat' in a small treatise like this is a nigh impossible task. We may not be able to do justice to this outstanding book. But we hope that the readers will be informed - to some extent - of the importance, significance and benefit of this book - Inshallah. And with this hope, we invoke the help and support of Imam Husain (a.s.) and present to you a short review of the book.

<b>Name of the Book:</b>	Ikseer-ul-Ibaadaat fi Asraar-e-Shahaadat
<b>Author:</b>	Allamah al- Faqih Shaikh Aga <i>bin Aabid Shairwani Haieri</i>
<b>Famous as:</b>	<i>Al-Faazil Darbandi</i>
<b>Language:</b>	<i>Arabic (3 Volumes)</i>
<b>Printed in:</b>	<i>1415 AH / 1994</i>
<b>Published by:</b>	<i>Shirkat-ul-Mustufa lil Khidmaat-e-Saqafi, Bahrain</i>

#### **About the author**

His full name has been mentioned above. He has been attributed to Shairwan, Haier & Darband. Haier means the 'courtyard of the shrine of Imam Husain (a.s.). Since the author spent an extensive part of his life as a servant in the courtyard of the shrine of Imam Husain (a.s.), he is remembered as “Haeri”. He is buried in ‘Bab-e-Saaqee near the shrine of Imam Husain (a.s.) He was born in Darband near Tehran. Hence he is also called as ‘Darbandi. He did his basic and elementary schooling in Darband itself. Later he travelled to Qazvin for higher studies. He studied Fiqh (Jurisprudence), Usool (Principles of Jurisprudence) and Hadees (traditions) under the tutelage of the eminent scholar Shaikh Muhammad Saleh Barghani Haeri and philosophy under the guidance of Maula Aga Haakim Qazvini. In 1242 AH, he studied under various scholars in Karbala – the most famous amongthem being Shaikh Muhammad Mazandarani. After the demise of Shaikh Mazandarani, Aga Darbandi migrated to the holy city of Najaf and served as a helper in the shrine of Ameerul Momeneen Ali (a.s.) and at the same time, he was also engrossed in the pursuit of knowledge. He also attended the lectures of Shaikh Ali bin Jafar Kashful Gita in the subject of fiqh.

He attained the distinguished status of Ijtehaad due to his profound knowledge in fiqh, Usool, logic, tradition and 'Ilm-e-rejal (the study of the narrators of traditions), and also owing to his piety and distinction. He returned to Karbala for good and involved himself in learning and teaching Islamic sciences and giving lectures on 'Amr-bilMa'roof' (enjoining good) and 'Nahy-anil munkar' (refraining from evil)



### **Aga Darbandi and Imam Husain (a.s.)**

Aga Darbandi would attach great importance to the gatherings (majalis) arranged for commemorating the incident of Karbala. His wailing and mourning as well as his chest-beating' for Imam Husain (a.s.) were . well known. This mourning on the event of Karbala - especially on the martyrdom of Imam Husain (a.s.) left an indelible mark upon him and increased his anger and desire to avenge the blood of Imam Husain (a.s.). When he would recite 'majlis' from the pulpit during Muharram, he used to weep bitterly and beat his head in grief. It would have a profound effect on the listeners and they too would shed tears inconsolably. In this book (Asraar-e-Shahaadat), the author has brought a tradition from Imam Sadiq (a.s.) which is very much relevant and applicable upon the author himself.

The narrator of this tradition says that once he was sitting in a gathering with Imam Sadiq (a.s.). At that time, he (a.s.) said something about Imam Husain (a.s.) and cursed his (a.s.) killers. Then Imam Sadiq (a.s.) began to weep and we too started to cry. The narrator says that after this Imam Sadiq (a.s.) raised his head and said,

*"I was killed cruelly ew ruthlessly. No believer will remember me except that he will weep & cry."*

(Ref: Asraar-us-Shahaadat, 1 / 102)

Note: There is a difference between the words "A-ba-rah" and "E-ba-rat". The word "A-ba-rah" means 'tears' while the word 'Ebarat' means to 'take a lesson' Thus, to translate the phrase "gateel-ul-Abarahas gateel-ul-Ebarat is not correct.

Since this article is about an introduction to a book, hence it will not be out of place to mention some of the other literary efforts of the author. We will mention a few of his books based on the topics on which they have been written.

