

Editorial

Excerpts From The Sermon Of Imam Husain (a.s.)

The advent of the month of Moharram brings tears to our eyes. With tearful eyes and aggrieved hearts, we extend our condolences to HazratWali-e-Asr Imam-e-Zamana (a.t.f.s.) and to all the lovers of HazratSayyedushShohada (a.s.). We pray to the Almighty, that for the sake of the helpers of Imam Husain (a.s.), to include us amongst the altruistic servants and helpers of the Imam of our Age, defending him, at all times. And thus honouring us, with His Sl. vice and that of His beloved Prophet (s.a.w.a.).

The martyrdom of Imam Husain (a.s.) was an ultimate sacrifice for the exaltation of the divine religion. Carnal intents and selfish designs did not hover around this great mission. It was for the rectification of the nation of the Prophet Mohammed (s.a.w.a.) did Imam Husain (a.s.) accept it.

Each of the fragrant flowers collected by Imam Husain (a.s.), in the bouquet of martyrs, were religion-personified. Effusive emotions had not brought the Imam's (a.s.) companions to his camps, but the light of Marefat (true recognition) had led them there. The recognition radiated true insight, and overflowed with the true understanding of the Imam of the age, and consequently the sharpness of the sword was not feared. Thus, rendering the sacrifice priceless.

Imam Husain (a.s.), in one of his sermons has introduced the sinners. He (a.s.) has pointed out how the society marches towards evil. Flimsy issues gallop towards major discords, and when the masses disregard their responsibilities, the society meets destruction.

An introduction of the sinners

The glorification of the actions of the sinners for some personal gains and worldly benefits, removes the guilt of sin from their hearts. Not only that, it motivates others to follow them.

Imam Husain (a.s.) in the most unequivocal words disapproves it "O people benefit from the guidance of the Almighty to His beloved servants. He has prohibited the priests from false praisings, and has rebuked them 'Why do not the learned men and the doctors of law prohibit them from their speaking of what is sinful and their eating of what is unlawfully acquired?'

(Surah Maaedah: 63).

He has also said, 'Those who disbelieved from among the children of Israel were cursed by the tongue of Dawood and Isa, son of Mariam; this was because they disobeyed and used to exceed

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the limit. They used not to forbid each other the hateful things which they did; certainly evil was that which they did.'

(Surah Maaedah: 78-79)

The Almighty has condemned and castigated them because these people saw the oppressors commit evil and spread mischief, yet did not forbid them. They chose silence because of the prizes they received from the oppressors, or due to their fear. Whilst the Almighty says, 'So do not fear them (the people), and fear Me.'

(Surah Baqarah: 150).

The Almighty (says about the characteristics of a believer), 'And (as for) the believing men and the believing women, they are guardians of each other; they enjoin good and forbid evil (to each other).'

(Surah Tauba : 71)

The Almighty has ordained AmrbilMaroof (enjoining good) and NahyanilMunkar (forbidding evil). This is so, because He knows that if this is adhered to, all other obligations easy or difficult will be obeyed. Enjoining good, forbidding evil and calling (the people, towards Islam, stops injustice - opposes the oppressor, justly distributes the public treasury (BaitulMaal), obtains taxes the right way and ensures expenditure at the appropriate place."

These words explicitly pronounce how people for worldly gains preferred silence as they saw the oppressors commit evil and spread corruption. How the love of the world makes one heedless of his religious responsibilities.

Religion the cause of Honour

Those whose names are associated with religion are looked up with respect. However, at times it is felt they themselves are not careful of the religious injunctions. They are vociferous when their rights or benefits are questioned, but select silence when it is the turn of the weak. They obtain honour from religion, but protect their own interests.

Imam Husain (a.s.) makes a mention about such people in these words, "You are those people who are known for your knowledge, your names mentioned with good deeds, you are appreciated on account of your advices. For Allah, people respect you and revere you in their hearts. The nobles grant you distinction, the modest regard you respectable. Others prefer you to their own selves, although you have no superiority over them. The needs of the people are fulfilled at your behest. You walk on the roads like a royal personage. Is this all not because you are expected to establish the commandments of Allah? But you fall short in fulfilling many rights, and have taken lightly the rights of the Imams. You have disregarded the dues of the weak people, but have obtained the privileges in your interest. You have neither spent

anything, nor sacrificed anything for the mission for which you were created. No, you have resisted any society for the sake of Allah. Yet, you desire paradise and the neighbourhood of His Prophet and safety from His chastisement. O those hoping in (the mercy of) Allah, I fear God's wrath on you. As you have been bestowed with honour and greatness, yet you do not respect the one who knows his Lord, while you are esteemed only because of Allah."

