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The Final Moments of Imam Husain (a.s.)

All the friends and followers of Imam Husain (A.S.) had embraced death with great fortitude and firmness. The blood-stained moments of Aashura were drawing nearer. Imam Husain (A.S.), the pride of martyrs, the like of whom could not be found in the annals of history, finally prepared to face his martyrdom. Now it was his turn to step in the battlefield and thus finish the last chapter of bravery and martyrdom.

The greatleader who had stoically borne the pain of death of his friends and dear ones had himself witnessed the bloody scenes of their death with his own eyes. The martyrdom of his young son, Ali Akbar, the relic of brother Hasan (A.S.), Qasim's pathetic death, the fall of the lion, Abbas, he saw everyone of them reeling into the arms of death and breathing their last. Finally he was ready to step into the arena of death.

Imam Husain (A.S.) stood in the midst of battlefield like a mountain of determination and fortitude. The death of loved ones, martyrdom of brothers, the separation of friends and followers and the young and innocent children becoming orphans could not hinder his decision. Even hunger, thirst, weariness and sleeplessness could not daunt him. The thought of the future of his women-folk could not make a dent in his determination.

He challenged his enemies and called his rivals for an encounter. Tamim bin Qahtaba came to face him and begin the bloody encounter. Soon Tamim's leg was chopped and he collapsed on the ground but Imam Husain (A.S.) did not kill him. Instead Imam enquired from him; "What help do you need from me?" Tamim replied: "I cannot walk. Inform my tribesmen that they should take me away from here." Imam Husain (A.S.) called out: "Come and take away your friend." His men came and carried him away. Umar bin Fatha who was the foster-brother of Tamim came to face Imam Husain (A.S.) with the intention of seeking revenge of his brother. When he came closer to Imam Husain (A.S.), his horse threw him on the ground. His horse trampled him so much that he could not rise. Imam Husain (A.S.) came near his head but did not do or say anything. With lot of efforts, he rose and moved towards his horse, still Imam Husain (A.S.) did not impede his movement. Umar sat on his horse, yet Imam Husain (A.S.) did not attack him. After a while he went to the commander of Kufa and told him: "The gentleness of Husain does not allow me to fight him." Saying this he rode towards the desert and disappeared from there. Has ever the history of battles wrote about such a brave warrior? Why did not Imam Husain (A.S.) kill his enemy? What could be his purpose behind it?

Imam Husain never harboured enmity towards anyone, his heart was free from malice. Unless he was attacked, he never attacked anyone. He never initiated a fight nor did he ever show cowardice in the battle field. He kept on fighting a defensive war with great magnificence, until he attained the cherished goal of martyrdom.

Such a humane behaviour and greatness can be found only in the religion of Mohammad (S.A.) and Aale-Mohammad(A.S.) and no other religion or school of thought can cite such an example.

Imam Husain (A.S.), if on one hand was expressing mercy and affection towards Tamim and Umar then on the other hand he was a fearless fighter. His assaults used to disperse the rank and file of the army resulting in so much confusion and disarray that the right wing would crash with the left and the left with the right.

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He would storm into the cluster of enemies like a roaring lion, and scare the soldiers by his sword, forcing them to flee away from the battlefield.

Ibne Ammar narrates:

"When Husain was left all alone the Kufans surrounded him from all sides. By Allah, I never saw the like of Husain who inspite of being afflicted with calamities and sorrow, was exhibiting strength and valour as if he possessed the heart of steel."

The second onslaught of Husain(A.S.) was on the left wing of the enemy's army. He was saying;" I am Husain the beloved of Ali, I swear by Allah, I shall remain steadfast on my path"

After such a gallant fight, he returned towards his appointed place and recited: "There is no power and might except that of Allah."

For once, realizing that he is alone, (and to complete his mission as an Imam of his time), he called out : "Is there any helper who can help me?"

Is there anyone to defend the family of Holy Prophet (S.A.). Abul-Mahtuf and his brother, Saad who were from Kharijis and were among the enemies of Ali(A.S.) were touched by this call of Husain(A.S.) and said to each other, "He is Husain, the apple of the Prophet's eye. When we are expecting his grandfather's intercession on the Day of Judgement, then why are we fighting against him? Is it befitting for us to leave him alone in the clutches of his enemies?" Without further delay, both of them came to him, expressed repentance and sought permission to fight with the enemies. When permission was granted to them, they fought valiantly and showed courage in despatching many enemies to hell and wounding many of them. Finally they laid their lives in front of Imam Husain(A.S.). Imam Husain was injured very badly and bruised. He was completely exhausted and wished to rest for a while. But suddenly a rain of stones was pelted at him which inflicted further wounds, on the body of Husain(A.S.). Now Husain (A.S.) lost his strength and threw his arms around the neck of his horse. The army of Yazid could not come closer to him, due to fear. Shimr thundered: "Kill Husain". One of the wretched persons, pierced spear on his arm and injured him. The Chief of Martyrs staggered, fell from his horse, and lay prostrate on the earth, reciting: "Bismillah-e-wa-Billah-wa-AlaMillat-e-Rasul-illah." Zainab, the sister of Husain came out from the tent, wept bitterly and with a broken heart addressed Umar-e-Saad: "O Umar bin Saad, my brother Husain is being killed and you are just looking at it?" It is reported that the wail of this lady was so shrilling and pathetic that tears started flowing from the eyes of the contemptuous Umar. Zainab turned towards Kufans and said: "Is there no Muslim amongst you?" No one replied. Finally Shimr moved ahead and separated the head of Husain(A.S.) from his body. His other wretched companion Sinan bin Anas raised the head of Husain(A.S.) on the point of spear. The commander Umar bin Saad moved towards the tents. In 61 A.H., in the afternoon of the 10th of Moharram when Husain(A.S.) was martyred, the sun covered its face with shame causing an eclipse. The name-sake Muslim army of Yazid set the tents of progeny of Mohammad (S.A.) on fire and plundered the belongings, mercilessly. The ladies of the household of the Holy Prophet of Islam (S.A.) were made prisoners.

Status Of Imam Husain (a.s.) & His Zaer (Pilgrim) On The Day Of Quiyamat

The personality of Imam Husain (A.S.) is the sum of all peculiarities. The realm of such peculiarities extends from before his birth upto the Day of Judgement. The prediction regarding his birth, birth itself, martyrdom, grave, the holy dust of his grave, faithful companions, relatives, visitation (Ziyarat) rewards, etc. bear a distinct mark of peculiarity.

Either before birth or after birth, whenever he was remembered in a gathering, his remembrance created a sorrowful atmosphere, moistening the eyes of all present. At his birth, when Holy Prophet (S.A.) embraced him, tears came to his eyes by looking at the face of the new-born. When he kissed the child's neck, a stream of tears gushed uncontrolled.

Whenever some holy personality dies, then only the dust on his grave is considered sacred. But the majesty of the chief of martyrs is beyond comparison. Even before the birth of Imam Husain (A.S.) whenever any Prophet (A.S.) passed from the plains of Karbala, he paid homage to the land, remembered the event about to take place, shed tears, cursed the oppressors and killers, smelt the soil of Karbala and addressed the earth thus "the beloved of Fatemah will be buried in you". Once Hazrat Ali (A.S.) happened to pass that way. He sat on the ground, remembered the afflictions of Imam Husain (A.S.) and cried a lot

The holy graves of Prophets (A.S.) and saints are venerable edifices and of course sources of gaining proximity to Allah. But only the dust of Imam Husain's (A.S.) grave is bestowed with the characteristic of panacea, which cures all diseases. Therefore, it is called Khak-e-Shifa. Yet another peculiarity of Imam Husain (A.S.).

Imam Husain (A.S.) enjoys a very special status in every aspect, in every thing. All such specialities cannot be explained over here. Here only those prerogatives of Imam Husain (A.S.) are mentioned which he will exercise in Raj'at(the return) and on the day of Qiyamat. Also the privileges of those who visited his grave shall be discussed. Briefly, we shall hint at the inevitable fate of Imam Husain's (A.S.) enemies.

There is a very special relation between Imam Husain (A.S.) and Imam Mahdi (A.S.). In Ziyarat-e-Aashura twice Imam Mahdi (A.S.) is remembered and it is prayed to Allah "to allow us to avenge the blood of Imam Husain (A.S.) alongwith Imam Mahdi (A.S.)". Also in Dua-e-Nudbah, Imam Mahdi (A.S.) is referred as : "**O the avenger of the martyrs of Karbala.**"

The revolution of Imam Husain (A.S.) and the reappearance of Imam Mahdi (A.S.) is in itself a separate subject.

When the splendid reappearance of Imam Mahdi (A.S.) will take place and Raj'at (the return of people) will come to pass, the Rajat of Imam Husain (A.S.) will take place in a very typical manner. "Then Imam Husain (A.S.) will come to Holy Prophet (S.A.) in such a manner that his face will be smeared with blood and his faithful companions will follow him. When Holy Prophet (S.A.), will look at him he will weep excessively. The earth and the skies will be moved at the weeping of Holy Prophet (S.A.), they too will join the Holy Prophet (S.A.) in mourning. Hazrat Fatemah (S.A.) will weep profusely, her screams will send convulsions to the earth and sky. Hazrat Ali (A.S.) and Imam Husain (A.S.) will be standing ont the right side of Imam Husain (A.S.), while Hazrat Fatemah (S.A.) will stand on the left. The Holy Prophet (S.A.) will greet him

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with a warm kiss and embrace him. The painful events of Karbala will be narrated. It will be such a "Majlis" (Mournful Gathering) where the audience would be the Holy Prophet (S.A.), Fatemah Zahra (S.A.) Holy Imam (A.S.) and the Martyrs of Karbala and the speaker would be Imam Husain (A.S.) He will narrate, all those atrocities which were perpetrated on him. It will be an unconventional and rare Majlis. May Allah bless us to attend this Majlis.

(Behaarul-Anwaar vol. 53, p. 23)

Similarly Imam Husain (A.S.) will arrive on the Day of Judgement in an exceptional manner. The Holy Prophet (S.A.) said: "On the Day of Judgement, Hazrat Fatemah (S.A.) will arrive alongwith a large congregation of women. She will be told to enter the Paradise. She will reply that I will not step into the Heaven unless I am informed of the affair of my son Husain.

She will be told: Kindly look at the centre stage of Quiyamat. She will see that Imam Husain (A.S.) is standing while his head is missing. She will scream in grief. After hearing the scream, I will also give a shrill call, at which all the angles will weep and wail. All these events inspire the wrath of Allah. He will order to kindle the conflagration of Hell. Soon it will turn black. There will not be any comfort in it and it will not be devoid of any grief and pain. Then a command will be given, "Throw the killers and enemies of Imam Husain (A.S.) in this fire....."

(Awaalemul-Oloom vol. 11, p. 317; Thawaabul-Aamaalp. 258; Behaarul-Anwaarvol. 43, p. 222)

In another tradition Imam Jafar-e-Sadiq · (A.S.) said: "In Qiyamat, Imam Husain (A.S.) will enter alongwith the Holy Prophet (S.A.) in such a manner that he will be carrying his head on his hands and blood will trickle downwards. Holy Prophet (S.A.) will invoke Allah, "O Lord question my Ummah that why did they kill my son"

("Amaali-e-Tusi" vol. 1 p. 162; "Behaarul Anwaar" vol. 45, p. 313; "Awaalemul-Uloom" vol. 17, p. 734)

All the martyrs will arrive in Qiyamat. The martyrs of Badr, martyrs of Ohud and martyrs of Karbala will also arrive. But the arrival of Imam Husain (A.S.) will be in an unparalleled and unique style.

Those who were blessed with the Ziyarat of Imam Husain (A.S.) in this world will enjoy an esteemed position in the here-after too. Undoubtedly they will be in an enviable position. We shall mention only those parts which are pertinent to the day of Qiyamat.

"On the day of Qiyamat the visitors (Zaareen) of Imam Husain (A.S.) will be bestowed with a brilliant light (Nur) which will illuminate the whole world. One caller will announce, they are those who have visited Imam Husain (A.S.)".

