

Editorial

The Patience of Ayyub (a.s.) vis-à-vis the Holy Prophet's (s.a.w.a.) Patience

The word 'patience' is at the very least uttered by the literate populace of society. From the dawn of realization to the last breath, patience acts as a soothing balm on the wounds of the heart. Everyone knows this doctor but nobody recognizes him. Everybody is familiar with it yet it lingers in the pale of unawareness. Here patience signifies the act which works towards the satisfaction of Allah (Blessed and High be He). It denotes the patience that elevates the being of man to a higher plane, gives proof of his being immortal and brings him closer to Allah. Patience, despite having a non vocal existence, attracts the attention of all of Allah's creation with its eloquence. Patience is a condition manifested in a person on his progress to perfection. But, its effects and benefits envelop the universe when it progresses to a pinnacle where patience itself is proud of the patient one.

Patience is the collective elucidation of existential elements like perseverance, strength of character, good nature, will power, firm beliefs, high morals and the determination to struggle. This is illustrated by the saying of the Master of the Pious Ali Ibn Abi Taalib (a.s.) that man may appear to be insignificant but encloses a universe within himself. When man, with the power of patience and forbearance, sidesteps the intricate universal web of political deception, he tears down the trap set up by the regimes and annihilates the deviating schemes of false propagation. As he pays attention to his own being elevating himself in stages towards nearness to God, he then breathes in an environment where he feels the Power of Allah (Blessed and High Be He) is alongside him. Hence the words of the Elevated Creator:

"Surely Allah is with the patient ones."

The Holy Quran announces at another place:

"So be patient, and you cannot be patient except with Allah's (help)."

(Surah Nahl (16): Verse 127)

Allah continues in the above verse '**And do not grieve for them**' and then states: '**Nor be upset by their guile.**' the one hand, Allah - the High - advises and encourages the Holy Prophet (s.a.w.a.) in this verse to exercise patience. On the other, He empathizes with him, articulating neither to grieve for those people nor be upset over their planning.

So, here are numerous minds working in unison with machinations of concealment and preparing secret plans. The objective is to create towering difficulties for the aim of Prophethood. While the Messenger of Allah (s.a.w.a.), with great forbearance and despite knowing everything, does not reduce his remembrance of the Lord's bounties.

Who can determine the eloquence of the Divine Word?

The verse on one side, describes clearly the situation faced by the Messengers and Prophets (a.s.) while nations never forgo their deception and cunning. The plants of knowledge and prophecy bloom on the other side, for the Messenger of the last age has to complete his proof and argument. Thus, the act of patience is required in the propagation of the message. Consequently, Allah (the High) has addressed the Prophet's nation thus: '**And seek assistance**

MOHARRAM 1431 A.H.

through patience'. Forging ahead with patience for a companion is the core of Allah's satisfaction.

The writer wishes to draw the attention of the readers to the radiant creation of the Infallibles (a.s.). Their pure life in this world uncovers the fact that we, the (Muslim) nation are different from the bearers of the position of communication and elucidation of the Prophetic message even though they are in an earthly shape and live, laugh and cry like us. Being happy and sad, like us. Resembling us, they sleep and awaken, living alongside us, conversing in similar manner. The difference is that their relations with the inhabitants of the heavens are continuous and established. Their worries and grief, happiness and satisfaction remain the same after their passing away as it was when they were alive. Therefore, reflecting on the innumerable traditions, we observe that when Imam Husain (a.s.) was martyred, Holy Prophet (s.a.w.a.) appeared in the dreams of his companions and of the Mother of the faithful, Janabe Umme Salmah complaining: 'My Husain (a.s.) has been brutally martyred in the blazing desert sands of Karbala, while he was hungry and thirsty for three days.' His condition betrayed his anguish; no amaamah on his head, bare-footed, sleeves rolled up, dust of Karbala on his head and the blood of Husain (a.s.) on his face!!

The question that arises here is that the Holy Prophet (s.a.w.a.) who exercised unimaginable patience in his chaste life, that he (s.a.w.a.) himself says: I have endured the same amount of difficulties as suffered collectively by all the Messengers (a.s.). When the people of Makkah proposed: O Muhammad! We are ready to give whatever you desire to forsake spreading your message, he (s.a.w.a.) replied: Even if you place the sun in my right hand and the moon in my left, I will not turn away from its propagation. This firmness and determination points towards the status of 'patience' of the Seal of Messengers (s.a.w.a.), which cannot be comprehended by human thought, however sharp it maybe. The people staying in the land were unaware that the Holy Prophet (s.a.w.a.) had suffered far more in Madinah than in Makkah, specifically during the latter part of his holy life and had to bear patiently even after his death.

Let's revert to the verse. Weighing the divine promise in the scale of today or tomorrow would not behove intelligent men. When the verse was revealed, it covers not only the present for the Holy Prophet (s.a.w.a.) but he bears witness to events and calamities until the Day of Judgment. The depth of patience required for this cannot be gauged except by the Imams (a.s.) or those who have through association with them, been enlightened on some aspects of things to come. This is a place for reflection. Allah, Blessed and High, Creator of space and time, the All Powerful, despite his absolute authority advises the Prophet (s.a.w.a.) 'do not grieve'. The advice is not limited to patience ut informs that Allah knows their plans. Other the other hand, the addressee is the one whom He has appointed to the status of Prophethood and fixed him as the fountainhead of purifying the selves by the recitation of His verses and gifted him the knowledge of the Book and wisdom.

Can the verse whose soul is 'patience' be confined to the present? No, the duration of this verse reaches the dawn of reappearance of the last Imam (a.s.).

Hence, when Yahya, the brother of Amr-eAas along with Abdullah Ibn Ja'far, met Imam Husain (a.s.) to request his return to Madinah when the latter had decided on his journey to Iraq. Imam (a.s.) replied:

MOHARRAM 1431 A.H.

Brother! Last night, I dreamt of my grandfather, Holy Prophet (s.a.w.a.). I will go ahead. Then added to Janabe Abdullah: I cannot describe the dream further. It is a secret that can be disclosed only in front of Allah (on the Day of Reckoning).

The caravan of Imam Husain (a.s.) entered Karbala. Sentries were placed upon the banks of Euphrates. The day of Aashura dawned with its tribulations, heat, hunger and thirst. The war started. Hurr, Habib, Zuhair, all were martyred. The youth of Bani Hashim came forward. The grandson of the Prophet (s.a.w.a.) removed the lance from the chest of his son Ali Akbar (a.s.). He saw his youthful son rubbing his heels vigorously in the dust, breathing his last. He saw the standard of Abbas (a.s.) falling. He lifted the severed arms of the martyred lion back to the tent. He witnessed the piercing of Hurmala's arrow into the tender neck of the six-month old Ali Asgar (a.s.). Imam Husain (a.s.) then fought alone. His body suspended upon arrows and finally, the dull blade of Shimr (may Allah curse him)...

Imam Husain (a.s.) was bowed in prostration. The knife moved and his blessed severed head was held aloft on a spear. His sister stood on a hillock, watching everything helplessly.