Definitely, how disappointing it is that those who are honoured because of the religion, themselves are not devoted towards it. Is not our reputation and standing because of Imam Husain (a.s.)? Does it not require that we respect the message of Imam Husain (a.s.) with our actions? When it comes to actions, we are slack, but in the matters of expectations, zealous.

Our silence and the desecration of the covenant of Allah

Imam Husain (a.s.) voices his concern, "You are seeing that God's covenant is being violated, and you are careless about it. But, when your ancestral or family covenant is dishonoured you complain about it. While you have broken the covenant you made to the Messenger of Allah (s.a.w.a.).". That is, when man's rights are endangered he fights against all odds, but prefers to be a silent spectator when the words of Allah and His Prophet are disregarded. When customs and traditions are not observed, he is offended; but is comfortable with neglecting God's ordinance.

The reason, Imam Husain (a.s.) phrases them in his sermon, "This is because you are running away from death and are fascinated with this world's life. While this life is temporal and will abandon you one day."

(TohofulOqool, p. 168)

Why 'poke your nose', 'Silence is golden', are incompatible with the wisdom of Imam Husain (a.s.). Forgetting death and love for this short-lived world makes many negligent of his obligations. Let us ponder over the words of Imam Husain (a.s.), and pray to Allah that he counts us with the adherents of Imam's (a.s.) words.

Imam Husain's (a.s.) Message To His Shias

The messages of Imam Husain (a.s.) are echoing in all the aspects of the Shias. Their behaviour is the interpretation of his missive and includes all facets like eating, drinking, sleeping, home, society, etc. Its a different story altogether that some people cannot recognise their own faces while looking at the mirror. We dare to say that the new generation of our community which has arrived on the scene is found lacking in the knowledge of Imam Husain (a.s.)'s messages. There are many reasons for this reality: Firstly, the modes of communication for this message are weak. Secondly, the minds of the recipients is not fertile for the development, growth and nourishment of the capacity of acceptance.

In this regards, we would like to draw the attention at the training and upbringing in our homes. The entire community can be classified in two categories on this count. One section is of those people, who on the principles of their riches and wealth, and closing the windows of their minds, consider it beneath their dignity to follow the teachings of Imam Husain (a.s.) and turn away from his exhortations. (These are in a minority). The second section are of those whose numbers are many. Their new generation is perplexed, confused, thirsty and on the look out. They face pressures from two sides. On one hand, the elders emphasise on their customs and drag the new generation towards the ancient proprieties. The result is that they cannot give satisfactory answers to the questions posed by the youth in the light of modern science and latest thoughts. While on the other hand, the different schools of thought belonging to other religions are working extraordinarily hard and with amazing speed. They possess latest modes of communications and are using them to the hilt. Their literature, which has invaded our lives, is also affecting our manner of living considerably.

In such testing times, where all negative shadows are gnawing at us, there are some positive factors as well due to which the community is still alive and these, indeed, are the bestowal of Imam Husain (a.s.). Every community establishes its identity on its common values. Therefore, along with beliefs and creed, azaadari, love for Imam Husain (a.s.), mourning, tears, the cravings for his visitation, and many other such values which do not permit the identity of the community to be disfigured. If others have the power of television, radio, newspapers of massive circulation, for the publicity and propagation of their ideas, then we have the innumerable pulpits (minbars) around which the entire community assembles in the name of Imam ... Husain, (a.s.).

Unfortunately, these pulpits only grant contentment to the hearts and cool them but the message of Imam Husain (a.s.) is not conveyed effectively to the masses, particularly the youth. This message is the name of a lengthy series bearing multiple dimensions which will reinforce the Shiite structure but only if the entire community involves itself in the work of training and education. Moreover, an atmosphere should be created among the people which will cause an

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ethical revolution in them. For, today maximum time is consumed in reading newspapers, journals, obscene magazines, romantic novels, etc. and hence, these youths are bound to be affected by them..

The need of the hour is to present the message of Imam Husain (a.s.) in a most beautiful and attractive manner so that they can focus their energies in achieving the goals of Imam Husain (a.s.) and may not waste their time and efforts in such useless and obscene literature. Lest, we may have to face our Imam on that day,

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ

"That day when wealth and children will not benefit except him who comes to Allah with a heart free (from evil)."