("Kaamiluz-Ziyaraat" p. 143; "BehaarulAnwaar" vol. 101, p. 18; Mustadrak p. 285)

"An announcement will be made on the Day of Judgement Where are the visitors of Imam Husain (A.S.)?' At which a large crowd of people will gather. They will be told, 'You can enter the Paradise with whomsoever you desire..."

(Ibid p. 147, Mustadrak vol. 2, p. 200)

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"The visitors of Imam Husain (A.S.) will be inquired of on the Day of Judgement, that, what was your purpose of paying visit to Imam Husain (A.S.)? They will reply that "It was for gaining the pleasure of the Holy Prophet (S.A.), Hazrat Ali (A.S.), Hazrat Fatemah (S.A.), Imam Hasan (A.S.) and Imam Husain (A.S.)". They will be instructed that, "These are Mohammad, Ali, Fatemah, Hasan, Husain (A.S.). You join them and gather under the flag of the Holy Prophet (S.A.)." Then they will gather under the flag. Hazrat Ali (A.S.) will be carrying the flag. They will enter the Heaven while walking under the flag."

(Kaamil-uz-Ziyaraat p. 141; Wasaelush-Shia vol. 10, p. 387).

"One angel will be appointed on the bridge of Seraat by the command of Hazrat Ali (A.S.), who will order the Seraat to become plain and passable for the visitors of Imam Husain (A.S.) and will order the Hell that "Beware your heat should not reach them". This angel will escort the visitors to the destination of Hazrat Ali (A.S.)".

(Ibid p. 123; Beharul Awaar vol. 101, p. 78)

"When a visitor (to Imam Husain (A.S.)'s grave) dies, angels descend, seek forgiveness for the deceased, attend his funeral and then his grave is extended upto the length in sight"

(Ibid p. 143, Ibid p. 18, Mustadrak vol. 2, p. 215)

"The visitors of Imam Husain (A.S.) will be blessed with the handshake of the Holy Prophet (S.A.W.) on the Day of Judgement."

(Ibid p. 118, Tehzib vol. 2 p. 47).

"Hazrat Ali (A.S.) will shake hands with the visitor (of Imam Husain's grave) at HauzeKauthar."

(Ibidp.. 123, Beharul Anwaar vol. 101, p. 78)

The Holy Prophet (S.A.) said to Imam Husain (A.S.): Some groups from my Ummat will visit our graves for gaining our pleasure in Qiyamat, I will hold their arms and will relieve them from the dreadful hardships of Qiyamat.

(Ibid p. 95, Maqtale-Khwarazmi vol. 1, p. 167)

"If a visitor is killed by a despotic ruler, while on his way to visit (Imam Husain's grave), then with each drop of blood, all his sins will be forgiven and he will be allowed to intercede for his family members and a thousand believer brethren."

(Ibid p. 124, Mustadrak vol. 2, p. 209; Beharul Anwaar vol. 101, p. 79)

"One who visits the holy grave of Imam Husain (A.S.) on the day of Arafah, his heart will be at rest on the day of Judgement."

(Misbaahul-Mutahajjid p. 497; "Misbahe-Kafami" p. 501; Wasael vol. 10, p. 362)

The one who visits the grave of Imam Husain (A.S.) with utmost cognizance and recognizing his rights then Allah will record his name in the Illiyen (the exalted souls) or according to another tradition will record his name in the "Aa'la Illeen" (the most exalted souls)

(Oyoono-Akhbar-er-Reza vol.2 p. 44, "Zakhaerul Uqba" p. 151; "Maqtal-e-Khwarazmi" vol 2, p 69)

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"Allah will address the angels in a proud tone that "These are the visitors of Imam Husain (A.S.), they are beloved to Mohammad (S.A.) and Mohammad (S.A.) is beloved to Me."

(Kaamil-uzZiyaraat p. 144, "Behaar' vol. 101, pg, 76, Wasaael vol. 10, p. 9)

"In Qiyamat Imam Husain (A.S.) will sit under the Arsh (Throne) and his lovers and Zaereen will surround him, so that they may experience the delightful pleasures and blessings. The Heavenly Fairies will tell them, "since long we were waiting for you."

(Nawaadir Ali bin Asbaat p. 123; Behaar vol. 101, p. 75)

"The visitation (Ziyarat) to the holy grave of Imam Husain (A.S.) saves one from the compression of the grave.

("Kaamil-uz-Ziyaraat" p. 143, "Behaarul Anwaar" vol. 101 p. 18, "Mustadrak" vol.2, p. 215)

"Hazrat Ali (A.S.) will quench the thirst of the visitors of Imam Husain (A.S.) from the water of Hauz-e-Kauthar." (Ibid p. 123, Ibid p. 78)

"The visitor of the grave of Imam Husain (A.S.) will be secured from the calamities and tortures of Qiyamat. And his records of deeds will be given in his right hand."

(Ibid p. 135, Ibid p.73, Wasael vol. 10 pg.88)

"The visitors of Imam Husain (A.S.) will sit on an illuminated table spread on the day of Qiyamat." (Ibid p. 135, Ibid p. 73, Ibid p. 330)

"The visitors of Imam Husain (A.S.) will have an edge of superiority on the day of Qiyamat." The narrator asked: "What superiority?" Imam (A.S.) replied: "In comparison, they will enter the Paradise forty years before others." (Ibid p. 137, p. 26, p.331)

These were glimpses of the excellences and privileges of the visitors of Imam Husain (A.S.). For details the books whose references are quoted above can be referred. These were some of the sayings of Imam(A.S.) which depict the exalted grade of the visitors which by no means should be understood as a permission to commit sins. There is a marked difference in the forgiveness of sins and permission for sins. A father forgives many mistakes of his erring son. But such a pardon can never be equivalent to the permission of committing more mistakes. If son will commit a mistake then father will be pained to see that. A devoted and caring son will not cause pain to his father. Rather he tries to provide as many pleasures and comforts to his father as possible.

Habib Ibn Mazaahir the Stalwart Of Imam Husain (a.s.)'s Army

Habib Ibn Mazaahir belonged to the tribe of Bani-Asad and was a descendant of Abul Qasim Al-Asadi Al-Qafasi, who was the companion of Holy Prophet (S.A.). Habib was a teenage friend of Imam Husain (A.S.). After the demise of Holy Prophet (S.A.), since many battles were fought by Hazrat Ali (A.S.), he made Kufa as his permanent place of residence.

Allamah Kashi relates from Fuzail bin Zubair that: "Once Meesam-e-Tammar was riding his horse and Habib was coming from the opposite direction. They both met at a place where Bani Asad used to gather, their horses drew so near that their horse's necks were rubbing against each other. Both of them whilst astride started talking. Habib remarked: "As if I see an old man, having a broad forehead and a pot-belly, is crucified for the crime of love of Ahle-bait and his belly has been cut-open." On hearing this, Meesam retorted: "I know such a person, whose complexion is blonde and he has two tresses. He will be killed when he will go to help the grandson of Holy Prophet (S.A.)." After exchanging these remarks they both proceeded towards their respective destinations. When the group of people sitting over there heard this, they exclaimed: "What great liars both were! We never saw the like of them." Suddenly Rushaid Hajari came looking for both (Habib and Meesam) and inquired from the group present over there. The people replied in affirmative, that they have passed through this way and were talking such things. Hearing this Rushaid said: "May God have mercy on Meesam, he forgot to say that the one who will carry the head of Habib to Kufa will be rewarded with 100 Dirhams." When Rushaid left, the group of people said: "He is a far greater liar than both of them." The narrator concludes that just after a few days we saw that Meesam Tammar was crucified at the door of Amr bin Haaris. And the head of Habib was brought to Kufa. The predictions of these three proved true word by word.

Some of the Kufans had sent invitation letters to Imam Husain (A.S.) and Habib was one of them. Habib requested Husain (A.S.) to visit Kufa. Muslim bin Aqeel was sent to Kufa as an emissary of Imam Husain (A.S.). He stayed in the house of Mukhtar. The Kufans started visiting him and many of them delivered sermons, pledging obedience to Imam Husain (A.S.). The first person to deliver the sermon was Aabis Shakeri. Then Habib in his address told Aabis May Allah have mercy on you. You expressed briefly whatever was obligatory on you. By Allah, obedience and assistance to Husain (A.S.) is equally obligatory upon me as it is on you."

Habib bin Mazaahir and Muslim bin Awsaja were taking allegiance from the people of Kufa. When Ibn Ziyad came to Kufa, the Kufans switched over their loyalties to Ibn Ziyad. At that time Muslim bin Awsaja and Habib went underground. When Imam Husain (A.S.) reached Karbala, they both left Kufa stealthily, travelling at night and hiding during daytime, until they reached Karbala. Tabari wrote in his history "When Umar bin Saad sent Kasir bin Abdullah Sha'bi to Imam Husain (A.S.) for inquiring as to why Imam had come there, Abu Sumama did not allow him to meet Imam (A.S.), since he was carrying a weapon. Kasir returned without meeting Imam Husain (A.S.). Then Umar-e-Saad sent Qurah bin Qais Hazali towards Imam Husain (A.S.) when Imam saw him, he enquired from his companions : Anyone from among you knows him?". Habib pleaded: "O Imam, he is my nephew. I knew him to be a pious man but I never thought he will be in Yazid's army." Qurah delivered the message of Umar bin Saad to Imam Husain (A.S.)

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When he was returning with the reply, Habib called him: "Qurrah you are going towards oppressors, help Imam Husain (A.S.). It is because of his forefathers that we have got faith (true religion)". Qurrah replied, "My job was to deliver the message. After conveying the reply, I will think over it". Tabari has also written that on 9th Muharram at noon time the army of Umar Saad attacked Imam Husain's camp. Hazrat Abbas (A.S.) along with others went to face the assailants, Habib also went long with Hazrat Abbas (A.S.). When Hazrat Abbas (A.S.) brought the reply of Ibn Saad army to Imam Husain (A.S.), the companions of Hazrat Abbas (A.S.) stood there valiantly facing the ferocious army. In the meanwhile, Habib said to Zuhair bin Qain "O Zuhair: advise them" Zuhair replied: "Habib, you being elderly say first then I will say whatever I want to say". Habib advised them in these words :

"O people! What will be your fate when today you kill the grandson of Holy prophet (S.A.) and tomorrow you face Allah. O kufans! People of your city are known for their prayers through nights and in remembrance of Allah."

In reply, Uzrah bin Qais said : "You can praise yourself as much as you want. Then Zuhair gave a fitting reply to Uzrah and silenced him. Abu Mikhnaf narrates that when Imam Husain (A.S.), on the day of Aashura, delivered his sermon he said to the army of Ibn Saad: "Atleast think over, wholam? I am your Prophet's grandson". Shimr then interfered to stop Imam Husain ((A.S.) from speaking. He said: "I cannot understand what you are talking about". Habib rebuked him: "O wretched person, you do not know Allah, how can you understand what Husain is saying?"

Tabari writes in his history that when Imam Husain (A.S.) arranged his army of few but formidable soldiers, he appointed Habib bin Mazaahir as the commander of the left wing. It was the practice of Habib that whenever he was challenged for combat, he used to come out with lightning speed. At the time of Zuhr prayers at mid-day Imam Husain (A S.) sought respite for praying. Haseen bin Numair from among the enemy taunted Imam Husain (A S.) by these words: "O Husain your prayers will not be accepted". When Habib heard this, he retorted. "O accursed one, Will the prayers of a drunkard like you be accepted and that of the grandson of Holy Prophet (S.A.) be rejected?" Haseen bin Numair could not bear this harsh reply. He attacked Habib. Habib pounced upon him with his sword and struck the face of his horse. The horse could not bear the fierce blow and thus fell down bringing Haseen on the ground. His tribesmen soon took him from there saving him from the wrath of Habib. Habib went after him, searching him in the army of Ibne Saad so as to kill him. But alas he was not to be found. Habib then attacked others in the army reciting "Rajaz" (martial poem).

Habib fought valiantly and at such an old age, his spirit of fighting stunned the viewers. As one poet puts it : "Habib bin Mazaahir pounced upon the enemies (in a way), that those soldiers who were standing erect like bows, fell like arrows". Habib killed many soldiers. Finally Budail bin Sareen Aqfari struck Habib with a spear. Habib fell on the ground. He tried to stand up but Haseen bin Tamim struck him in the head with his sword. Habib collapsed. This accursed person jumped down from his horse and severed Habib's head.