The patience of Imam Husain (a.s.), the patience of Janabe Zainab (s.a.) is beckoning. The Almighty Allah had said a long time ago:

(O my patient friend, O my extraordinary servant) and be patient and your patience is not but by (the assistance of) Allah. And grieve not for them'.

Today grief, pain, tears and anxiety of the Holy Prophet (s.a.w.a.) have slowly built up to a stage which leads to the exposition of the verse. The slanderers lie about the battle of Imam of Husain (a.s.) being a political war for cheap publicity or to boost their own stature as scholars. They try to hide its character-molding reality. Nor do they ponder over the patience shown by the Holy Prophet (s.a.w.a.) on the martyrdom of his grandson which he will continue to exercise till the advent of Imam Mahdi (a.s.). This has deprived them of intercession on the Day of Judgment.

O My Lord! O the Lord of Husain (a.s.)! Even now, your Prophet (s.a.w.a.) endures the hurt which descends upon the lovers of his grandson in a downpour of difficulties. They are also pained at the hands of dishonest propaganda but have to be patient. If the reappearance of your grandson Hujjat Ibn al-Hasan (a.s.) is hastened and the dawn is filled with the fragrance of his advent, only then can your nation breathe a sigh of relief under the flag of one whose name itself inspires the spring (of happiness). The period of sorrow and suffering of the Holy Prophet (s.a.w.a.) would end.

May Allah introduce us to the spiritual condition, blessing and mercy of patience and hasten the reappearance of our Imam (a.t.f.s.). Aameen!

The August Position Of Imam Husain (a.s.) And The Condemned Yazid (I.a.)

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

"Nor does he speak out of desire. It is naught but revelation that is revealed."

(Surah Najm (53): Verses 3&4)

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

"...and you did not smite when you smote (the enemy), but it was Allah Who smote"

(Surah Anfaal (8): Verse 17)

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

The inevitable consequence is marked out in the following verse, .

"Whoever obeys the Apostle, he indeed obeys Allah."

(Surah Nisaa (4): Verse 80)

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

(Surah Jinn (72): Verse 23)

Moreover, the Holy Quran commands its followers thus:

"And whatever the Apostle gives you, accept it, and from whatever he forbids you, keep . back."

(Surah Hashr (59): Verse 7)

Keeping the aforementioned verses and numerous other similar verses in consideration, everybody can comprehend the fact that the Messenger of Allah (s.a.w.a.) did not speak anything from his own side and none of his talks were emotional outbursts. They were definitely not due to personal love or proximity. Rather, whatever he said was from Allah's side. Every single word uttered by him was the interpretation of Divine will.

The complete personality of the Messenger of Allah (s.a.w.a.) was divine and godly. In other words, all the attributes of Allah, beautiful as well as majestic, are manifested in his persona. He (s.a.w.a.) is the most perfect manifestation of divine attributes.

Considering the above, kindly pay attention to the following tradition:

Ya'laa Ibn Murrah narrates,

"We accompanied the Messenger of Allah (s.a.w.a.) to an invite. On the way, Imam Husain (a.s.) was playing. Right in front of us, the Messenger of Allah (s.a.w.a.) ran ahead and stretched his

hands. The child was running here and there. Seeing this, the Messenger of Allah (s.a.w.a.) was laughing (in amusement)..

Finally, he took the child in his arms, placed one hand on his chin and the other on his head, hugged him and declared:

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

From the aspect of the chain of narrators, this tradition is very reliable and authentic. The author of Saheeh Bukhari, Hafez Muhammad Ibn Ismail Bukhari, has recorded it in his book, 'AlAdab al-Mufrad' on p. 100. Besides this, Imam Ahmed Ibn Hanbal in his Musnad, v. 2, p. 172, Hafez Ibn Maaja in his Sunan, v. 1, p. 64 and Hafez Muhammad Ibn Isa Tirmidhi in his Saheeh, v. 13, p. 195 have also recorded the above tradition.

Moreover, sixty traditionalists and scholars have chronicled it in their respective books. All these references are Sunni references; of these Sunan Ibn Maaja and Sunan Tirmidhi are counted amongst the six most authentic Sunni books (Sehaah al-Sittah).

On deliberating the words of the tradition it becomes apparent that the personalities of the Messenger of Allah (s.a.w.a.) and Imam Husain (a.s.) cannot be separated from each other. They are two faces of the same coin. This 'sameness' is possible only if Imam Husain (a.s.)'s infallibility is accepted and each and every act of his is in accordance with divine satisfaction and not a single moment of his life should have contradicted it.

In the light of this tradition, barring Messengership and Prophethood, all the perfections applicable to the Messenger of Allah (s.a.w.a.) would apply for the holy being of Imam Husain (a.s.). It is obligatory to respect and revere Imam Husain (a.s.) in similar manner to the Messenger of Allah (s.a.w.a.).

Similarly, it is compulsory to obey Imam Husain (a.s.) as it was to comply with the orders of the Holy Prophet (s.a.w.a.).

In other words, the defiance and disobedience to Imam Husain (a.s.) is tantamount to that of the Messenger of Allah (s.a.w.a.), which by all means is non-permissible.

The second statement of the tradition "Allah loves him who loves Husain (a.s.)" establishes in no uncertain terms that in the entire life of Imam Husain (a.s.), there is not a single aspect or facet that is disliked by Allah the Almighty. Love for Imam Husain (a.s.) would be the love for Allah only if each and every thought, word and deed of his life is in accordance with divine approval.

Consequently, bearing even an iota of dislike or hatred towards this beloved grandson of the Prophet (s.a.w.a.) would inevitably lead to Allah's wrath and displeasure.

Obviously, to displease Allah and invite His wrath is in total contrast with Islamic teachings and expectations. If somebody does it wittingly, he becomes eligible for eternal chastisement..

So, in the light of this tradition, since every step of Imam Husain (a.s.) is in accordance with divine agreement, every step of Yazid is against godly approval and such a person can never be addressed as 'may Allah be satisfied with him' (raziiallaho anhu).

MOHARRAM 1431 A.H.

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

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

"O Allah! Surely, I love him (Imam Husain (a.s.)), You too love him and I love the one who loves Husain (a.s.)." (Marefato Uloom al-Hadis, Haakem Neishapuri, p. 89)

On seeing Imam Husain (a.s.), he (s.a.w.a.) remarked, "Whoever loves him loves me."