### **(A) Fiqh**

- (1) al – Khazain -ul – Ahkaam
- (2) ar – Risalat - ul - Amaliyyah.
- (3) al - Masail -ut – Tamriniyyah

### **(B) Ilm-e-Usool**

- (1) Khazail -ul – Usool
- (2) Al - Anaween
- (3) Hujjiyat -ul-Usool al-Mushatab be Aqsameha

### **(C) Aqaed**

- (1) Al – Fanno ala fi Eteqaadat

### **(D) Rejaal wa Deraayah**

(1) al - Qawamis fi ilm-e-rejaal

(2) Al-Risalato fi Darayah

### **(E) Maqaatil**

(1) Jawaaher -ul - Eeqaan

(2) Sa'adat -e - Nasir (A Persian summary of the book 'Asraar-e-Shahaadaat)

(3) Ikseer-e-Ibadaat fi Asrar-e-Shahaadat (whose introduction we presenting in this article)

This book was first published in Tabrez in Iran in the year 1279 (A.H). The second time it was published from Karbala with some additions. And in the year 1415 A. H (1994) it was printed for a third time from Bahrain.

This article is based on the third edition of the book.

### **First Volume**

The first volume comprises of 600 pages and to mention all the topics of this volume will make this article protracted. Hence we shall only mention the essential topics of this volume. For instance, why Imam Husain (a.s.) undertook the journey to Karbala with his family and children views and opinions of historians & scholars, the meaning of 'calamity and the reason for Prophets (a.s.) and Imams (a.s.) being involved in difficulties and calamities. We mention a small incident concerning this point.

A person arrived in the presence of the third special deputy, Janab Husain bin Rauh (r.a.) and said 'I want to ask you certain questions. Janab Husain bin Rauh said, 'Please ask what you want to know. The person said, 'Tell me. Was Imam Husain (a.s.) a friend of Allah?' Janab Husain replied 'Yes. The person said, "Tell me. Were his killers the enemy of Allah?' Janab Husain said, 'Yes. The person said, 'Is it possible that Allah will grant authority to His enemies over His friends?' Janab Husain bin Rauh replied (we present a summary of his reply) 'Neither Allah has spoken directly with the people nor has He manifested Himself before the people. He has sent Prophets (a.s.) in the form of humans - empowering them with miracles and signs. The people saw their miracles, extraordinary powers and accomplishments. Some of them believed in the prophets (a.s.) while others rejected them (a.s.). The deniers tormented the prophets, killed them (a.s.) and at times also subjugated the Prophets (a.s.). Had they been victorious at all times and not involved in difficulties, then the people would have always worshipped only Allah. But this worship of Allah would be a 'forced worship. Then patience, examination & free-will would have no significance and value. In short, Allah has kept His Prophets (a.s.) and His friends in the same circumstances as others. Thus, when the people see that Prophets (a.s.) are patient in the face of calamities, grateful when confronted with enemies and humble and modest in their lives - they too realize that Allah is with them. He is their Creator and Regulator. Then, the people will worship Him and be obedient to His Messengers (a.s.). In this way, the love of Allah - for His friends - is proved for those who dispute on this matter. Then the evidence (Baiyyenah) is the cause of success as well as destruction.

(Ref: Asraar-e-Shahaadaat, P. 67 – 69)

### Other Topics

Some of the other topics discussed in this volume are:

Traditions on the importance of mourning on the calamities of the Progeny of Muhammad (a.s.), love of Ameerul Momeneen (a.s.) is obligatory on every individual, mourning on Imam Husain (a.s.) is a proof of the love & mastership of Hazrat Ali (a.s.), the rank of the one who recites a majlis on Imam Husain (a.s.), the one who recites a poem in honour of Imam Husain (a.s.) receives a house in paradise and such reciters are assisted by the angel 'Ruh-ulQudoos' in their recitation; the difference between music, elegy (marsiya) and lamentation (nudbah), Azadari (mourning) and shabeeh (depiction) have their roots in the sunnah and traditions, the use of tambourine and drums (tabla) in the mourning ceremonies of Imam Husain (a.s.), a few frightening & thought provoking incidents concerning the enemies of Azadari, arranging and organizing majaalis (gatherings) for the sake of Imam Husain (a.s.) is a sign of faith, spending even a small amount for the sake of Azadari of Imam Husain (a.s.) is loved by Allah, wearing black clothes is recommended on the day of Aashura, the angels of heavens are the first to wail and recite marsiya (elegy) on Sayyedus-Shohdah (a.s.), the reward for offering water to someone, the reward for cursing the killers of Imam Husain (a.s.) and remembering him (a.s.) at the time of drinking water, the meaning of the tradition of Imam Reza (a.s.) in which he (a.s.) says 'Imam Husain (a.s.) was massacred like a sheep is slaughtered, Prophets (a.s.) and Messengers (a.s.) visit Karbala, the mourning of Prophets (a.s.) on the calamities that befell Imam Husain (a.s.), the astonishment of Prophets (a.s.) on the patience and fortitude of Progeny of Muhammad (a.s.), Yazid and the massacre of the people of Madina, traditions by the scholars of Ahle Sunnah condemning Yazid, condolences offered by the angels to Holy Prophet (s.a.w.a) on the martyrdom of Imam Husain (a.s.), the importance of visiting the sacred shrine of Imam Husain (a.s.), the significance and status of the land of Karbala; incredible miracles relating to the ziyarat (visitation) of the grave of Imam Husain (a.s.) in Karbala; the journey of Imam Husain (a.s.) from Madina to Makkah and then to Karbala; the martyrdom of Muslim Ibn Aqeel (r.a.); the events of the day of Aashura; the valiant and fearless battle of Imam Husain (a.s.) and his (a.s.) martyrdom.

### Second Volume

The topics covered by the author in the second volume are:

The reason why Imam Husain (a.s.) left Madina (a.s.), Imam Husain (a.s.) in the house of Waleed, the damage caused by Marwan to the cause of Islam, the liberators from the progeny of Aale Hakam, the bodies of the representatives of Allah never decay in the grave, the martyrdom of Muslim Ibn Aqeel, the correspondence of the tribe of Haani ibn Urwah with Imam Husain (a.s.), the letter of Imam Husain (a.s.) to the dignitaries of Basra, the martyrdom of the sons of Muslim Ibn Aqeel, the meeting of Imam Husain (a.s.) with Farazdaq, the sermons of Imam Husain (a.s.) in Makkah, the discussion of Imam Husain (a.s.) with Ibn Abbas, Abdullah ibn Jafar, Abdullah bin Umar, the dream of Imam Husain (a.s.) while he (a.s.) was passing by a

place called Taaliyah, the circumstances surrounding Hurr, the role of Ibn Ziyad in the tragedy of Karbala, the role of Ibn Sa'd in the episode of Karbala, compelling evidence to prove that Imams (a.s.) can see the angels, the sermon of Imam Husain (a.s.) on the night of Aashura and other related matters, the occurrences related to Hazrat Abbas (a.s.) & Janab Sakina (s.a.), the matters related to the martyrdom of the companions of Imam (a.s.), the martyrdom of the close friends and relatives of Imam Husain (a.s.), the tearing and ripping apart of the tents of Imam Husain (a.s.) and the humiliation of the children and the women, the majesty & greatness of Hazrat Abbas (a.s.), Hazrat Qasim (a.s.) and Hazrat Aliakbar (a.s.), the secret behind the martyrdom of a six month infant (Hazrat Aliasgar), the coming out of Imam Sajjad (a.s.) for the help of Imam Husain (a.s.), the will of Imam Husain (a.s.) to Imam Sajjad (a.s.) and the incident of Ja'far (a Jinn)

### **Third Volume**

The third volume includes the following topics,

The departure of Imam Husain (a.s.) to the battlefield and his conversations with his immediate relatives, the letter of Fatima binte Husain (s.a.), the martyrdom of Abdullah bin Husain, the falling down of Imam Husain (a.s.) on the land of Karbala, the slaying of Imam Husain (a.s.) by Shimr (may Allah subject him to His eternal chastisement), the running of Zainab Binte Ali (s.a.) towards the body of Imam Husain (a.s.), the entire event of Karbala in the words of Imam Baqir (a.s.), the voice from the sky at the time of martyrdom of Imam Husain (a.s.), the coming of Hazrat Jibraeel, the condition of the sun & the earth at the time of martyrdom, the rain droplets of blood from the sky, the lamentation of Hazrat Zahra (s.a.) at the martyrdom of Imam Husain (a.s.), the reason for the lamentation of everything on the martyrdom of Imam Husain (a.s.), the plundering of the tents the Progeny of Muhammad (a.s.), the incident of Shahr Baanoo, the incident of a lion who wandered into the plains of Karbala and his weeping on the body of Imam Husain (a.s.), the duration for which the heavens and the earth wept after the martyrdom of Imam Husain (a.s.), the wailing of Hazrat Zahra (s.a.), the instigation by Ibn Sa'd to his army for setting ablaze the tents of Imam Husain (a.s.), the one who abuses and curses Ameerul Momeneen Ali (a.s.) will be raised blind.