After the martyrdom of Habib, Imam Husain (A.S.) wailed, "O Habib! I will claim you and my other helpers from Allah".

Caravan Of Guidance From Karbala To The Court Of Ibne Ziyad

The sun eclipsed, the moon went behind a veil, the earth of Karbala trembled, the cyclones ravaged the vast desert of Nainava, the sky rained blood, the night moved sullenly, the darkness increased each moment, which was made even more unbearable by the fiery flames from the blazing tents. In the midst of the tents, some bereaved women were gathering the hungry and thirsty children and were consoling them since the onset of that fateful night 'Shaame-ghariba'. Thousands of camps near the bank of Euphrates were lit in celebration. After a tiring day of battle with the grandson of the Prophet (S.A.), the butchers heaved a sigh of relief at his death and were congratulating each other. Sometimes the rising sound of laughter made this night even more eerie. The frightened children sought refuge in the laps of their mothers who extended their arms around them.

The most astonishing fact was that though the mutilated corpses of their dear ones were lying soaked in blood, their bodies without any shroud, these women, instead of displaying desperation and disappointment, expressed determination, steadfastness and victory. One of them, with a broken spear, was marching around. Sometimes she went towards the aggrieved women and some times she moved towards the riverbank, walking with the gait of an old frail lady treading with tired steps. She alongwith another lady, both without veil and covering mantle, finally sat near the bank of Euphrates. The woman with a spear, suddenly leapt forward saw something and worriedly turned towards her companion. The other lady after closely observing the thing on the ground said something to the first lady. After hearing it the first lady shrieked with horror. What they found on the ground, were the lifeless bodies of two children.

Yet, she bore patiently. Now they lifted the two children in their arms and moved cautiously towards the place where mutilated corpses of martyrs were lying. The care and caution exhibited by their movements were seemingly due to their fear of collapsing to the ground. The hands of the children were hanging at the sides and their legs were rubbing against the feet of the unfortunate women. They placed the corpses of the children amongst the martyrs and again returned towards the Euphrates. Suddenly one of them, turned towards the down hills as if she remembered something saying: "Peace by on you the father of the slave of Allah

(Assalamo Alaika Ya Aba Abdillah)

O brother! Your sister seeks permission to leave, I cannot stay any more. O brother! You have placed a heavy burden of responsibilities upon my shoulders. And Abbas, O strong, brave and mighty lion, the beloved uncle of Sakina, my hope and the hope of Mohammad's progeny - Abbas", she turned and moved very slowly, murmuring softly, "O Abbas! How far have you gone! Your sister can not reach you. However, your sister will come to you. After all, I have nurtured you in my lap. I shall come there provided you close your eyes and do not ask questions. Now Zainab can not reply any questions. You left me alone in this dry and barren desert. O Abbas! this vast desert is very cruel to us, where the children of Mohammad (S.A.) have been martyred in front of my eyes, craving for water, where green trees have not provided shade and left us in the scorching desert so that the killing thirst and severity of heat should whither the flowers of the garden of Fatemah (S.A.). O my brother Abbas! My brave brother, your sister bids you goodbye to you and promises you that I shall fulfill, your duties."

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Thereafter, the brave and honourable sister of Husain (A.S.) turned from Euphrates. She moved speedily towards the tents. The entire night passed in the worship and glorification of Allah. On the eleventh of Moharrum, the sun rose scorching, as if it was exhibiting its anger. The army of Yazid was ready to leave. The wretched slain soldiers of Yazid were buried with great pomp. And this unfortunate caravan of women was desperately looking at the corpses of their dear ones. The chosen ones of Allah were lying on the burning sands of Karbala, without the ceremonial funeral bath and shroud. The ladies of the chaste household of the Holy Prophet (A.S.) are made prisoners. Among them is a weak and frail looking young man, who is chained from head to heels and dragged along the path as if he is a criminal. The eyes of this young man, whose youth is rapidly turning into old age, become blood-shot due to excessive weeping. Weeping on being taken prisoner? No. Due to the cries of the thirsty children? No. On the martyrdom of his father, brother, uncle, friends and helpers? No. Due to the feeling of being degraded? No. Weeping due to the burning of tents? No. On being robbed? No. On the veils of his mother and sister being seized from their heads? No. On the crushing and trampling of his father's and brother's corpses by the horses? No. On the whipping of the daughter of the Janabe-Fatema? No. On the heart rending cries of his little sister at being slapped by Shimr, the accursed? No. On the death of the children at the hands of the attacking? No. The incessant flow of tears is in the way of Allah alone for expressing his thanks to Him, the Creator and Sustainer of the universe.

"O my Master! You found us worthy for the test." The tears flow unceasingly at the joy of being given the irreplaceable bounty of patience and firmness to the progeny of Mohammad (S.A.) in the face of a mighty ordeal. "O my Lord! You made us the guardians of the prestige of Adam (A.S.), the dignity of the prophethood of Noah (A.S.), the sense of honour of the friendship of Your friend, Ibrahim (A.S.), the modesty of Your interlocutor (Kalim) Moosa (A.S.), the magnificence of the spirituality of Isa (A.S.), the preservers of the Shariah of Your beloved friend (Habib) Mohammad (S.A.). O my Lord! Your humble insignificant slave is asking to these irreligious men to come and handcuff these hands which proclaim "God is Great", cast thorny chains in the neck which bows in Your court, chain in the feet which stand for prayer in Your presence; Cast anchor around the waist which bows down (in Ruku) in front of You. O Lord! For Your religion, for Your Shariah, for the dignity of Your Kabah, for the crime of accepting Your slavery, for the eternity of Your name, everything is acceptable to this lonely, helpless and meek slave." Heartless executioners of Yazid's army came forward and chained the weak and grief stricken Imam (A.S.) of the time. The ladies were ordered to ride on bare-back camels.

Abu Makhnaf says, "The chaste, pure and infallible ladies, Ali Ibn Husain (A.S.) (Imam Zainul Aabedeen) and Hasan al- Musanna were made to ride the unsaddled camels, bare-head. The army of Yazid marched towards Kufa leaving behind the bodies of the martyrs unshrouded and unburied. The heads of the martyrs, of which eighteen were of the Holy Prophet's house, were raised on the point of the lances. The heads of the martyrs were followed by the unveiled daughters of the Holy Prophet (S.A.). Thus proceeded the caravan to Kufa.

Captives of the people of the house of the Holy prophet (S.A.) entering the city of Kufa

Jadilat-ul-Asadi says, "I was in Kufa when Husain (A.S.) was killed. I saw that the women of Kufa were slapping their faces, keeping their hairs open and pulling at their garments. I asked an old man the cause of this weeping and wailing? He replied, "For the pious head of Imam Husain (A.S.) "The conversation was not yet over when the army of Yazid entered Kufa. I saw that a woman of seemingly noble famed and character, her face and head uncovered, was sitting on an unsaddled camel. I asked, "Who is this lady?" People replied, " Umme Kulsum (A.S.), the granddaughter of the Holy Prophet (S.A.)." I went up to her and asked, "Please tell me how did it all happen." She asked, "Who are you ?" I said, "I am from the people of Basra." She said, "O slave of Allah, I was in my tent when heard the neighing of the horse (Zuljanah). When I came out, I saw that with its saddle in disarray it was without its rider. I broke into loud cries. Other ladies too started weeping and wailing with me." (Maqatal Abi Mikhnaf)

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When the family of Husain (A.S.) entered Kufa, Ali Ibn il-Husain (A.S.) was on a camel which had neither the saddle nor the cataflaque and as a result blood was oozing from his thighs. Imam (A.S.) was weeping and saying, O the Unjust people! May Allah convert your homes into ruins. O the followers of the Holy Prophet (A.S.)! You did not even bother to respect his grand children. When we (Ahle-bait (A.S.)) and the Holy Prophet (S.A.) will be together, on the day of Judgement, what will be your reply? You took us on unsaddled camels to different places as if we never raised the standard of religion amongst you."

(Maqatal Abi Mikhnaf)

When the Kufans started distributing the dates of sadaqa (alms) to the children of Al-e-Muhammad (S.A.), Umme Kulsum proclaimed loudly, "O Kufans! Sadaqa is unlawful for us," took the dates from the hands of the children and threw them away

(Maqatal Abu Mikhnaf)

The women of Kufa were weeping loudly, Umme Kulsum drew their attention and said, "Your men did this to us and you are weeping for us. You have committed a very serious crime of bearing enmity against us and oppressing us. It is very strange and surprising. Nigh it may be that the sky splits to pieces, the earth cracks and the mountains turn into dust."

Umme Kulsum had hardly finished her speech when the people started shouting and all of a sudden saw that alongwith the pious head of Imam Husain (A.S.), eighteen heads of the family members of the Holy Prophet (S.A.) are being brought, raised on the points of the lances. When Umme Kulsum saw the pious head of her brother she burst into tears and recited couplets which had the following meaning: "When the Holy Prophet (S.A.) will ask you, what will you answer? When he will ask you, how did you behave with the family and the people of my house after my demise though you were the last of the nations? Some of you made captives and the others you massacred with their dead bodies lying soaked in blood. Since you have behaved indignantly with my family, my revenge will be to invoke Allah to punishe you with the same punishment as meted out to the previous nations and in this I have no hesitation.

(Maqatal Abu Mikhnaf)

There was a mixed reaction among the Kufans on receiving the news of Imam Husain's martyrdom. Some were grief stricken but the supporters of Yazid were congratulating and embracing each other. Sahl Shahroozi says, "When I entered Kufa on returning from Hajj in that year, I saw that the shops were closed. While some people were grief stricken and were weeping, others were rejoicing. I asked an elderly person, "What is the matter? I see that some people are rejoicing while others are in tears? Is it an Id day of which I am not aware?" The old man held my hand, took me to a corner, began crying and said, "Gentleman, there is no Id. The people are weeping due to the war between two armed forces. One became victorious and the other was massacred." I asked, "Which are these two armed forces?". He replied, "the army of Husain (A.S.) was killed and that of Ibn Ziyad victorious." Again, crying loudly he started shedding tears on the exalted and generous people of the house of the Holy Prophet (S.A.).

Sahl says, "He had not yet completed his sentence when I saw a group of army troops marching in, beating the ceremonial drum, hoisting the flag of victory, and entering the city of Kufa. I heard the sounds of weeping. After this the pious head of Imam Husain (A.S.) appeared which was emanating a brilliant light. When I saw this I wept so profusely that my throat choked. - The ladies who were being brought as captives, were kept behind the pious head. Ali bin Husain (A.S.) was leading them. He was followed by Umme Kulsum who was addressing the Kufans in a loud voice, "O Kufans! Close your eyes. Do you have no regard for Allah and His Prophet (S.A.) that you are seeing the 'harem' of the Holy prophet (S.A.) when their faces are un-covered?" This caravan was stopped near the gate of Bani Khuzaimah. The pious head of Imam Husain (A.S.) was kept on the point of a tall lance which was reciting the following verse of Surah Kahf: "Were the incidents of the companions of Raseem stranger than ours?" till the end of the Surah. Sahl says, I was weeping and saying, "O the son of the Holy Prophet (S.A.) your pious head is the strangest of them all." After this I fell unconscious and remained so until Surah Kahf was over.

The Court Of Ibn Ziyad

The people of the house of the Holy Prophet (S.A.) were brought to the unclean court of Ibn Ziyad and these luminous personalities were presented before him. Imam Zain-al-Abideen (A.S.) said "Very soon on the day of Judgement, we will face each other. Both of us will be questioned. You will not be able to answer before the Holy Prophet (S.A.)." Ibn Ziyad remained silent and could answer nothing.