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

Jabir narrates, "We were in the presence of the Messenger of Allah (s.a.w.a.) when Imam Husain (a.s.) entered thirsty. He (s.a.w.a.) asked for water but it was not available. So, he (s.a.w.a.) placed his tongue in the mouth of Imam Husain (a.s.) due to which his thirst was quenched." (Maqatal al-Husain (a.s.) of Khaarazmi, p. 152)

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

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

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

Hudhaifah Ibn al-Yamaan recounts, "I saw the Messenger of Allah (s.a.w.a.) holding the hand of Imam Husain (a.s.) and saying,

'O People! This is Husain (a.s.) - the son of Ali. Recognize him and give him preference over others. The status of his grandfather is greater in the eyes of Allah than that of the grandfather of (Prophet) Yusuf Ibn Yaqub. This is Husain (a.s.) – the son of Ali. His paternal and maternal grandmothers both are in Paradise. His parents are in Paradise. His uncle too is in Paradise. His paternal aunt (father's sister) is also in Paradise. His brother will be in Paradise and so will be he himself. Those who love him will be in Paradise and the lovers of his lovers too will be in Paradise.' (Al-Manaaqeb of Ibn Maghaazeli, p. 214; Yanaabee' al-Mawaddah, p. 278)

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

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

(Surah Qasas (28): Verse 83)

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

"Surely, Hasan and Husain (a.s.) are the leaders of the youths of Paradise."

The leadership of Paradise will be given only to those who don't desire any exaltation or supremacy in the land. Had the life of Allah's religion and the protection of the divine Shariah not been the sole objective of Imam Husain's (a.s.) uprising against Yazid – the accursed - and

had he desired worldly power, supremacy and control, surely he would not have been bestowed with the lofty position of leadership of the youths of Paradise.

The aforementioned Quranic verse and Prophetic tradition amply demonstrate that the goal of his (a.s.) uprising was certainly not worldly. Such preposterous ideas can be propounded only by those bereft of recognition of Imam Husain (a.s.).

Imam Husain's (a.s.) martyrdom was not an accident that occurred unexpectedly for anybody to exonerate Yazid citing ignorance as a pretext - 'otherwise he would not have allowed this to transpire'. Rather, the martyrdom of Imam Husain (a.s.) was an event that was prophesied by none other than the Messenger of Allah (s.a.w.a.) a number of times. He not only prophesied the martyrdom in general but also gave the details like the name of his killer, the fate of the killer, the land of martyrdom, etc. We will present a few traditions hereunder, albeit keeping brevity in consideration:

Prophecy Through A Dream

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

Archangel Jibrael informed me that this is the soil of Iraq where my beloved Husain (a.s.) will be martyred. I asked Jibrael to show me the soil where Husain (a.s.) will be killed and he brought for me this piece of clay.'
(Al-Mustadrak of Haakem Neishapuri, v. 4, p.398)

The Messenger of Allah (s.a.w.a.) was informed of this incident in his dream.

News in the House of Umm-e-Salmah (r.a.)

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

(Uqd al-Fareed, v. 2, p. 219)

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

When The Soil Turned Into Blood

Janabe Umme Salmah (r.a.) recounts: "I saw the Messenger of Allah (s.a.w.a.) stroking the head of Imam Husain (a.s.) with utmost affection and crying. I asked him the cause of his crying. He

replied, Jibrael informed me that this son of mine will be killed in a land called Karbala.' Thereafter, he gave me a fistful of red soil and said, 'This is the soil where Husain (a.s.) will be killed. When this soil turns into blood, you conclude that Husain (a.s.) has been martyred.' I kept this soil in a glass bottle and said to myself that the day this glass bottle contains blood will be a day of colossal calamity."

(Zakhaaer al-Uqba, p. 147; Yanaabee' al Mawaddah, p. 319)

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

Cursing the Killers

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

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

(Maqtal al-Khaarazmi, v1, p. 164)

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

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

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

Martyrdom will occur in 60 A.H.

Janabe Umme Salmah (r.a.) quotes on the authority of the Messenger of Allah (s.a.w.a.),

"Husain Ibn Ali (a.s.) will be killed in the beginning of the 60th year of my migration."

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

Yazid The Killer

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

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

(Muntakhab Kanz al-Ummaal, Marginal Notes on the Musnad of Ahmed Ibn Hanbal, v. 5, p.

111)

In another narration, he (s.a.w.a.) informed,

"Allah will instill disputes and disagreements in the hearts of those who will not help Husain (a.s.) and make the evil and tyrants dominate them."

Narration of Janabe Ayesha

Urwah Ibn Zubair has quoted the following tradition on the authority of Ayesha:

"Husain Ibn Ali (a.s.) came to the Messenger of Allah (s.a.w.a.) when revelation was descending upon him (s.a.w.a.). Husain (a.s.) was on the back of the Messenger of Allah (s.a.w.a.). Jibrael asked him, 'Do you love him?' He replied, 'O Jibrael! Will I not love my son?' To which Jibrael responded, 'Your nation will kill him after you.' Thereafter, Jibrael extended his hand and handed over some white soil to the Messenger of Allah (s.a.w.a.) and said, 'Your son will be killed in this land and its name is Tuff. (One of the names of Karbala is Tuff). When Jibrael went away, the Messenger of Allah (s.a.w.a.) came out of the house, with the soil firmly clutched in his hand, and was crying bitterly. He (s.a.w.a.) said,

'O Ayesha! Jibrael has informed me that my son (Husain (a.s.)) will be martyred in the land of Tuff. After me, my nation will be severely examined.'

When the Messenger of Allah (s.a.w.a.) came to the companions, they asked, 'O Messenger of Allah! What made you cry?' He replied,

'Jibrael (a.s.) informed me that after me, my son will be killed in the land of Tuff. He also gave me the soil where he will be buried.'

(Al-Mo'jam al-Kabir of Tabaraani, p. 144)

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

After perusing the above traditions, it becomes manifest that the Messenger of Allah (s.a.w.a.) has on a number of occasions, in numerous places and in front of many persons informed about the martyrdom of Imam Husain (a.s.). Not only did he notify, but he even named the land where he will be killed, the exact place of his martyrdom, showed the soil of the land where he will be martyred and even ordered the people to preserve and revere this soil and land. He gave the date of martyrdom and named the killer. Moreover, whenever he mentioned the incidents related to Imam Husain (a.s.)'s martyrdom, he wept bitterly.

When the martyrdom of Imam Husain (a.s.) bore such an impact before its actual occurrence, one can only imagine its after-effects. In this regard, please pay attention to the tradition of Janabe Umme Salmah and Ibn Abbas.

Allamah Muhammad Ibn Isa Tirmidhi. has recorded a tradition on the authority of Umme Salmah, "Once, I went to Umme Salmah and saw her crying. I enquired the reason for the same. She replied, 'I dreamt that there was dust on the holy head and beard of the Messenger of Allah

MOHARRAM 1431 A.H.

(s.a.w.a.). I asked, 'O Messenger of Allah! What is this state in which I am seeing you?' He (s.a.w.a.) replied,

I am returning after witnessing the martyrdom of Husain (a.s.).'

(Saheeh al-Tirmidhi, v. 13, p. 193)

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

(Ehqaq al-Haqq, v. 11, pp. 355-359)

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

'This is the blood of Husain (a.s.) and his companions. Since morning, I am collecting their blood.'

Ibn Abbas says, 'Later, when we counted, it was the day of the martyrdom of Imam Husain (a.s.).'