The returning of Imam Sajjad (a.s.) to Karbala and burying the martyrs, the exhortation of Imam Sajjad (a.s.) to the people for visiting the grave of his father (a.s.), the conditions of the bodies of Prophets (a.s.) and Imams (a.s.) in the grave, an explanation for the different places mentioned for the burial of the sacred head of Imam Husain (a.s.), the land of Karbala is superior to the land of Ka'aba, the intercession of Hazrat Fatima Zahra (s.a.) on the Day of Resurrection, the total number of martyrs of Karbala, the reaching of Ahlul Bait (a.s.) to Kufah, the condition of the womenfolk, the sermon of Hazrat Zainab (s.a.), the sermon of Hazrat Fatima Sughra, the sermon of Hazrat Umme Kulsum, the sermon of Imam Sajjad (a.s.), the first person to recite an elegy on the martyrdom of Imam Husain (a.s.), the eloquence and lucidity of the sermons.

The arriving of Ahlul Bait (a.s.) in the court of Ibn Ziyad, the meeting of Hawar ibn Ziyad with Hazrat Zainab (s.a.) and Imam Sajjad (a.s.), Ibn Sad and the country of Raiy, the recitation of the Holy Quran by the severed head of Imam Husain (a.s.), the conversation of the severed head of

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Imam Husain (a.s.) with Ibn Wakidah, the secret of 'talking' by the head of Imam Husain (a.s.) and the reason of its recitation of Surah Kahf.

The events after martyrdom, the people of Madina coming to know of the martyrdom of Imam Husain (a.s.), some of the events of Madina, the events of Shaam (Syria), Qaadesiyyah, Waadi-e-Nakhlah, Mosul, the incident of the Christian scholar, the arrival of Ahlul Bait (a.s.) in Ba'labak, the events of Halab (Aleppo - Syria), the situation in Damascus, the rejoicing of Yazid (l.a.) at the martyrdom of Imam Husain (a.s.), the sermon and assertion of Imam Sajjad (a.s.) in the court of Yazid (l.a.), the family of Imam Husain (a.s.) in the dungeons, Imam Sajjad (a.s.) & Minhal, a Christian and the head of Imam Husain (a.s.), the coming of Prophets (a.s.) and angels for the visitation (ziyarat) of the sacred head of Imam Husain (a.s.), the incident of Umme Habibah - the wife of Yazid (l.a), the objections raised by the courtiers of Yazid (l.a) when Imam Husain (a.s.) was praised and glorified in the court, the incident concerning the dream of Hind, the events after being released from the prison, the happenings in the journey from Shaam to Madina, reaching Karbala on the day of Arbaeen, the events on the way from Karbala to Madina, the narration of Bishr bin Zarlum, the mourning of Zainab (s.a.) and Umme Kulsum (s.a.) on the grave of Holy Prophet (s.a.w.a.), the conditions of Hazrat Mukhtar al-Thaqafi, Hajar Aswad (of Ka'aba) giving testimony on the Imamate of Imam Sajjad (a.s.), the incidents of those who were killed by Janab Mukhtar, the manner of Yazid's (l.a) death, the salutation by the sacred head of Imam Husain (a.s.) to Imam Sajjad (a.s.), the blood of Imam Husain (a.s.) will remain distressed & agitated till the time Imam Mahdi (a.s.) avenges the unjust killing of his ancestor Imam Husain (a.s.) and other martyrs of Karbala, the fate of the killers of Imam Husain (a.s.) as mentioned in the books of Ahle Sunnah,

At the conclusion, the author has given some advices. We mention one of them over here:

'I advice you to fear Allah and to cling on firmly to the strong rope of Allah i.e. the mastership (Wilayah) of Ameerul Momeneen (a.s.). By this I desire that you continue & persevere in the Azadari of Imam Husain (a.s.) i.e. recite elegies in his (a.s.) remembrance and indulge in chest-beating.

Peace be upon you, O Aba Abdillah, and the Mercy of Allah and His Blessings!