After this he (Ibne Ziyad) turned his attention towards the ladies of the Holy Ahle-Bait (A.S.), "Who is Umme Kulsum among you,?" Umme Kulsum did not answer. He said, "For the sake of the Holy Prophet (S.A.), your grandfather, talk to me." Umme Kulsum said, "What do you want?" He said, "You told lies, acted with falsehood and your forefathers too were liars (God Forbid). Hence they were disgraced and Allah granted me victory over you. "Umme Kulsum retorted, "O enemy of God, O illegitimate one, usurpers are disgraced and they alone are connected with lies and falsehood. By God, you are the real example of falsehood and evil. The fire of hell awaits you. Ibn Ziyad laughed and said, "Even if I am thrown into Hell, I have satisfied myself by torturing you". Umme Kulsum replied, "O illegitimate one! You saturated the earth with the blood of the Holy Ahle-Bait (A.S.)". Ibn Ziyad said, "O daughter of a brave father! If you were not a woman, I would have got you killed." On hearing this, Umme Kulsum started

weeping. When these distressed captives were brought before Ibn Ziyad, he surveyed the rank and file of these ladies. Zainab (S.A.) whose head cover was seized and was standing bare-headed, kept her face covered with her hands. Ibn Ziyad saw her and enquired, "Who is this lady?" Someone answered, "Zainab, the sister of Imam Husain (A.S.)." Ibn Ziyad turned his attention to her and said, "For the sake of your grandfather, talk to me". Zainab (S.A.) replied, "O enemy of God and his Prophet (A.S.)! What do you want? You have not left any stone unturned in attempting to disgrace us before pious and evil people." Ibn Ziyad said, "You saw what God did with you and your brother who wanted to snatch away the Caliphate from Yazid but his wish could not be fulfilled and his hope turned into disappointment. God gave us victory and success over him."

Zainab (S.A.) answered, "O son of Marjana, fie on you. If my brother desired Caliphate it was his father's and grandfather's right. But you be ready to answer on the day when God, the High will be the Judge, Muhammad (S.A.) your enemy and Hell your ever lasting prison." Seeing Ibn Ziyad talk to his aunt in this tone, Imam ZainalAbedeen (A.S.) enquired, "O son of Ziyad, till when will you disgrace my aunt and introduce her to those who don't know her?" On hearing this remark from Imam (A.S.), Ibn Ziyad became very angry and ordered an executioner to hang him. When the executioner took Imam (A.S.) and wanted to kill him, Zainab (A.S.) threw herself on Imam (A.S.), her nephew and called "Alas my dearest, alas my dear brother ! O son of Zaid do you wish once more to afflict us with suffering and calamity?" Respecting Zainab (S.A.), Ibn Ziyad prohibited the executioner from killing Imam (A.S.). Ibn Zaid called Khooli Asbahi and said, "You keep this head in your custody until I ask you to bring it to me." Khooli took the head of Imam Husain (A.S.) to his house. He had two wives, one belonged to the clan of "Mazr" and the other to "Taghlab". First he came to his Mazri wife. The wife asked "Whose head is this?" He said, "Husain (A.S.)". The wife asked, "Take it away." Then she took a stick and attacked her husband and said, "By God, neither I am your wife nor are you my husband." Khooli then went to his "Taghlabi" wife. The wife enquired, "Whose head is this?" He replied this head is of a rebel (Kharji) who revolted against the ruler of the time in Iraq and Ibn Ziyad killed him. The wife asked, "What was his name?" Khooli abstained from telling the name, kept the head in a corner and slept.

His wife says, "I heard the head reciting Quran till dawn and the last verse was" And they who act unjustly shall know to what final place of turning they shall turn back" (Surah Shuara:227)

After this I heard the sound of lightning around his head and realised that this is the glorification of the angels. Ibn Ziyad asked Khooli to bring the head of Imam Husain (A.S.), gave it to Umar bin Jabir Makhzoomi and ordered him to take it to the streets and markets of Kufa.

It is narrated from Zaid ibn Arqam a companion of the Holy Prophet (S.A.) that, "I was sitting on the terrace of a house. I saw people passing by me, raising the head of Imam Husain (A.S.) on the point of a lance. I heard the head reciting this verse, "Or do you think that the people of the cave and the inscriptions were of Our wonderful signs."

(Surah Kahf:9)

On hearing these words, I was stunned. My skin dried up and I cried, "O the son of the Holy Prophet (S.A.), the story of your head is indeed very strange (mysterious)."

The Significance Of Curse In Islam

In the history of Islam such persons are found who despite their claim of being ardent lovers of the Holy Prophet (S.A.) abstain from clearly declaring their dislike and hatred towards his enemies, the disbelievers and the hypocrites. They consider such an abstinence or precaution as a part of piety. It means that they are supporters of "'Tawalla' (which implies love and affection) but they keep aloof from 'Tabarra'(which means dislike, hate etc.) While, if love of our religious leader is necessary, then hatred towards their enemies is also essential. For without 'Tabarra', 'Tawalla' cannot exist. Since ages this has been a topic of debate between Shia and Sunni scholars. In order to clarify the significance of 'Curse' in Islam and to understand what Quran and Sunnat opine about it let us discuss it from various angles.

I. The Purport of 'Curse'

According to dictionaries 'Curse' means 'to drive away'. If Allah curses somebody then it means that He has 'driven him away from His mercy'. If a man curses another man then it means that he is seeking the wrath and punishment of God upon the accursed'.

(Al-Mufradat, Raghīb Isfahani p. 451)

II. The Quranic reality of Curse

In the Holy Quran at forty-one different places in eighteen various forms, different people have been cursed, of which nine occasions are such where one group has cursed another group (seeking the wrath of Allah). Twice prophets have cursed their people, twice angels have cursed men, and on rest of the occasions Allah has cursed some people. Like Allah says:

"If someone kills a believer deliberately then his recompense is an abode in hell where he will dwell forever. Upon him is the wrath of Allah and His curse (Allah is driving him away from His mercy) and for him is a tormenting chastisement".

(Nisa: 93)

Therefore, cursing the wrong-doers is not a mistake but it is a recommendation of the Quran and a religious obligation. Hence it is essential for the believers of Quran to curse those who deserve it.

III. Causes of Curse

The Holy Quran has cursed some selected persons like Iblis (Shaitan)

in Sura Sa'ad verse 78, Sura Nisa verse 118, Firaun and his followers (Sura Hud verse 99, Sura Kasas verse 42). Similarly there are some groups who are cursed in Quran. Those groups are mentioned hereunder:

1. Disbelievers: Allah, the Almighty has cursed the disbelievers at several places in Quran. In Sura Baqara verse 161, Allah says: "Surely, those who disbelieved and died in their disbelief, they are those upon whom is the curse of Allah."

This point should be clear that according to Quran not only those who have denied Allah are disbelievers but even the Jews because although they believed in Allah, they disbelieved in the Holy Prophet (S.A.) (Sura Baqarah: 90). Therefore, every disbeliever deserves to be cursed.

2. Hypocrites

Allah has cursed the hypocrites at numerous places in Quran. In Sure Tauba verse 68 it is said that: *"Allah has promised the hypocrites, men and women, and disbelievers, hell, where they will abide forever. And Allah has cursed them and for them is permanent punishment."*

Hence cursing the hypocrites is a Quranic recommendation.

3. Polytheists:

Allah, the Almighty, says in Sura Fatha verse 6

"And Allah shall punish the hypocrites, men and women, polytheists, men and women, and those who have evil thoughts about Allah. Allah shall punish them and they would be cursed. And Allah has destined hell for them which is their worst fate."

This shows that it is obligatory to curse the polytheists.

4. Qadareeyah: Those who believe that Allah is under compulsion and there is nothing in His power. Like in Sura Maidah verse 64: "The Jews say that the hands of Allah are tied (i.e. there exists no possibility of change in destiny) while their hands are tied and they are cursed for what they say and the hands of Allah are free. He acts the way He likes."

Hence anyone, who like Jews, possesses such a blasphemous belief, he also deserves to be cursed.

5. False Accusers: Quran says: *"Certainly those who unjustly accuse chaste, unaware, believing women, they are cursed in this world as well as in the hereafter. For them is a great punishment"*.

(Nur:23)

In the same Sura in verse 6-7 a similar message has been conveyed. Hence cursing those who unjustly accuse chaste believing women, is act of Allah.

6. Murderer: The one who deliberately kills a believer without a just cause. Allah says: "If someone kills a believer deliberately then his recompense is an abode in the hell. On him is the wrath of Allah and His curse and for him is a tormenting punishment."

(Nisa: 93)

Then those who intentionally kill a believer are cursed so vehemently by Quran.

7. Concealer of Truth: Allah says *"Those who conceal our clear signs and guidance about whom we have written in the Book that Allah curses them and the cursers also curse them."*

(Baqarah: 159)

This verse is about those Jew scholars who were hiding the prophecies about the Holy Prophet (S.A.) which were present in the Torah (the old Testament) or were denying the existence of these glad-tidings. They did so to keep the Jews away from guidance lest they may convert to Islam. But it should remain clear that the cause of revelation, for any verse does not limit its meaning to one particular aspect. Hence the realms of such verse stretch to all those men and scholars who conceal the truth revealed in the divine verses and Prophet's traditions, which

were the course of guidance. And the curse of Allah and cursers become his fateful share. Cursing on such persons becomes our moral duty so as to join the congregation of cursers.

8. Sinners: Allah, the Almighty, says, *"The unbelievers among the children of Israel due to their disobedience and transgression, were cursed by Hazrat Dawood (A.S.) Hazrat Esa (A.S.), the son of Janabe Mariam (A.S.). They were not desisting others from the vices they were practising nor would they themselves stay away from them. Evil was, what they had done."*

(Maidah: 78-79)

The sinners of Bani-Israel (People of Sabbath and People of Maidah) are declared unbelievers and the reason for their being cursed is their disobedience and transgression. Hence in accordance with the customs of the Prophets (A.S.), it is necessary to curse the sinners and transgressors.

9. Those who trouble the Prophet (S.A.): *"Those who annoy Allah and His messenger are cursed by Allah in this life and the hereafter. He has prepared for them a humiliating torment."*

(Ahzab: 57)

Those who provoke Allah and His Prophets are cursed by Allah and cursing them is a divine practice.

10. Apostates: In Sura Ale-Imran verses 85-86, Allah Mighty and Glorified Be He, says *"How will Allah guide a nation who after embracing faith and verifying genuineness of the Prophet and vividness of his miracles become an apostate and Allah verily does not guide the disobedient. Those are the persons whose recompense is a divine curse and the curse of the angels and of all the generations. Therefore, it is our obligation to curse those who deny the truth after knowing it to enable us to be among Allah's angels and the people who are cursing the apostates."*

11. Unjust: Those who ascribe their false beliefs towards Allah are declared unjust in Sura-Hud verse 18-19 *"Who can be more unjust than the one who falsified Allah..... Surely curse of Allah is on the disobedient ring of leaders."*

Certainly, Allah will curse the unjust who prevent others from the way of Allah, seek to make it appear crooked and who have no faith in the life hereafter. Therefore, those who hinder the dissemination of the religion of Allah or misinterpret the facts of religion or distort it, are the unjust oppressors and they deserve the curse of Allah.

12. Violators of Promise: Allah says, *"Those who violate the covenant of Allah after its confirmation and cut as under which Allah has ordered to be joined and those who spread evil in the land will have Allah's curse and condemnation and will face the most terrible end."*

(Sura Raad: 25)

13. Liars: In Sura Ale-Imran verse 60, which is popularly called as *"Ayat-e-Mubahela"*, Allah, the Almighty, declared *"If anyone disputes with you about (your prophethood) after the knowledge has come to you, say, 'Let us bring our children and you, your children and we, our women and you, your women and we, ourselves and you, yourselves at one place and I pray to Allah to curse the liars among us!'"*

To conclude, those who ascribe falsehood to Allah, elevate, Hazrat Esa (A.S.) to divinity or to the level of being the son of Allah, deserve to be cursed. According to Quran, those who are deviated from the right path and whose beliefs are wrong are not liars alone, but even those who accuse chaste women are considered as liars. (Sura Noor: verse 7)

14. *Shajarae-Mal'oonah: In Sura Isra verse 60, Allah, the Greatest, says that: "That dream that we have shown you and the accursed tree, all these a test for the people."* About the "Shane-Nazool" (the cause of revelation) of this verse Ibne Jurair Tabari, Ibne Abi Hatam, Ibne Mordooyah, Sa'labi, Ibne Asaakir and Baihaqi have quoted from Husain bin Ali, Sahl bin Saad, Ibn Umar and Saeed bin Musayyab that

"Once the Holy Prophet (S.A.) had a vision that sons of Hakam bin Abil Aas (Bani Umayya) were jumping on his pulpit like monkeys. After this dream he was so aggrieved that he did not laugh upto the end of his life."