(Musnad-o-Ahmed Ibn Hanbal, v. 1, p. 283)

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

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

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

(Al-Bidaayah wa al-Nehaayah, v. 8, p. 200)

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

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

Moreover, would the Messenger of Allah (s.a.w.a.) ever collect the blood and be so mournful and grief-struck for somebody who lays down his life in the quest for worldly power and kingdom? (we seek refuge in Allah from such preposterous and outrageous assumptions). Such outlandish ideas can be propounded only by those who are completely ignorant and uninformed of the holy status and elevated position of the Messenger of Allah (s.a.w.a.).

On the contrary, his presence in Karbala and his collection of the blood of the loyal companions of Imam Husain (a.s.) proves beyond dispute that each drop of the devoted soldiers of Imam Husain (a.s.) was shed in the way of Allah the Gracious. This martyrdom was only and only for Allah the High, none else.

If someone does not acknowledge that the martyrdom of Imam Husain (a.s.) and his loyal companions was solely in the way of Allah the High, it does not - by any means – affect its greatness and significance; rather, it only proves the wretchedness and misfortune of the person bearing such an idea.

It should also be borne in mind that the reaction displayed by the Messenger of Allah (s.a.w.a.) was not on account of the blood-relation he enjoyed with Imam Husain (a.s.).

In other words, his response was not of an ordinary human but it was because of the eminence and importance of this martyrdom in front of Allah the Almighty.

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

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

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

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

He is the finest, pure one from my progeny. He is closest in respect to me and most excellent of my descendants. May Allah not bestow His bounty on the one who does not revere him after me.

Then Holy Prophet (s.a.w.a.) became unconscious and when he regained consciousness, he promised:

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

Then, Muawiyah said to Yazid, 'O Son! This was the narration of Ibn Abbas. Now, I will relate to you a quote from the Messenger of Allah (s.a.w.a.) which have heard from him (s.a.w.a.) directly.

He (s.a.w.a.) said, 'My beloved Jibrael came to me one day and said, 'O Muhammad! Your nation will kill your son Husain (a.s.) and his killer will be the most accursed person of your nation. Thereafter, he (s.a.w.a.) proceeded to continuously curse the killer of Husain (a.s.).'

Muawiyah's narration of two traditions to his son Yazid - the accursed - one from Ibn Abbas and other from his own self was certainly not meaningless and insignificant. Was Muawiyah aware

of his son's nature? Or whether it was to increase the blaze of jealousy against Imam Husain (a.s.) by narrating his virtues?

Janabe Zahra (s.a.) in the Presence of Allah The High

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

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

(Maqatal al-Husain (a.s.) of Khaarazmi, v. 2, p.52)

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

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

'On the Day of Judgment, an announcer will call out from the foot of the Divine Throne: O people! Shut your eyes so that Fatimah (s.a.) – the daughter of Muhammad (s.a.w.a.) – may pass with the blood-soaked dress of her son Husain (a.s.)'. She will come to the foot of the Throne and plead, 'O Allah! You are Mighty and Just. You judge between me and the killer of my son.' I swear by the Lord of the Ka'bah! Allah will rule in favour of my daughter.' After this, Janabe Fatimah (s.a.) will say, 'O Allah! Those who shed tears on the martyrdom of my son Husain (a.s.), please accept my intercession for them.' Allah the Gracious will accept her intercession for all of them.'

(Yanaabee' al-Mawaddah, p. 278).

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

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

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

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

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

(Maqatal al-Husain (a.s.) of Khaarazmi, v. 2, p.83)

Besides Khaarazmi, eight other scholars have recorded this tradition.

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

There are many traditions about the various chastisements to the killers of Imam Husain (a.s.). For sake of brevity, we are not quoting them.

Who is the Killer?

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

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

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

And when we delivered you from Firaun's people (Verse 49)

And when we parted the sea for you (Verse 50)

you have surely been unjust to yourselves by taking the calf (for a god) (Verse 54)

And when you said: O Musa! we will not believe in you until we see Allah manifestly
(Verse 55)

And We made the clouds to give shade over you and We sent to you manna and quails
(Verse 57)

And when you said: O Musa! We cannot bear with one food (Verse 61)

You who exceeded the limits of the Sabbath

(Verse 65)

Whenever then an apostle came to you with that which your souls did not desire, you were insolent so you called some liars and some you slew. (Verse 87)

There are numerous such verses in the Holy Quran. Why did Allah the Almighty address them and why on earth did He reprimand them for crimes that they did not commit? Why did He curse and reproach them for no fault of theirs? For, the Jews of the Holy Prophet's: (s.a.w.a.) era were not directly involved in these misdemeanors. More importantly, they even did not exonerate themselves in front of Allah's reproach citing their absence. The reason for the Holy Quran addressing them and holding them responsible for the offenses and felonies of their forefathers was their agreement with the misdemeanors of their ancestors. Forget about denouncing the misdeeds of their ancestors, they were proud of their crimes and continued with their evil ways. Therefore, the Holy Quran has established this law: If somebody is not the perpetrator of a crime but is satisfied with it, he will be enumerated amongst those who have committed it and will be subjected to equal condemnation and reproach.

2. True, Yazid was personally not present in Karbala but the moot point is that it was he who appointed. Ibn Ziyad as the Governor of Kufah. Also, who can deny the fact that Yazid had summoned the Ahle Bait (a.s.) to Syria in his court as captives? The holy head of Imam Husain (a.s.) was kept right in front of him and he was playing with it with his stick!!

Are these not enough evidences that Yazid was satisfied with the killing of Imam Husain (a.s.)?

Now, kindly pay attention to the following incidents that have been recorded by Sunni historians in their books as these were related to history (i.e. not recorded in the books of traditions because they are not related to traditional issues):

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

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

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

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

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

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

"One would tremble on seeing their state."

(Tarikh al-Qermani, p. 108)

MOHARRAM 1431 A.H.

Yaafei has recorded thus,

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

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

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

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

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

The heads at the lips of Jabaroon

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

I have avenged my debt from the Messenger

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

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

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

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

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

"Before taking the Prophet's (s.a.w.a.) family in the court of Yazid, all the womenfolk were tied with one rope, one end of which was lassoed around the neck of Imam Zainul Aabedeen, Ali Ibn Husain (a.s.). Zainab (s.a.), Umme Kulthum (s.a.) and other daughters of the Prophet's (s.a.w.a.) family were tied with the same rope. Whenever they stopped walking on account of fatigue and tiredness, they were whipped mercilessly till they were taken to the court of Yazid, who was (unabashedly and shamelessly) perched on his throne. Imam Ali Ibn Husain (a.s.) addressed Yazid thus:

'If the Messenger of Allah (s.a.w.a.) sees us in this state, what will be your fate?' On hearing this heartrending statement, all those present started crying. Yazid the accursed ordered the rope to be cut."

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

MOHARRAM 1431 A.H.

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

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

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

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

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

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

"They were ultimately allowed to enter the court."

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

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

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

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

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

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

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

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

Finale

There are some who harbor a soft spot for Yazid even today. They are involved in futile efforts to exonerate him in the incident of Karbala. At times, justifying that he was not directly involved (in the massacre) while at others indicating that he repented. So, we should not curse him now. We have only this to say to Yazid's well-wishers (May Allah raise them with Yazid):

1. Revelation was discontinued with demise of Allah's Messenger (s.a.w.a.). Who then informed them of the acceptance of his repentance? Does this not show that these people are inclined towards some kind of divine revelation – while the opinion of rest of the muslim nation differs.

2. Have authentic historical accounts recorded the repentance of Yazid in the same way that they have verified his involvement in the events of Karbala?

3. If Yazid was indeed ashamed and had sincerely regretted the tragedy of Karbala, then he surely would not have attacked the Holy cities of Makkah and Madinah. The plunder of the Holy cities by the Yazid's army clearly shows that he was not content at killing Imam Husain (a.s.) and his family but wanted to erase the very name of Allah and His Messenger (s.a.w.a.). Can an invader of the Holy cities be called 'muslim'?

4. In addition, how can we overlook the numerous traditions of the Holy Prophet (s.a.w.a.) which denounce a murderer as an inhabitant of hell. The one who kills a believer is akin to a polytheist and unbeliever. It is said: Like disbelief, killing a believer is an unforgiveable offence - or that the one who orders a killing deserves more punishment than the killer himself. Traditions in this regard:

(1) The Holy Prophet (s.a.w.a.) warned: All sins can be forgiven by Allah except for one who dies a polytheist or the one who intentionally murders a believer. (Kanz al-Ummaal, v. 15, p.20, Trad. No. 39889) This tradition has equated killing of a believer with polytheism. Just as polytheism will not be forgiven, killing of a believer will also not be forgiven.

(2) *The fire of hell is divided into 70 parts. 69 parts are for the one who orders the killing of a believer and one part is for the executor of this order.*

Historical events bear witness that Yazid had ordered the killing of Imam Husain (a.s.).

(3) *The one who aids the killing of a believer with a mere word will be resurrected on the Day of Judgment with his forehead brandishing the sentence:*

'He despaired of Allah's mercy'. (Kanz al-Ummaal, v. 1, 15, p. 22, Trad. 39895)

(4) *If all the inhabitants of the heavens and the earth are involved in the killing of a single believer, then Allah will throw them all on their faces in hell. (Kanz al-Ummaal, v.15, p.22, Trad. 39893)*

Was Yazid not involved in the killing of Imam Husain (a.s.)?

Those who hypothesize the repentance of Yazid should ponder calmly over these traditions to remain aloof from the grave sin of refuting the Holy Prophet (s.a.w.a.).

(5) *Allah is disinclined to accept the repentance of the killer of a believer. (Kanz al-Ummaal, v. 15, p. 19, Trad. 39882)*

(6) *I asked Allah: Whether the repentance of a murderer of a believer will be accepted? Allah replied: Never (Kanz al-Ummaal, v. 15, p. 27, Trad. 39920)*

(7) *I requested Allah to accept the repentance of a believer's killer. Allah rejected it. (Kanz al-Ummaal, v. 15, p. 27, Trad. 39919)*

MOHARRAM 1431 A.H.

There are many such traditions available. After such clear traditions does the possibility of Yazid's forgiveness remain! No, Never.

It is just a matter of time. They will soon witness Yazid in the severe torment of hellfire. Wouldn't it be pleasing note his supporters will be with him in hell!

Exegesis Of Ziyarat-e-Naahiyah

(Continued from the previous Muharram issue of Al-Muntazar)

9. "Salutations upon the son of Lote tree (Sedratul Muntaha)"

The word 'Sedra' means a lote tree. This has reference from the following verse:

"And certainly he saw him in another descent, at the farthest lote-tree (Sedratul Muntaha); near which is the garden (Jannatul Mawa)"

(Surah Njam (53): Verses 13-15)

The aforesaid verse refers to seeing of Hazrat Jibrael in his original form by Hazrat Muhammad Mustafa (s.a.w.a.) on the night of ascension at the Lote tree near the garden. . This exegesis is based on authentic traditions quoted in large numbers by the Shias as well as the Sunnis. Now, let us glance through the traditions of the Ahle Bait (a.s.) about 'Sedratul Muntaha'.

(i) Nomenclature

It is narrated from Hazrat Imam Abu Ja'far Muhammad Baqir (a.s.) that the lote tree is called 'Muntaha'(the final destination) because the angels (who write our deeds) take the accounts of deeds to 'Sedra'. There, the honored writer of goodness writes the deeds of the servants sitting under the lote tree. Hence, it is called Sedratul Muntaha'.

(Ealalush Sharaai, Behaar al-Anwaar, v.18, p.365)

(ii) The Huge Lote Tree

It is narrated in the tradition of ascension from the Holy Prophet (s.a.w.a.):

Jibrael made me stand near a huge tree, the like of which I had never seen before. I saw an angel on each of its branches, on every leaf and fruit. The crown of light of Allah, the High and the Majestic was shining on it. Jibrael said: This is 'Sedratul Muntaha'. All the previous Prophets (a.s.) have halted here but none has gone beyond. However, Inshallah, you will be going beyond this.

(Kashful Yaqeen Fee Imrate Ameeril Momeneen (a.s.), p. 89-91)

(iii) The holy persona of Ameerul Momeneen Ali-bn Abi Taalib (a.s.)

In some Ziyaraat, the Holy Persona of Ameerul Momeneen (a.s.) has been remembered as 'Sedratul Muntaha'. For instance, a ziyarat of Ameerul Momeneen (a.s.) has been narrated from Imam Ja'far Sadiq (a.s.) which reads

"Salutations upon the tree of 'Tooba' and 'Sedratul Muntaha'".

(Behaar al-Anwaar, v. 100, p. 306 narrating from Misbah Al Zaaer, p. 77 - 78)

This is the reason that Imam Husain (a.s.) has been remembered as the son of 'Sedratul Muntaha' in Ziyarat-e-Naahiyah.

(iv) Ahle Bait (a.s.) are 'Sedratul Muntaha' Personified

Imam Ja'far Sadiq (a.s.) was asked about 'Sedratul Muntaha'. He (a.s.) replied:

Its roots are firm and strong and its branches are in skies. Holy Prophet (s.a.w.a.) is its root, Imam Ali (a.s.) is its trunk, Janabe Zahra (s.a.) is its branch. The Imams are its different branches. Our Shias and our followers are its leaves.

The narrator said: May my life be sacrificed upon you! What does 'Muntaha' refer to? Imam (a.s.) said:

By Allah, this is the pinnacle of religion (i.e. Ahle Bait (a.s.) are the perfection of religion). One who is not from this tree is neither a believer nor our Shia.

(Behaar al-Anwaar, v. 24, P. 139 narrating from Basaer Al Darajaat)

(v) 'Sedratul Muntaha' Craves for the Leader of the Pious - Ali Ibn Abi Taalib (a.s.)