(Tafseere Tabari vol. 15 p. 77, Tafsire-Ad Durrul Mansur vol.4 p. 191).

According to the reliable exegeses of Ahle-Sunnat, the accursed tree denotes the tribe of Bani Umayya. They are those who have perpetrated all sorts of atrocities and heinous acts against the Holy Prophet (S.A.) and his progeny (A.S.). Ayesha, the daughter of Abu Bakr said to Marwaane-Hakam, "I have heard from the Holy Prophet (S.A.) about your forefathers that they are the accursed tree."

(Ad Durrul Mansur vol. 4 p. 191 narrated from Ibne-Mordooyah)

In another narration it is reported that Ayesha said to Marwan, "Allah has cursed your father while you were in the loin of your father. Therefore, you are also among those who were cursed by Allah."

(Tafsir-e-Qortubbi vol. 6 p. 390, Tafsire-Kabir vol. 20 p. 237).

Ibne-Abi Hatam relates from Yalaa bin Murrah that once the Holy Prophet (S.A.) said," The accursed tree (Shajare-Maloona) signifies Hakam and his offspring."

(Ad Durrul-Mansur vol. 4 p. 191)

As a conclusion they are those wretched persons who are cursed by Allah.

1. Is it allowed to Curse those who deserve it?

A deep deliberation over the following aspects shall provide the answer to this question.

A - The thing which has been repeatedly emphasized by Quran and traditions and whose examples could be consistently found in the infallible life of the Holy Prophet (S.A.) is a fullfledged crusade against deviated thoughts and other evils prevalent in the society. Quran and Sunnat have incessantly stressed the determination to fight against falsehood for achieving the pleasure of Allah. This fight should be with one's heart, tongue, soul, wealth and action but and never to submit in front of deviations under any circumstances. Abu Saeed Khudri relates from Holy Prophet (S.A.).

(vide Musnade Ahmed Ibn Hanbal vol.3 p. 913)

One who sees evil must make his best efforts to change it. If he cannot oppose by his actions then he should at least do it verbally and if even that is not possible then he should abhor it heartily and this is the lowest degree of belief. Heartily condemnation means to nurture enmity against evil-doers and curse them. Hence the religion of Islam, for its own protection and for safeguarding the Muslim society made Jihad (holy war) a compulsion in different forms, the lowest of them being heartily codemnation.

B - Jihad against the enemies of Islam does not purport only to external enemies but it also necessitates establishing a front against the enemies within. They are those Muslims who are corrupt, misguided, deviated and are engaged in devilish pursuits. Since disbelief, deviation and heresy can be fought in various ways, least of them being hatred by heart, or forbidding evil (Nahy-anil-Munkar) is an obligation upon all the Muslims and none is exempted from it.

C - Under the third topic, we have already seen thirteen reasons where Quran has cursed. No difference has been made between Muslims and non-Muslims, companions or commoners. Just as cursing the polytheists and apostates is necessary, similarly hypocrites (apparently Muslims), oppressors, murderers, liars, accusers, false witnesses, disobedients and those who provoke Allah and Holy Prophet, (S.A.), should also be cursed.

V. Did the Holy Prophet (S.A.) curse anybody?

After browsing through those verses which mention the cursing by Allah, Prophets and angels, there remains no room for this question. But still to clarify the fact to the most die-hard sceptics, we shall draw your attention to the following points.

Whosoever will refer to al-Mojam al Mufahharas (an index, and reference book of meanings of words used in the traditions of the Holy Prophet (S.A.)) under the word "curse" then he will find that Holy Prophet (S.A.) on several occasions had cursed some evil-doers and deviated persons without discriminating between Muslims and non-Muslims. Some of the occasions when the Holy Prophet (S.A.) cursed are as follows:

1) Holy Prophet (S.A.) cursed the drunkards, those who served wine, distilled it or those even remotely connected to alcohol, by some means or the other

(Musnade-Ahmad Ibn Hambal; Abu Dawood).

2) Holy Prophet (S.A.) has cursed the homosexuals; those who indulged in the act innovated by the followers of Hazrat Lut (A.S.)

(Ibid).

3) The Holy Prophet (S.A.) has cursed the interest-earners.

(Sahih Bukhari).

4) Holy Prophet (S.A.) has cursed and condemned those men who imitate women and adopt their fashions and styles and cursed those women who imitate men and adopt their mode of dressings.

(Sahih Bukhari, Musnad-e-Ahmed)

5) Holy Prophet (S.A.) has cursed those who deny "Predestination".

(Sahih Tirmizi)

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6) Holy Prophet (S.A.) has cursed Abu Sufyan and his two sons viz Muawiyah and Atbah.

(Maqtalul-Husain by Khwarazmi)

7) Holy Prophet (S.A.) has cursed and rebuked those tyrant kings who degraded believers and gave preference to disbelievers and sinners over them.

(Majmauz Zawaaed by Haythami)

8) Holy Prophet (S.A.) has cursed the enemies of Hazrat Ali (AS).

(Arjahul Matalib)

9) Holy Prophet (S.A.) had cursed those who rendered prohibited things as permitted and tampered with the traditions of the Holy Prophet (S.A.)

(Mojame-Kabir of Tabaraani)

10) Holy Prophet (S.A.) has cursed the killers of Imam Husain (A.S.)

(Fazlul - Husain)

VI. Is it true that the curse of the Holy Prophet (S.A.) is equivalent to his blessings in favour of the accursed?

The origin of such a baseless idea lies in the traditions of Saheeh-e-Bukhari and Saheehe-Muslim in the chapter of "Prophet's curse on those who have cursed others undeservedly."

There is no doubt that these things are absolutely baseless because:

1) Allah created Holy Prophet (S.A.) as an infallible and cursing anybody without any genuine cause is a frivolous act. When noble and pious persons never indulge in such frivolous acts then how can the Holy Prophet (S.A.) who is the noblest and superior most of all the creations, and Quran, a scintillating witness upon his infallibility, can commit such a futile action.

2) Allah has vouched for the utterances of the Holy Prophet (S.A.). "He does not speak from his desire, it is naught but whatever has been revealed to him."

(Najm: 3-4)

If he will curse some faultless person then it is as if he has spoken from his desire which is contrary to this Quranic verse. 3) Allah has remembered the Holy Prophet (S.A.) in Quran thus: "He is benevolent and beneficent to the believers".

(Tauba 128)

While cursing some innocent person is against benevolence.

4) If we accept such baseless' assertions then it will seem ridiculous and will touch the boundaries of infidelity. As it was mentioned earlier that the Holy Prophet (S.A.) had cursed the drunkards and interest earners -while according to Bukhari, the curse of the Holy Prophet (S.A.) is equivalent to his blessings then it means that he was blessing the drunkards and interest earners.

As a conclusion, such traditions are contradictory to the Quranic verses and Prophet's traditions and hence cannot be regarded as genuine and authentic. Those who possess a keen insight and are seekers of truth will realize that such baseless traditions were fabricated only to exonerate

Abu Sufyan and Bani Umayya from the curse of Prophet (S.A.). The most deplorable aspect of all this exercise in futility is that, as expected the Bani Umayya could not be exonerated of their misdeeds but the status and positions of Holy Prophet (S.A.) was dealt a severe blow. And this degradation of the Holy Prophet (S.A.) was not astonishing because such traditions were fabricated by Bani Umayya only to degrade the Holy Prophet (S.A.). The curse of Holy Prophet (S.A.) means driving away from the Mercy of Allah and seeking His wrath, but in his his curse does not mean His blessing and grace.

VII. Is not cursing someone against those traditions where a believer is described as the one who never curses?

There is no contradiction in such traditions. Cursing those who deserve it and a believer's abstinence from cursing excessively is no contradiction. Only those who are fickle minded, may find it contrasting because excessive cursing does not mean that the disbelievers, polytheists, hypocrites, etc should not be cursed at all, as it was already mentioned under the third topic, that cursing them is essential from the viewpoint of Quran and traditions (Sura Baqarah: 159, Sura Ale-Imran: 87). Such traditions imply that a believer does not condemn, curse and abuse without any reason or with a trivial excuse since it is against his dignity. He always maintains his calm and composure and deals with love, affection and brotherhood. He applauds those who deserve to be applauded and hurls curses at those who are worthy of it. If cursing somebody is not right then howsoever major dispute a believer may have with his opponent, he will never curse him. Hence such traditions are not contradictory and to entertain such a thought would show superficial reflections.

VIII. Can the enemies of Ahle-bait (A.S.) be cursed?

Whoever wants to acquire his religion from Quran and traditions and does not intend to colour his religion with his personal opinion, then for him there is no alternative except to accept this reality. Ibn Abbas and Anas bin Malik relate: "Holy Prophet (S.A.) called Ali Ibn Abi Talib (A.S.) on his pulpit, hugged him, kissed him on his forehead and introduced him in a loud and clear voice while tears were flowing from his eyes: "Curse of Allah on the enemies of Ali (A.S.) and curse of the cursers on his (Ali's) enemies. I and my Lord abhor him who abhors Ali. Then whosoever wishes to be abhorred by me and Allah may abhor Ali. Whoever has heard this should inform others".
(Arjahul-Matalib p. 14-29)

Abuzar narrates, "Once after Namaz when Holy Prophet (S.A.) finished his prostration, then he said "Who ever wants to see Adam must see this man who is coming and may Allah curse his enemies. When the people turned to see this man, they saw it was Ali Ibn Abi Talib".

(Dar Bahril Manaqib p.11)

Similarly in another tradition it has been narrated that the Holy Prophet (S.A.) said "After me, the best among my people are Ali, Fatemah, Hasan, Husain. So whosoever gives preference to others over them may Allah's curse be upon him".

(Manaqibe-Kashi p. 295)

It was the third tradition which was seen by Hazrat Adam (A.S.) on the pillars of the heavenly throne (Arsh). It is the same reality engraved on the doors of Heaven. Ibne-Abbas related from Holy Prophet (S.A.) that "During the in journey of Meraj, I saw that on the doors of heaven it

was inscribed "There is no god except Allah, Mohammad is the messenger of Allah, Ali is the beloved of Allah, Hasan and Husain are the chosen ones of Allah, Fatemah is the maid of Allah and the curse of Allah be upon their enemies."

(Lisaanul Meezaan by Ibn Hajar vol. 5 p. 70 printed at Hyderabad)

These things become more clear when we see the declaration of traditions that enemies of Ali are hypocrites and disbelievers. Jabir Ibn Abdullah Ansari says, "We used to recognize the hypocrites by their malice towards Ali." Now it has been proved that Quran has cursed the hypocrites. Therefore, cursing the enemies of Able-bait (A.S:) is liked by Allah and His Messenger.

IX - Was cursing customary among the Companions (Sahaba) and Followers (Tabeeen)?

When it is amply proved that Quran and Sunnat had cursed the evil doers then there remains no scope for this question. But for contemplating the arguments, we shall discuss it further:

From the beginning of the Islamic era, curse was customary among the Muslims. In a reply to an earlier question we have explained that the Holy Prophet (S.A.) has cursed Abu Sufyan and his sons. According to Tabari, Hazrat Ali (A.S.) in the Qunoot of Namaz-e-Subh used to curse Amr bin Aas, Abul Aawar Aslami, Habib bin Salma, Abdur Rehman bin kivalid, Zahak bin Qais, and Walid.

(Tarikhe-Tabari vol. 6 p. 40) 21

The famous biographer Nasr bin Mozaahim writes that Hazrat Ali (A.S.) used to curse them in the Qunoot of Namaz-e-Subhand Namaz-e-Maghrib. (As-Siffin, Nasr bin Mozaahim p. 636 published in Egypt). According to Ibn Hazm, Hazrat Ali (A.S.) was cursing them in all the five prayers. (Al-Muhli ibn Hazm vol. 4 p. 145). Ibne Abil Hadeed has added the name of Abu Musa Ashari in the list. (Sharh-e-Nahjil Balagha vol. 4 p. 457)

When Ayesha heard of thebrutal & coldblooded murder of her brother Mohammed bin Abi Bakr at the hands of Muawiya's henchmen, she wept bitterly and after Namaz she incessantly cursed Muawiya and Amr bin Aas.