A tradition is narrated from Hazrat Muhammad Mustafa (S.a.w.a.) that:

"When I was taken to the sky and I reached 'Sedratul Muntaha', a concentrated fragrance emanated and a strong wind blew from its trunk. I asked Hazrat Jibrael: What is this? He replied: "This is 'Sedratul Muntaha'. When it saw you it craved for your cousin." At that time, I heard a caller calling from the side of Allah: Muhammad is the greatest among the Prophets and the Messengers. Ameerul Momeneen Ali Ibn Abi Taalib is the most excellent among the successors and those who possess the mastership and love of Ali are the best among the creatures ..."

(Tafseer-e-Furaat Ibn Ibrahim Kufi, p. 219)

(vi) The Cure for Grief and Sorrow of Holy Prophet (s.a.w.a.)

It is observed in traditions that whenever Holy Prophet (s.a.w.a.) was aggrieved and sorrowful, Hazrat Jibrael brought some leaves from 'Sedratul Muntaha'. He then washed the head of Holy Prophet (s.a.w.a.) with it. This healed his grief and sorrow.

Therefore, it is very much emphasized in traditions to wash the head with leaves of lote tree so that one is saved from the whisperings of Shaitan for seventy days.

(Behaar al-Anwaar, v. 76, p.87)

(vii) Writings on 'Sedratul Muntaha'

Holy Prophet (s.a.w.a.) informs, "When I reached 'Sedratul Muntaha' | saw the following written on it:

I am Allah, there is no god except Me and I am One and Alone. Muhammad (s.a.w.a.) is the chosen one from My creatures. I have helped him through his Vizier. | (Holy Prophet (s.a.w.a.)) asked: Who is my Vizier? I was told: Ali Ibn Abi Taalib (a.s.). When I passed 'Sedratul Muntaha' I reached the Throne of Allah the High.

(Khesaal, The Chapter of Four)

10. "Salutations upon the Son of 'Jannatul Mawa'"

'Jannatul Mawa' was briefly mentioned in the last sentence. Sedratul Muntaha is near Jannatul Mawa'. A person asked Hazrat Bilal (a.s.) what will the people do when they enter paradise? He replied:

They will cruise in the two rivers. The boat will be of emeralds and its pedals will be of emeralds and pearls. In it will be angels of light. They will be wearing green dresses. The narrator asked: 'Will the light be green? He replied: The dress will be of green color but the light will be of the Lord of the Worlds through which they will travel in the river. The narrator asked: What is the name of the river? He replied: 'Jannatul Mawa'.

(Tafseer-e-Noorus Saqlain, V. p. 156 narrating from Man La Yahzorohul Faqih)

The literal meaning of 'Jannat' is garden and 'Mawa' refers to place of shelter. There is a lengthy discussion about 'Jannat' in the books of traditions; however we will complete our discussion here. For further details interested readers may refer to the book Behaar Al Anwaar, v. 8, p. 280 - 281.

11. "Salutations upon the son of 'Zam Zam' and 'Safa'"

Every Muslim and especially those who had the honor of going for Hajj are aware of the importance of Zam Zam, Safa, Marwah and the other signs of Allah. We will present some essential points for our readers:

(i) Nomenclature

According to Janabe Ali ibn Ibrahim Qummi (r.a.), the word 'Zam Zam' is derived from 'Zamma' which means 'to stop' or 'to confine'. The reason being that when Hazrat Ibrahim's (a.s.) wife, Janabe Haajarah, saw her son from the mountain of Marwah, she saw a spring flowing under his feet. (Both the mother and the son were alone in the hot desert and were suffering from severe thirst. When the mother saw water, there was no limit to her happiness). The water was flowing, so Janabe Haajarah built a small wall of sand around it. This act is known as 'Zammat' in Arabic thus the name 'Zam Zam'.

However, according to other Arabic litterateurs, the word 'Zam Zam' is an infinitive (masdar) which means 'having a thing in abundance'. This is specially used for water.

(ii) Other names of 'Zam Zam'

Imam Ja'far Sadiq (a.s.) said:

Zam Zam' has other names also – Rakzato Jibrael (The place of Jibrael's feet), Hafeerato Ismail(a.s.) (Well of Ismail), Hafeerato Abdil Muttalib(a.s.) (Well of Abdul Muttalib), Barra (goodness), Mazmoonah (one whose guarantee is taken) (in some transcript it is given as Maznoonah i.e. valuable treasure), Rawa (one who quenches thirst), Shaba (One satiates), Ta'am (food), Mat'am (place of eating food), Shefa-o-Soqm (Cure for sickness).

(iii) The Beginning of 'Zam Zam'

Imam Ja'far Sadiq (a.s.) says: When Hazrat Ibrahim (a.s.) was returning from Makkah after leaving Janabe Haajarah and his son, Janabe Haajarah asked him: In whose care are you leaving us? Hazrat Ibrahim (a.s.) replied: I am leaving you in the care of the Lord of this building (Holy Ka'bah).

Imam (a.s.) says: When the water was exhausted and the child became thirsty, Janabe Haajarah went to the mountain of Safa and cried, 'Is there anyone here to help?' Then she went towards the mountain of Marwah and called out the same. Then she reached her son and found water was flowing near her son's heel. She collected the water and the water stopped. Had she left it, the water would have continued flowing perpetually

(Al Kaafi, V.4, p. 201)

(iv) Janabe Abdul Muttalib and 'Zam Zam'

A tradition is narrated from Ameerul Momeneer Ali Ibn Abi Taalib (a.s.):

Hazrat Abdul Muttalib (a.s.) was sleeping in Hijr-e-Isma'il (a.s.) when he saw a dream. A person appeared in his dream and said: Dig the Barra (another name of Zam Zam). He asked: What is Barra? The person disappeared. Again on the second day, he saw the same person in his dream who was saying to him: Dig the Maznoonah. He asked: What is Maznoonah? Again the person disappeared. On the third day, he saw the same person in his dream who was ordering him: Dig the Tayyebah. When he asked him: what is Tayyebah, the person disappeared. On the fourth day, the same person returned in the dream and said: Dig Zam Zam. He asked: What is Zam Zam? He replied: Neither will it dry nor its water deplete. Then he was showed its place. Hazrat Abdul Muttalib (a.s.) got up and started digging at the place which he was shown. The Quraish asked Hazrat Abdul Muttalib (a.s.) what he was doing. He replied: I have been ordered to dig the well of Zam Zam. When he removed the mud and water was seen, the Quraish said: We also have a right in the well with you because this well belongs to our ancestors. Janabe Abdul Muttalib(a.s.) replied: This does not belong to you. This is particularized to me and not you.

(Al Kaafi, v.4, p. 219, Trad. 6; Kunuzul Fawaaid, p. 106)

(v) Virtues of Water of Zam Zam

Holy Prophet (s.a.w.a.) said: The water of Zam Zam is medicine for every disease.

(Al Mahaasin, v. 2 p. 399 Trad.2395; Man La Yahzorohul Faqih, v.2, p. 208 Trad.2164)

Ali Ibn Mahziyar narrates: On the night of 11th Zil Hajj, I saw Imam Muhammad Taqi (a.s.) performing Tawaafun Nisa. Then he performed prayers behind Maqaame Ibrahim. Then he went to Zam Zam and taking a bucket kept near Hajar-e-Aswad, he (a.s.) pulled out some water. He drank and sprinkled some water on parts of his holy body. Then again he went to Zam Zam. Our friend informed us that next year too, Imam (a.s.) did the same.

(Al Kaafi, v. 4 p. 230, Trad. 3)

(vi) Supplication before drinking water of Zam Zam

Two supplications have been narrated in this regard:

BISMILLAH AL-HAMDOLILLAH ASH SHUKRO LILLAH

(Al Mahaasin, v. 2 p. 200 Trad. 2400)

When a person completes the circumambulation of the Holy Ka'bah and finishes recitation of Namaz-e-Tawaaf, he should come to the well of Zam Zam and drink it by extracting it once or twice. Then sprinkle some water on head, back and stomach and say: ALLAHUMMAJ'ALHO ILMAN NAAFEAN WA RIZQAN WAASEAN WA SHEFA'AN MIN KULLE DAAIN WA SOQMIN "O Allah! Make it (for me) beneficial knowledge, vast sustenance and cure from all pain and sickness."

Then he should return to Hajar-eAswad.

(Al Kaafi, v.4 p. 430 Trad. 2; Tahzeeb, V.5 p.144 Trad. 476)

(vii) To gift water of Zam Zam

When Holy Prophet (s.a.w.a.) was in Madinah, he used to request people coming from Makkah to gift him (s.a.w.a.) the water of Zam Zam.

This was a short discussion about Zam Zam. Now, very briefly we will discuss about the Mount of Safa.

The Holy Quran says: "Surely the Safa and the Marwah are among the signs appointed by Allah; so whoever makes a pilgrimage to the House or pays a visit (to it), there is no blame on him if he goes round them both; and whoever does good spontaneously, then surely Allah is Grateful, Knowing."

(Surah Baqarah (2): Verse 158)

(viii) Nomenclature

Imam Ja'far Sadiq (a.s.) says: The mountain of Safa is called Safa because the chosen one of Allah, Hazrat Adam (a.s.) descended on it from Paradise. Therefore, Allah, the High named it from the names of Hazrat Adam (a.s.). Allah, the Mighty and the Majestic says "Surely Allah chose Adam"

(Surah Ale Imran (3): Verse 33) (Elalul Sharaai, p. 431)

(ix) The beloved piece of land of Allah

Abu Baseer says I heard Imam Ja'far Sadiq (a.s.) say:

"Allah likes 'Mas'a' (the place of doing Sae'e i.e. between Safa and Marwah) more than any piece of land because this is the place where oppressors and tyrants are humiliated and disgraced."

(Behaar Al Anwaar, v. 99, p. 235 narrating from Elalul Sharai, p. 433)

(To be continued, Inshallah, in the next issue)

The Immaculate Personality Of Imam Husain (a.s.) In The Light Of The Quran

The merits of the Ahle Bait of the Seal of the Prophets (s.a.w.a.), which includes Imam Husain (a.s.), are enumerated in several verses of the Holy Quran. In this short treatise, we will examine three of these verses. Any person who desires to seek all the verses on this topic can refer to the books of traditions and exegesis compiled by Shia and Sunni scholars. At this stage, to remove all elements of doubt or unpleasant perceptions and to establish the explanation of these verses, we will refer to traditions reported in the authentic books of scholars of Ahle Sunnah. This will also lend comfort to you, the reader, that the concept of Imamate is an Islamic concept and not one which is limited to the Shias alone.

First Verse

Say (O Prophet!): "No reward do I ask of you for this (for the effort of communicating the Message) except the love of those near of kin."

(Surah Shura (42): Verse 23)

This verse is one amongst those verses which enumerate the distinction and the lofty position of Imam Husain (a.s.). Ahmed Ibn Hanbal in his Musnad, Abu Noaim, Tha'labi, Tabaraani, Haakem Neishapuri, Shabraawi, Ibn Hajar, Zamakshari, Ibn Manzar, Ibn Abi Hatim, Ibn Mordowayh, Suyuti and scholars of Ahle Sunnah from various schools of thought have narrated a tradition from Ibn Abbas in their books as follows,

"When this verse was revealed the companions of the Holy Prophet of Islam (s.a.w.a.) asked -

"O Messenger of Allah! Who are these near relatives whose love and adoration has been made obligatory upon us? The Holy Prophet (s.a.w.a.) replied, 'Ali, Fatima and their children'."

The original script of this tradition can be seen in Al-Ithaaf, page 5 and in page 168 of Al-Sawaaeq al-Mohreqah.

Second Verse

Allah only desires to keep away the uncleanness from you, O people of the House, and to purify you a (thorough) purification.

(Surah Ahzab (33): Verse 33)

This verse is famous as the Verse of Purification (Tatheer). As per authentic and successively narrated traditions from both Shia and Sunni sources, this verse was revealed when five luminous personalities collected under the cloak at a place. These personalities are Muhammad (s.a.w.a.), Ali (a.s.), Fatima (s.a.), Imam Hasan (a.s.) and Imam Husain (a.s.).

This verse conclusively establishes not just the infallibility of the Chief of the martyrs, Imam Husain (a.s.), but also his superior position and matchless merit. While there are several traditions which narrate Hadeese' Kisa (The Tradition of the Cloak), for the sake of consensus, it is narrated here in brief as follows – One day the Holy Prophet of Islam (s.a.w.a.) presented himself at the blessed house of Hazrat Fatima Zahra (s.a.). He sought a Yemeni cloak; covered himself with it and rested. Thereafter, Ameerul Momineen Ali (a.s.), Imam Hasan (a.s.), Imam

MOHARRAM 1431 A.H.

Husain (a.s.) and Hazrat Fatima Zahra (s.a.) entered the cloak one after another. When these five divine personalities collected under the cloak, the Holy Prophet (s.a.w.a.) prayed - "O Allah! This is my Ahle Bait and my family. You protect them from every uncleanness and abomination."

The famous scholar of the Ahle Sunnah, Haakem Haskani Neishapuri, has in his book "Shawahedut Tanzeel", collected 130 such traditions through various sources.

Dear readers! The number of traditionalists who have collected narrations limiting the Ahle Bait (a.s.) to these five personalities is so high that it leaves no room for doubts of any kind whatsoever. Sharhe Ehqaaqul Haqq brings a vast collection of more than seventy references from authentic Ahle Sunnah sources.

Third Verse

But whoever disputes with you in this matter after what has come to you of knowledge, then say: Come let us call our sons and your sons and our women and your women and our near people and your near people, then let us be earnest in prayer, and pray for the curse of Allah on the liars.

(Surah Aal-e-Imran (3): Verse 61)

The verse which speaks of the distinction of Hazrat Imam Husain (a.s.), his exalted rank and station, which is a proof amongst the Muslims is this same verse and is known as the Verse of Mubaahelah (Malediction). Literally, Mubaahelah refers to two individuals cursing each other such that if there is any religious dispute amongst them and they are unable to come to a conclusion on the matter, then they turn towards Allah and seek His help to instantly punish the liar amongst the two.