(Tarikhe-Ibn Kaseer vol. 7 p. 314, Al-Kamil of Ibn Aseer vol. 3 p. 155).

The Abbaside Caliph Al-Muqtasid Billah issued an ordinance in the year 284 A.H. that the atrocities of Bani Umayya should be narrated, they should be cursed and condemned.

The famous historian Tabari in the eleventh volume of his history from pages 355-360 has narrated these events.

The renowned follower (Taabe') Saeed bin Musayyab said that "I do not perform any Namaz in which I do not curse Bani Marwan."

(Ansabul-Ashraaf vol. 3 p. 55)

Somebody asked the famous follower Ibrahim Tukhfi, "Can Hajjaj and other oppressors be cursed and condemned?" He replied "Did not Allah say (in Quran) that the curse of Allah be upon the unjust oppressors?"

(Tehzibul-Tehzib, Ibn Hajar vol. 2 p. 213)

MOHARRAM 1414 A.H.

The Second caliph Umar cursed Khalid bin Walid when he ruthlessly killed Malik bin Nuwairah. He also exhorted Abu Bakr to seek revenge.

(Sharho-Nahjil Balagha-Ibne-Abil Hadeed) criu In Saqifa Bani Saaedah, when there was a tug-of-war between Saad bin Obadah and Abu Bakr and Umar, they both unitedly cursed Saad and when they succeeded in clinching the caliphate they exiled Saad from Madina and sent him to Syria.

(al-Kamil-Fit-Tarikhandal-Imamah-Was-Siyasah)

Once Ayesha showed the robe of the Holy Prophet (S.A.) to the people and said, "O people yet the robe of the Holy Prophet (S.A.) has not torn and Usman has tarnished the Sunnat of the Holy Prophet (S.A.)." Then she said in a furious tone, "Kill this Jew, O Allah, kill this Jew."

(Sawaaequl Mohreqah)

When Marwan bin Hakam was appointed as Governor of Madina by Muawiya. Ayesha said to Marwan "You are cursed by Allah and the Prophet (S.A.) of Allah."

(Mustadrak vol. 4 p. 481 - AFKamil vol. 3 p.352)

This clearly proves that curse was customary in the prime period of Islam and companions used to curse one another. This also shows that those who are considered to be curseworthy by Quran are indiscriminately cursed, whether companions or non-companions.

X - Is it permitted to curse those who deserve it?

The reply to this question is crystal clear when we look at the following points

a) As we have already discussed that those who were cursed and condemned in Quran and Hadith were cursed because of their action and not because of their personalities. And in this regard no discrimination was made between companions or non-companions, followers or non-followers etc. Whosoever deserves to be cursed, was cursed. In those verse where hypocrites were cursed, it was due to the hypocrisy of a few companions. Or those verses where those who accuse chaste women, murderers, aggrieving the Holy Prophet (S.A.) were cursed. Were not these men counted among the Muslims of their times ? According to Islamic point of view, are not rich and poor, erudite and ignorant, ruler and ruled, etc. equal in front of law? Whenever the Holy Prophet (S.A.) promulgated the laws of Islam, ordered some punishment or sought revenge, did he concede any exception? Were companions shown any leniency? No. Infact it is just the opposite. The one who enjoyed the privilege of companionship of the Holy Prophet (S.A.) or has seen him, then the expectation of abiding by the law was higher from him than from anyone else. Similarly the attitude of law is more stern towards them. As Quran has addressed the wives of Prophet, that if you commit any indecency then your punishment will be double.

(Ahzab: 30)

b) As we have mentioned earlier, the Holy Prophet (S.A.) had cursed some of the companions by their names. For instance, he cursed Abu Sufyan and his two sons. On another occasion, he cursed some people by mentioning their attributes. Like he cursed the enemies of Hazrat Ali (A.S.), drunkards, etc. When the Holy Prophet (S.A.) who was Mercy for the whole mankind (Rehmatul Lil Aalameen (S.A.)) cursed those who deserved it, then our responsibility is clear.

c) We have also discussed that the companions and the followers were cursing one another. At times they also waged a war against each other. Like Ayesha cursed and abused Usman, Umar cursed Khalid bin Walid. Ibrahim Tukhfi permitted cursing Hajjaj. Muqtasid Abbasi cursed Bani Umayya and passed a Government ordinance for the purpose. Saeed bin Musayyab was cursing Marwan. Hazrat Ali (A.S.) was cursing Muawiya and his partisans. Ibn Abil Hadeed wrote that "Hazrat Ali (A.S.) was similar to the Holy Prophet (S.A.) in regard with the truthfulness of words and action and in regard with the compulsion in following and obedience. If it is proved to us that he condemned some people then we will also codemn them whoever they may be." Thereafter he wrote that "The curse of Hazrat Ali (A.S.) on Muawiya, Mughira bin Shoba, Amr bin Aas are amongst authentic narrations.

(Sharhe Nahjul Balagha vol. 4 p. 462)

Keeping these points in view, we get a satisfactory reply to our question with the clarification that all are alike in front of the laws of Islam and there is no distinction among the people.

XI - Is cursing Yazid permitted?

One is aware of the atrocities and oppressions of Yazid and also knows the event of Harra', where the innocent people of Madina were cruelly massacred and those who survived were enslaved, the Holy Masjide-Nabavi was stoned and set ablaze. All these tyranny on one side and on the other, the most heinous crime of killing the grand son of the Holy Prophet, Imam Husain (A.S.) alongwith his brothers and companions and enslaving the women folk. If a person is aware of all these misdeeds of Yazid and believes in Allah and his heart is enshrined with the love of Allah and his Prophet (S.A.) then he will not doubt about Yazid's infidelity and that he deserves to be cursed and condemned. But it is indeed deplorable that some of the scholars such as Abu Hamid Ghazali (exp. 451 A.H.), whose greatness is renown as a mystic and a Sunni Scholar and the Hanbali traditionalist Shaikh Abdul Mugith Harbi (exp. 583 A.H.) and their followers hesitate in cursing Yazid. Let us analyze this argument from the following extracts: L a) Abu Obaidah Jarrah relates from the Holy Prophet (S.A.) that "The affairs of this nation will remain established on justice and equity until a man from Bani Umayya will make a dent in it. His name will be Yazid.

(Tarikhul-Khulafa of Soyooti p.221)

Abu Darda relates from the Holy Prophet (S.A.) that "The first person who will distort my Sunnat will be a man from Bani Umayya whose name will be Yazid."

(As-Sawaaequl Mohreqah of Ibn Hajar p. 221)

The one who makes dent in the religion and distorts the Sunnat deserves the most vitriolic curses.

b) The following tradition of the Holy Prophet (S.A.) is narrated by four companions "The one who will frighten the people of Madina, Allah will frighten him and the curse of Allah, angels and of all men will be upon him."

(Musnad vol. 4 p. 55-56, Mojame-Kabir of Tabarani p. 169-171).

If the end of the one who will frighten the people of Madina is such, then what will be the fate of the one who will kill Madinites and demolish the Masjide-Nabavi. In this tradition the Holy Prophet (S.A.) has said "The curse of Allah Angels and of all men be upon him." As a conclusion the one who does not consider the frightener of the people of Madina as worthy of curse then not is he an unbeliever but is also not amongst the "men".

c) Ibne-Abbas relates that when the Holy Prophet (S.A.) returned from his last journey, he delivered an eloquent sermon. While tears were flowing from his eyes, he said, "Jibraeel informed me that my Ummat will kill my son Husain and may Allah curse the one who will kill him and dishonour him."

(Manaqib-e-Khwarazmi vol. 1 p. 164).

In another version, the same tradition has been narrated thus: "O Mohammad (S.A.), your Ummat will kill your son Husain and he (the killer) will be an accursed man." And the Holy Prophet (S.A.) used to regularly curse the killer of Imam Husain (A.S.)

(Maqtale-Husain, Khwarizmi, vol.1 / p. 173)

Hazrat Jibraeel brought the soil of Karbala and gave it to the Holy Prophet (S.A.) who gave it to Ummul Momineen Umme Salma. Hazrat Umme Salma preserved it with utmost care. She says that the day when Imam Husain (A.S.) was martyred she saw in her dream that this soil turned red and someone is reciting these couplets "O Those who killed Husain out of ignorance.

For them is the chastisement of Allah and His condemnation.

Your are cursed by the son of Dawood, / Musa and Isa. (Maqtale-Husain vol. 2 p. 94 printed by "Publication of "Az Zahra")

When the Holy Prophet (S.A.) had regularly cursed the killers of Imam Husain (A.S.) and had prayed for an eternal curse, also Janabe Sulaiman (A.S.), Janabe Musa (AS) and Janabe Esa (A.S.) had cursed him, then hesitation in cursing the killers of Imam Husain (A.S.) is beyond comprehension. More so because the Holy Quran has repeatedly emphasized on the absolute concurrence with the actions of the Holy Prophet (S.A.). Apart from the Holy Prophet (S.A.) is there any other paragon for the Muslims?

XII - Curse or seeking forgiveness?

Seeking forgiveness for the one who deserves to be cursed is exactly similar to praying three rakats instead of two in the Namaz-e-Subh for the pleasure of Allah. If a person acts in this manner then instead of obedience he will be committing a sin because in the matters of worship we are only required to follow as much as we are commanded by Allah nothing more. If somebody disobeys the command of Allah then he will be out of the precincts of Islam. Similar is the case of seeking forgiveness for the one who deserves to be cursed according to the Quran - and Sunnat. And it is like doing Ijتهااد (adjudication) for a matter which is already decided (Nass). Passing a verdict against an already decided matter is Bidaat (act against the tradition or action of the Holy Prophet (S.A.)). It is not for believer men and believer women to choose in the matters which are decided by Allah and his apostle. (Surae Ahzab). According to the great traditionalist of Sunnis, Imam Ahmed bin Hanbal, Yazid, because of his tyranny and oppression is the butt of the Quranic verse "Will you befriend such people who spread evil in the land and

severe the ties of kinship. Allah has cursed them and made them deaf, dumb and blind. Now they can neither hear the truth nor they can see it."

(Sura-e-Muhammad 47)

The one who is cursed by Allah and the Holy Prophet (S.A.), to think of him as innocent or to doubt on cursing him, is against the spirit of Islam and no Muslim possesses the right to consider the one who is cursed by Allah and the Holy Prophet (S.A.) as pardonable. Intellect does not accept and "Shariah" disowns it.

It is a strange logic that precaution is taken in regard to the cursing of Yazid but we never think of abstaining from the disobedience of Allah and the Holy Prophet (S.A.). Considering somebody who is accursed by Allah and the Holy Prophet (S.A.), as pardonable coincides with the obedience of the Holy Prophet (S.A.) or his disobedience?

XIII - Why insistence on Precaution?

It is an accepted precept of Islam that if someone lays the foundation of a good deed then he will earn the reward of all those who perform the said deed and even his reward will not be reduced. Similarly when a bad deed, is initiated by someone and is practised among the people, then he will not only be punished for his sin but also for the sins of all the people who will follow the line. This concept has been explained in innumerable traditions and is recorded by Shia and Sunni scholars alike. This concept clearly shows that a person is responsible not alone for his deeds but also for the sins of those who followed the line of the bad deed started by him. It purports that a person is responsible for the consequences of his deeds alongwith its performance.

Yazid was such a man who led a wanton life fraught with profanity malevolence, fornication, intoxication, playing with monkeys and various other detestable and abominable deeds. A few persons, to achieve their nefarious designs and with the help of false propaganda, threats, bribery, etc. appointed Yazid as a ruler of the Muslims. As per our earlier discussions, even these persons are responsible for the crimes and atrocities of Yazid. All those who have contributed in the least in the appointment of Yazid are equally accountable for his sins. If we observe these historical facts minutely then we will infer that this chain continues to be very long and far reaching.