Traditions reported in the history of Islam inform us that when the Holy Prophet of Islam (s.a.w.a.) and the Christian representatives from Najraan were unable to conclude their discussions to mutual agreement, they resorted to Mubaahelah. However, the Christians sought time from the Holy Prophet (s.a.w.a.) to ponder over the argument and seek the advice of their elders.

Their elders advised them that if Muhammad (s.a.w.a.) arrives at the place for Mubaahelah along with a motley crowd of his followers, then you should proceed for Mubaahelah without any hesitation. In such a condition, they opined that since there was no iota of truth in the claims of Prophet Muhammad (s.a.w.a.), he had arrived with a group of his followers.

However, they advised, if Muhammad (s.a.w.a.) arrives at the place with a chosen few, and that too, from his closest relatives and loved ones including innocent children, then in such a situation, you must acknowledge that he is a true Prophet sent by God and desist from Mubaahelah with him for it will prove to be extremely dangerous for you.

The Christians from Najraan reached the appointed place ahead of time. Suddenly, they witnessed the brilliant spectacle of Hazrat Muhammad (s.a.w.a.) with his grandson Imam Husain (a.s.) in his arm and Imam Hasan (a.s.) holding his other arm at his side. His daughter Fatima (s.a.) was behind him followed by Imam Ali Ibn Abi Taalib (a.s.). The Prophet (s.a.w.a.) was heard telling his family that when I supplicate to Allah, you say "Aameen!"

MOHARRAM 1431 A.H.

Seeing this, the Christians were very frightened and declined to do Mubaahelah. They agreed to a peace treaty and the payment of Jizyah (Islamic tax) to the Islamic state,

Shia and Sunni traditionalists are unanimous in their opinion that the verse of Mubaahelah was revealed in praise of the Holy Family of the Prophet (a.s.). They also agree that the blessed individuals who accompanied the Holy Prophet (s.a.w.a.) on that day were none other than his grandsons, Imam Hasan and Imam Husain (a.s.); his beloved daughter Fatima (s.a.) and his brother Imam Ali (a.s.).

The third martyr, Qazi Sayyed Noorullah Shushtari (r.a.), who was a great Shia scholar writes in the third volume of his book "Ehiquaqui Haqq" (new edition) -

"Commentators are unanimous in their view that in the above verse, "our sons" refers to Imam Hasan (a.s.) and Imam Husain (a.s.); "our daughters" refers to Hazrat Fatima Zahra (s.a.) and "ourselves" refers to Imam Ali (a.s.)."

Thereafter, he proceeds to narrate in the footnote of his book, the names of 60 scholars of the Ahle Sunnah who have acknowledged that the verse of Mubaahelah was revealed in praise of the Ahle Bait (a.s.). He has also provided the names of the books and details of the scholars as well. Some of the names of the scholars who have reported this incident are as follows:

1. Muslim Neishapuri, the author of "Saheeh" which is counted amongst the "Sihah Sittah" – the most reliable books as per the Ahle Sunnah. Refer v. 7, p. 12. Printed Muhammad Ali Sabeeh - Egypt
2. Ahmed Ibn Hanbal, the author of "Musnad." Refer v. 1, p. 185. Printed in Egypt
3. Tabari in his famous exegesis. Refer to his explanation under this verse in v 3, p. 192. Printed in Egypt
4. Tafseerul Jawahir by Tantaawi. Refer v.2, p.120 Printed Mustafa Al-Baabi Hilli, Egypt
5. Allama Qurtubbi in Al-Jame' Al-Ahkam Al-Qur'an v. 3, p. 104 Printed in Egypt, 1336 A.H.

Dear friends! The command to take Imam Ali (a.s.), Hazrat Zahra (s.a.), Imam Hasan (a.s.) and Imam Husain (a.s.) along was directly from Allah. The proof of this is that these alone were the luminous personalities who accompanied the Holy Prophet (s.a.w.a.) to the ground of Mubaahelah. Amongst His entire creation, there was none more blessed and more elevated in front of Allah than them. For the Prophet (s.a.w.a.), there was none more proximate and beloved than them. The event is amongst the countless merits of the leader of the martyrs, Imam Husain (a.s.), for he was amongst the ones who accompanied the Holy Prophet (s.a.w.a.) on that day. This merit cannot be passed on or acquired by any other person till eternity. This is because the event of Mubaahelah was conducted on the order of Allah and He alone chose the individuals who would be part of it.

Imam-e-Zamana (a.t.f.s.) Mourns For Imam Husain (a.s.)

We find in Behaarul Anwaar v. 101 (New Edition) Kitaabul Mazaar a Ziyarat named Ziyarat-e-Naahiya attributed to the sacred personality of Imam-e-Zamana (a.t.f.s.). In this Ziyarat Imam-e-Zamana (a.t.f.s.), through various statements, intensely laments over his ancestor who was oppressed in a state of being far from his motherland. For illustration we shall present certain parts of this Ziyarat. We hope that Shias will join their esteemed and occult Imam (a.t.f.s.) in mourning and lamenting over his oppressed ancestor as is his right to be mourned upon. Imam-e-Zamana (a.t.f.s.) says:

"O My tyrannized ancestor, surely I weep on you day and night. While mourning you my eyes shed blood in place of tears. A mourning based on extreme injustice meted out to you and on the untoward incident which you had to face. This mourning continues till I fear that my throat will suffocate and my soul will leave my body."

The above statement clearly brings to the fore the intensity by which Imam-e-Zamana (a.t.f.s.) laments over his revered forefather. Therefore, it is the duty of us Shias that we join Imam-e-Zamana (a.t.f.s.) in his lamentations. The second noteworthy aspect of the above statement is that Imam-e-Zamana (a.t.f.s.), the master of humans and the Jinn, the centre of the universe, mentions that he mourns Imam Husain (a.s.) with such intensity as to shed blood instead of tears. This indicates how heartrending the incident of Karbala is and the extent to which the so called Muslims mistreated the Ahle Bait (a.s.).

Dear Readers: It is our duty to attend those gatherings where Imam Husain (a.s.) and his companions are remembered. In reality these gatherings are the funeral ceremonies arranged on behalf of Janabe Zahra (s.a.), the beloved of Holy Prophet (s.a.w.a.). His mother Janabe Zahra (s.a.) and other infallibles (a.s.) especially Imam-e-Zamana (a.t.f.s.) actually attend some of these gatherings and weep over their loved ones. Let us, their lovers, attend these gatherings with utmost sincerity and without any kind of ostentation offer our condolences to Imam-e-Zamana (a.t.f.s.), the remnant of Holy Prophet (s.a.w.a.). If possible we should talk about him (a.s.) or else listen to those who mention them and weep because both remembering them and making others do so carry a lot of rewards. Mourning and lamenting over Imam Husain (a.s.) is such a worthy action which strengthens our relationship of Mastership (Wilayat) with Ahle Bait (a.s.). It is also the best source of proximity to Allah and a means of salvation during the journey of the dangerous stages of the hereafter.