131 Sunni scholars are having no doubt about Yazid being accursed. . Moreover some of the scholars have written entire books on the subject. One of the great scholars of Sunnis Saadudeen Taftazani writes in his famous book 'Sharhul-Maqasid' that "Some of the Scholars of Sunnis are such that despite their belief that Yazid deserves to be cursed yet they do not consider cursing him permissible. The reason for their regarding it as non-permissible is due to their apprehension of the consequences of such a command because it may lead to cursing some earlier Sahaba. It is only because of such an apprehension that the scholars refrain from a clear injunction on the matter.

A great Sunni Sufi celebrity of the fifth century, Imam Mohammad Ghazali, out of his farsightedness and fear of far-reaching curses, he wrote (as quoted by Ibn Hajar Asqalani) "It is prohibited (haram) for a speaker to narrate the incidents pertinent to the martyrdom of Imam Husain (A.S.) or to mention the differences and dispute amongst the companions because it

engenders hatred and animosity in the hearts of the people towards the companions and also provides reason for rebuking and condemning them." (Sawaequl-Mohrega p. 223)

XIV-Cursing Optional or Obligatory?

Just as other precepts of religion are obligatory, it is equally obligatory to curse the enemies of Islam. It will be clear from the following points:-

S As Quran has emphasized upon the love and affection of the Holy Prophet (S.A.), Ahle-bait (A.S.) and believers, similarly it has been ordained to refrain from loving the enemies of Allah and His religion. Allah the Almighty says "You will not find any people who have faith in Allah and the Day of Judgement who would establish friendship with those who oppose Allah and his Messenger, even if it would be in the interest of their fathers, sons, brothers and kinsmen."

(Mujadalah: 22)

Hence only heartily affection towards the friends of Allah is not sufficient but we must also purify our hearts by refraining from the love and sympathy of the enemies of Allah. Can the one who slaughtered the dearest son of the Holy Prophet (S.A.), can he claim that he is the lover and partisan of the Holy Prophet (S.A.)? No.

It is impossible because the friend of an enemy is considered to be an enemy himself. Khwarazmi has quoted this tradition from the Holy Prophet (S.A.) regarding Hazrat Ali (as) that "Allah will not accept his faith whose heart is not filled with the love for Ali and hatred of his enemies."

(Manaaqibe-Khwarazmi vol. 2)

(A) It can be concluded that it is essential and obligatory for every Muslim that alongwith the sincerest love and affection towards the Holy Prophet (S.A.) and his holy progeny (A.S.) he must also hate and abhor their enemies. In fact he should not be in the least be inclined towards them. Of course, curse is the verbal expression of such a hatred and malice. Hence, cursing the enemies of Islam is the pre-requisite for the perfection of faith.

(B) In reply to the earlier question, it has been said that it is obligatory on all the Muslims in general to do Jihad (Crusade) for the pleasure of Allah. Jihad has got different forms and the least form of Jihad is cursing, as helping and aiding Islam is necessary and compulsory for all the Muslims. Since curse is the least form, hence it is compulsory upon all the Muslims.

(C) According to Quran, Hazrat Dawood (A.S.) and Hazrat Isa (A.S.) had cursed the sinners of Bani Israel. (Maidah: 6) The angels had cursed the apostates of Bani Israel. (Alelman: 87). In earlier pages it has been explained that the Holy Prophet (S.A.) had cursed some persons from his Ummat. Then is cursing not a 'Sunnat' of the Prophet (S.A.) and angels to curse the one who deserves it? Can any Muslim not curse the one who is cursed by Allah and his Prophet? Is it not a command of Quran that "In the Prophet of Allah there is an excellent exemplar for you all." (Surae-Ahzab). Here following the example of the Holy Prophet (S.A.) means cursing those who were cursed by him.

(D) Allah, the Almighty has said "Upon them is the curse of Allah and the curse of the cursers." (Baqarah: 159) Similarly Allah says in Surae-Ale Imran: 87 that, "The recompense for their deed

is the curse of Allah, angels and of all men.” Those who are familiar with the style of Quranic expressions are also aware of the manner in which Quran gives a command.

Sometimes a command is given in the form of news. Sometimes it is referred as the Sunnat of Allah and people are vigorously exhorted to follow the same. As it is said "The divorced women should wait for three menstrual cycles to pass." (Baqarah: 228). Though the kind of order in this verse is not imperative, it is a sentence of present tense but Islamic scholars have inferred the meaning of an imperative tense. There are numerous such examples in the Holy Quran. Similar is the command of curse in the previous verses which is a definite command.

XV - The Merits Of Cursing

If a person curses the one who deserves to be cursed then at a time he has performed several good deeds.

1 - He has helped the cause of religion by cursing its enemies.

As it is explained that cursing is the first step towards the help of Islam.

2 - He has perfected his faith by cursing the enemies of Islam.

Because the ingredients of faith is love and hatred (Tawalla and Tabarra). The necessary conditions for faith is the love for Allah and the Holy Prophet (S.A.) and hatred towards their enemies. Hence one whose heart is not hateful towards their enemies, is obviously affectionate towards them. Faith is perfect when it comprises of love and hate (Tawalla and Tabarra).

3 - He has emulated the action of Allah and the Holy Prophet (S.A.), hence he will be enumerated amongst their followers.

4-He has obeyed Allah by cursing those who deserve it. While obedience to Allah is worship hence if curse is for the pleasure of Allah then even this is an act of worship. And worshipping Allah is the aim of every believer's life.

Therefore, cursing those who deserve it, is an act highly esteemed in the eyes of Allah and hence included in worship, which carries several benefits in its fold. The essentiality of curse in its place is itself of paramount importance. "O Allah, fill our hearts with the enmity and hatred towards the enemies of Islam and Able-bait (A.S.) O Allah the way You ensconce the love of Your friends in our hearts, similarly You fill our hearts with hatred towards their enemies. And O Allah help us in following Your way and, the way of Your Prophet (S.A.)

AAMEEN

40 Books On The Excellence Of Imam Husain (a.s.)

Imam Husain bin Ali (A.S.) the chief of martyrs enjoyed a special relation and position with the Holy Prophet (S.A.). Also the Holy Prophet (S.A.) held him dearer and nearer to his heart. In this regard ample traditions have been quoted by the Holy Prophet (S.A.) about the spiritual and physical virtues of Imam Husain (A.S.). His martyrdom, the massacre of his kith and kin, various tortures inflicted by the tyrants and oppressors on his family members, all these are considered to be of paramount importance and hence some of the great and reliable historians, traditionalists and learned scholars have adorned their books with these incidents and other episodes from Imam Husain's (A.S.) life. These authors belong to different sects of Islam. Moreover, even non Muslim scholars and intellectuals have discussed about him, written separate and exclusive books on him and gained the privilege of narrating the virtues of Imam Husain (A.S.). The books on the excellences (Manaaqib) of Imam Husain (A.S.) written by Shia and Sunni authors are in abundance and it is not possible to mention all those books in this brief article. But as it is said: "The one who cannot achieve everything should not leave everything either." We shall mention some of the important and reliable books of Sunni authors so that the researchers may get some light and the misguided may see the right path.

(1) UNAVAILABLE BOOKS

So many books which were written on Imam Husain (A.S.) have been destroyed or are not available now. But when these books were available, people have benefitted from them. The traditions and other points were quoted by the scholars from these books, whose names are mentioned in the books of past scholars. We will mention the names of some of these books over here.

1. Asbagh bin Nubaatah Mujaasheii, was a famous companion of Hazrat Ali (A.S.), who died in 1.00 A.H. He was the first person to write "Maqatal". "Maqatal" are those books which are based on the narrations of the soldiers of Yazid on firsthand account of events of Karbala through any channel on Imam Husain (A.S.). This book is not available now (Az-Za'riah vol. 22 pgs. 23-24).
2. Maqatalul Husain : Compiled by Abu Abdillah Mohammad bin Umar Waagedi (130209 A.H.). The famous book "Al-Maghaazi" is his compilation. Ibne Nadeem has mentioned this book in his Al-Fehrest p. 111.
3. Maqatal-e-Husain: Compiled by Abu Obaida Muammar bin Musanna Tamimi (110 A.H.-209 A.H.). Hewas considered as the master of literature in Basra and belonged to the sect of Kharijis. The great Shia scholar of seventh century, Sayed Ibne Taawoos, had this book and he has quoted from it in his book Al Lohoof.
4. Maqatal-ul-Husain: Compiled by Nasr Ibn Muzaahim-e-Koofi (exp. 212 A.H.) the author of the famous book "Waqalat-u-Seffeen". Najaashi discussed about this book in Al-Fehrist under topic no. 1148.
5. Maqatal-ul-Husain was compiled by Abdullah bin Mohammad Quraishi Baghdaadi, who was popular as Ibn Abi Dunya (208 A.H.-281 A.H.). He was teacher of Abbaside Caliphs, Mu'tazid and Muktafi and has written more than 160 books. One of those books viz. "Maqtae-uAmiril-

Momineen” is very famous. Recently this book has been published. This book is mentioned in "Siyaro A'laam-in-Nubalaa" vol. 13 p. 403.

6. Waqiatut-Taf: It was written by Lut bin Yahya Azodi, who was known as Abu Mekhnaf (born in the second half of first century A.H. and died in 175 A.H.). He was a companion of Imam Sadiq (A.S.) and an eminent historian of Islam. This book was in the library of the famous historian Mohammad Ibn Jurair Tabari (expired 310 A.H.). This book is the source for the fourth volume of Tarikhe-Tabari, where the incidents of Imam Husain's (A.S.) martyrdom is recorded. The book which was published in 128 A.H. by the name of Maqtal-u-Abi Mekhnaf, according to the researchers, is not a reliable book. (al-Kunyaa wal Alqaab Vol. I, p. 152, Az-Zariah vol.22, p. 27, Al-Lo'lo' wal Marjaan p. 150-156). Hence the book which is available now by the name of Waqat-ut-Taf is not the same.

7. Magtal-u-Abi Abdillah El-Husain (A.S.): It was edited by Abulshaq Ibrahim bin Mohammad Saqafi (died 283 A.H.). He was the grandson of Hazrat Mukhtar's paternal uncle and belonged to Kufa. But since he was fond of disseminating the excellence and merits of Ahle-bait (A.S.) and because of fear of his enemies, he fled from Kufa.

II. RARE BOOKS

Under this title those books are discussed which were not printed but whose manuscript could be found in the libraries of researchers. Some of these books are as follows :

1. Maqtal-ul-Husain: This account of Karbala was penned down by Abul Hasan Ahmad bin Abdillah Bakri Ash'ari (died between 480-500 A.H.). He was a famous traditionalist of AhleSunnat and is the author of the renowned book "Al-Anwar Fi Maulidin Nabi Al-Mukhtaar". Since some of the Sunni scholars could not digest its sublime concepts, they attempted to malign the author. The manuscript of this book can be found in a library in Faas, a city of Morocco.

2. Ithaafush Shoara be Manaaqibe Sayyedush-Shohada: This book was written by Afifud-deen Abdullah bin Ibrahim Muttaqi Makki Hanafi popularly known as Mahjoob (exp. 1207 A.H.). The manuscript of this book can be found in the library of Istanbul.

3. Zikro Maa Lis-Sibtain Wesh-Shahidain, Al-Hasan wal Husain: The name of the compiler of this book is not known but its manuscript is available in the library of Maktabatul Haramish Sharif in the holy city of Mecca.

4. Sharho Qasidatil Husain (A.S.): It is an explanation of that eulogy (Qasida) of Imam Husain (A.S.), which he delivered on the day of Aashura. The beginning of that eulogy was: "The chosen one among all creatures of Allah, was my father and my grandfather, and I am the son of the best souls."

The correct name of the exponent is not known but by referring to the context it can be deduced that he belonged to the twelfth century and is a scholar from Turkey. Its manuscript can be found in the library of Istanbul.

5. Akhbarush-Shahidain Al-Hasan wal Husain: It is the work of Ahmad aslbn Mohammad bin Ali Shaafei Makki, who was famous as Ibn

Hajar (died 974 A.H.). He is known more for his book "As-Sawaaeq Al-Mohreqah", which was a prejudicial book against the Shias. The refutation to this book was written by Qazi Nurullah Shushtari in his book As-Sawaaremul Mohreqah. This book can be found at the Ahmadiyah library at Tunisia.

6. Qurratul-Ainain Fi Taraajemil Hasan wal Husain: It was compiled by Shaikh Yasin bin Khairullah Khatib Amri (Died after 1232 A.H.), the famous literature of Moosel (Iraq). It's manuscript is available at Moosel and Baghdad.

III. PUBLISHED BOOKS

The books which have been published are numerous, but for the sake of brevity, only a few authentic ones are mentioned here:

1. Tasmiyato Man Qotela Ma-al-Husain (A.S.): This book was written by Fuzail bin Zubair Kufi Asadi, who was a companion of Imam Baqer (A.S.) and Imam Sadiq (A.S.) (Died before 150 A.H.).

The manuscript of this book was available and fortunately, it was published on pgs. 125-160 of the second volume of the invaluable magazine "Turathuna."

2. Maqatal-ul-Husain: It is compiled by Adul Moayyed Mowaffaq bin Ahmad Hanafi. He was well known as Khatib Khwarazmi (approx. 484-568 A.H.), the famous historian and traditionalist of Ahle-Sunnat and pupil of the famous literature Allama Zamakhshari. This book comprises of fifteen chapters. These chapters discuss about the excellences and merits of Imam Husain (A.S.), the history of Karbala, prelude to the events of Karbala, the horrific fate of Imam Husain's (A.S.) killers etc. It is in two volumes and has been published twice as yet. Once at Najaf in the year 1367 A.H. and for the second time at Qum in the year 1396 A.H.

3. Tarjumatul Imam Husain bin Ali (Min Taarikhe-Damishq): It is authored by Abul Qasim Ali bin Hasan bin Hebatullah, known as Ibne Asaakir (499-571 A.H.). This book is the detailed history of Damascus. This book was published with the research made by Allama Mohammad Kazim Mahmoodi. In all, it contains 240 pages.

4. Ar-Raddo Ala! Mutessebil Aneed Al Maanee Min La'n Yazid: It is the work of Abul Faraj Abdul Rehman, titled as Ibn Jauzi (about 510-597 A.H.), who was a famous jurist of Hanbali sect. This book was written in refutation of the book of Abdul Mugith bin Zuhair Hanbali Baghdadi, (exp. 583A.H.) who denied some of the heinous crimes of Yazid and tried to explain his other abominable actions by providing some excuses for him, only to prove that it is not permitted to curse Yazid (may God despatch him alongwith his followers to hell). This excellent work of Ibn Jauzi has always caught the attention of Shia and Sunni scholars because of its superb arguments and reasonings. The manuscripts are available at the library of Naaseriyyah at Lucknow. First this book was published in Beirut in the year 1402 A.H. and was translated in to Urdu by the pride of scholars, Late Maulana Sa'adat Husain Khan Saheb.

5. Nurul Aynain Fi Mashhad el Husain (A.S.): By Abu Ishaq Ibrahim bin Mohammad Asfaraayeni Shaafe'i (died 418 A.H.). A great scholar of Ashari sect and an expert in theology.

6. Durarus-Samt Fi Maali Khabar-es-Sibt: Compiled by Qazi Abu Abdillah Mohammad bin Abdillah Qozaaee Naabolosi (595-658 A.H.) a scholar and jurist of the seventh century. It was

first published in the year 1972 A.D. The author has written one more book on Imam Husain, by the name of Maadinul Lujain Fi Marassey AlHusain.

7. Qurrato Kulle Aiyin Fi Baaz-e-Manaaqibe-Sayyedena Al Imam-il-Husain (A.S.) : This book was written by Mohammad bin Husain Shaafei Madani (1149-1186 A.H.). It was published in Beirut with the research of Mohammad Saeed Turayhee.

8. Magtalo Abi Abdillah Al-Husain (A.S.): This book was compiled by Ahmad bin Ishaq Baghdadi, famous by the agnomen, Ibn Waazeh, the compiler of Tarikhe Yaqubi (died in 292 or 294 A.H.), a reliable historian of Ahle Sunnat. Late Allamah Mujtaba Husain translated it in Urdu in 1370 A.H.

9. Oqud Od Durar-En-Nazeed Fi Manaaqib El-Husain Ish-Shaheed: By Mohammad Sadiq bin Siddiq. Though earlier this book was printed but now it is not available. One of it's manuscripts is available at Naaseriyyah library, Lucknow.

IV. SOME OF THE BOOKS OF AHLESUNNAT SCHOLARS FROM INDIA

Some of the Sunni scholars from India have written books about Imam Husain (A.S.). Some of these are in script form while most of them are printed. Following are some of the selected books:

1. Qurratul-Aiyin Fil-Bukaae Alal Husain: Compiled by Mohammad Moeen bin Mohammad Amin Sindhi Tatavi Hanafi (expired 1161 A.H.). Despite being a Hanafi Sunni, he staunchly believed in the chastity and infallibility of Ahle-bait (A.S.) and has written a lot of books on the subject, the aforementioned book being one of them.

In this book, he has discussed about mourning for Imam Husain (A.S.), it's necessity and merits. He has also discussed on the permissibility of cursing Yazid.

2. SIRR-USH-SHAHAADATAIN: By Moulavi Abdul Aziz Shah Waliyullah bin Abdur Rahman Umari Hanafi (1159-1239 A.H.). He is also the author of "Tohfah Isna Ashariyyah", which was a blatant attack on Shias and was vehemently refuted by Allamah Dildar Ali known as Gufran

Maab (R.A.). Other Shia scholars who have also | repelled this onslaught in their books are Allamah | Sayyed Muhammad Ali Kanturi, Allamah Mir i Hamid Husain (R.A.), Sultanul-Ulama (R.A.), etc.

To be precise, sixty-five books have been written in refutation to this book alone. Some of them are already printed while others are awaiting the philanthropists to take the initiative.

In this book, the author has discussed about the philosophy of martyrdom of Imam Husain (A.S.) and it's historical incidents. Maulavi Mufti Mohammad has translated it in Urdu. Shah Mohammad Salamatullah Badayuni Kanpuri has written an explanation to it by the name of "Tahrirush-Shahaadatain Fi Sharhe SIRRISH SHAHAADATAIN."

3. Sawaadul Aiyin Fi Rathail-Husain: Compiled by Abu Bakr bin Abdir Rahman Shaafei e Hazrami Bha'alavi (exp. 1341 A.H.). He was a 7 famous scholar and traditionalist from Hyderabad.

He has also written "Rashfatus-Saadi" which is i embellished with the excellences and merits of Ahle-bait (A.S.). He has also composed an elegy (Marsiya) on Imam Husain (A.S.), which can be e seen in the latter book.

4. Maatamus Saqalain Fi Shahaadate Ali wal-Hasanain: By Hasan uz-Zaman Mohammad bin Qasim Turkamani Hyderabad (died 1328 A.H.). A reliable scholar and traditionalist, in the short span of his life, he has compiled many books. The manuscript of this book can be found in the library of Aligarh Muslim University. This book has also been published at Hyderabad.

5. Al-Mubkiyaat Fi Akhbarish Shohada-eBit-Taff: Compiled by Naseeruddin Ubaidullah Burhanpuri (died 1293 A.H.), a reliable jurist and teacher of Ahle-Sunnat. In this book, the sorrowful condition of Imam Husain (A.S.) has been narrated and the author as emphasised on the permission for cursing Yazid.

6. Shahaadatul Kaunain Fi Bayane Fazaalil Husain (A.S.): Compiled by Mohammad Akramuddin Dehlavi.

7. Sayyedush-Shohadaa by Abul Kamaal Barq Naushahi, a contemporary Pakistani scholar.

8. Shaheede-Karbala: Compiled by a Pakistani called Peer Ghulam Dastgir. This book was published in 1372 A.H.

V. Those books in which some parts were devoted to Imam Husain (A.S.)

There are plenty of such books. Following are some of the most important books:

1. Al-Tabaqaat: Compiled by Mohammad bin Sa'd bin Manee Basri also known as Ibn Sa'd (168-230 A.H.) A distinguished Sunni historian. and scholar of second and third century. It was an important Sunni book of narration (Rejaal) and yet it is not published completely. The chapter on Imam Husain (A.S.) is very important, which is in eight volumes, and stretches from tradition no. 191 to 329. Till recently it was in script form but due to the devotion and struggle of Shia scholars, it was produced in the research journal "Turathuna" 10th edition p. 117-205.

2. Nozolul Abrar Be Maa Sahha Min Manaqibe-Ahle-bait-il-Athaar by Hafiz Mohammad bin Mutamid Khan Badakhshaani (died after 1126 A.H.). He was born and brought up in Kabul and migrated to India in the era of Qutbuddin Mohammad Shah.

The third and fourth chapters of this book are on Imam Husain (A.S.) and stretch from p. 148 to 170. His another book "Miftahun Najaa Fi Manaqibe-Aale-Aba" also partially deals with Imam Husain (A.S.). One of it's manuscripts is at the Nasiriyyah library, Lucknow.

3. Al-Athaaf bi Hubbil Ashraaf by Shaikh Abdullah bin Mohammad bin Aamir Shabraavi Shaafei (died 1172 A.H.), a professor at the AlAzhar University, Cairo, Egypt. The second third and fourth chapters from pgs. 33-93 (almost half of the book), discusses the merits of Imam Husain (A.S.) and necessity of cursing Yazid.

4. Faraaedus-Simtain Fi Fazaael-El Murtaza wal Batul was-Sibtain by Sadruddin bin Ibrahim bin Mohammad Hammuee/Jovaini Shaafei (exp.722 A. H.). This book was published by the efforts of Shia scholars. The importance of this book is due to the scintillating excellences of the "Infallible Five" viz. Mohammad, Ali, Fatema, Hasan and Husain (peace be upon them all).

5. Al-Fusul-ul-Muhimmah Le Ma'refat-ilAemmah: Compiled by Nuruddin Ali bin Mohammad Makki more famous as Ibn Sabbagh Maaleki (784885 A.H.), a noted celebrity of Maleki sect. There are fourteen chapters in this book, each chapter attributed to each of the fourteen infallibles (A.S.). The manuscript of this book is in Khuda Bakhsh library, Patna. Maulana Mohammad Ejaz has translated it in Urdu in 1350 A.H..

MOHARRAM 1414 A.H.

This book was published in Arabic in 1381 A.H. in Najaf and in 1404 A.H. in Tehran.

6. *Mataalib-us-Su'l Fi Manaagebe-Aale Rasul*: Compiled by Kamaluddin Mohammad bin Talha Shaafei (582-652A.H.), a celebrated jurist, traditionalist and judge of Syria. The chapters of this book are based on the excellences and merits of fourteen infallibles. (A.S.), though a major part is devoted to the traditions regarding Imam Mahdi (A.S.). It was published in Tehran in 1285 A.H. and in 1302 A.H. and in 1371 A.H. in Najaf. Ahmad bin Abdir Rahim, an erudite scholar of eighth century wrote an explanation to it by the name of "Al-Manqool Min Mataalib-us-Su'l".

7. *Yanaabee-ul-Mawaddah*: Compiled by Shaikh Sulaiman bin Ibrahim Khwaja Kalan Balkhi Qonduzi Hanafi (exp. 1293 A.H.). A reputed personality of mystic (Sufi) clan of Naqshbandi in Turkey. This book is based on hundred chapters of which chapters 60, 61 and 62 are about Imam Husain (A.S.) and rewards of mourning for him. This book has been translated in different languages and was published several times.

8. *Arjahul Mataalib*: Compiled by Allamah Ubaidullah bin Mazhar Jamaal more popular as Bismil Amritsari, a reliable traditionalist of Northern India. One chapter of this book deals with Imam Husain (A.S.). In the year 1988, Maulana Sarvar Husain had published it's summary.

9. *Tarikhe-Ahmadi* compiled by Nawab Shaikh Ahmad Husain Khan Bahaadur known as Mazaag, a reliable Sunni historian and scholar of this century. This book is a marvellous book of history and excellences. At present, it is available in Urdu, Arabic and Persian. From pages 211 to 301, it discusses about Imam Husain (A.S.) and his companions. It was published in 1320 A.H. due to the endeavours of Shia researchers. Allamah Sayed Adil Akhtar has written an addenda to it which was published with the book in the 1984 A.D. edition.