(Shuara: 88-89)

Why are we emphasising only on the message of Imam Husain (a.s.)? The reason is that each and every child of this community is fed with the love and affection of Imam Husain (a.s.) from his cradle. He accepts the effects of chest-beating (maatam) from his childhood. Plus, the childhood and youth of Imam Husain (a.s.) is itself very peculiar and characteristic. Then, during the journey from Medina till his martyrdom, he faced such difficulties and calamities, that had these fallen on a clear day, it would convert to a dark night. But the steadfast, contentment and patience displayed by our Imam in these troubled times have been accepted by all religions. For Shiism, it was as if the entire encyclopaedia of Prophethood, Messengership and Imamat, was summed up in one article, i.e. the martyrdom of Imam Husain (a.s.), his family and his companions at Karbala, his giving preference to death with respect over life with disgrace, etc. without which this encyclopaedia would not be complete.

Imam Husain (a.s.) has given us numerous messages. But keeping brevity into consideration, we shall present hereunder only a few thought-provoking and profound missives for the benefit of our readers.

Imam Husain's (a.s.) communication to his Shias is beneficial to them in every walk of life. Imam's (a.s.) exhortations echo in our ears, and act as a beacon of guidance for all our actions like sitting, standing, sleeping, eating, conduct at home and in society. Imam's exhortations are particularly beneficial and relevant for today's youth, who are distracted by material allurements and temptations.

Indeed Imam (a.s.) has conveyed so many profound and thought provoking messages to his Shias, that if we can absorb even a small percentage of it, then it is sufficient for our world and hereafter. In fact, Imam (a.s.)'s communication to his Shias serves as a comprehensive code by

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itself. We mention below only a few of Imam's (a.s.) crucial messages wherein Imam (a.s.) appeals to man's intellect, and exhorts the Shias to fulfill their religious obligations.

Let us first see how Imam Husain (a.s.) has introduced himself, and his advice to the Shias through this introduction.

Imam (a.s.) reveals:

إِنَّا أَهْلُ بَيْتِ النَّبُوَّةِ وَمَعْدِنُ الرِّسَالَةِ وَ مُخْتَلَفِ الْمَلَائِكَةِ بِنَا فَتَحَ اللهُ وَ بِنَا يَخْتِمُ.

We are the progeny (AhleBayt) of the Prophet, and the mine of Prophethood. This is my family that was frequented by the angels. This is the family that has been blessed with Allah's mercy. Allah, the noble, has initiated the affairs of the world through our family, and He shall also end it in us.

(Adabul Husain wahimaasatohu, compiled by Ahmed SaabariHamdaani, p. 102).

Imam Husain (a.s.) recounted this to Waleed in Medina, when the latter demanded that Imam (a.s.) pay allegiance to Yazid.

Through his expounding of the AhleBayt's (a.s.) virtues, Imam (a.s.) was trying to appeal to the intellect of all those who were misguided and had missed the truth. By acquainting himself, Imam (a.s.) was inviting, the people towards the right path. He was inviting the people towards his and his family's excellent traits. Imam (a.s.) was making those unaware, aware, of the angels that moved freely in his house, and served his grandfather, the Prophet (s.a.w.a.) and his father, Ali (a.s.). He was informing the people about Allah's abundant bounties and mercy that had descended upon his illustrious family. He was recounting to them the fact that Islam had commenced from the very threshold of his house, and it shall also conclude in his house. (Inshallah, very soon Imam Husain's (a.s.) promised son, Mahdi, shall rise from this house, avenge the ruthless murder of Imam (a.s.), and finally establish justice and equity on the earth.) Imam Husain (a.s.) gave his blood to revive Islam, so as to please Allah, and ensure the survival of His true worshippers and the followers of His Tauheed. Imam (a.s.) undertook the journey towards Karbala, so that he can bestow to the fearing, faltering, despairing and timid humanity groping in the dark abyss of ignorance, some relief consolation, confidence and patience in their lives. Hence, ZiarateArbaeen, has this reference:

وَ بَدَلْ مُهْجَتَهُ فِيكَ لِيَسْتَنْقِذَ عِبَادَكَ مِنَ الْجَهَالَةِ وَ حَيْرَةِ الضَّلَالَةِ.

He (Husain (a.s.) consented to the spilling of his blood in Your way, so that (O Allah), Your servants could gain respite from ignorance, and the perplexity of deviation.'

Ignorance: This is a condition wherein a man's intellect is subdued, not permitting him to think clearly. Today the number of idol worshippers are unprecedented, perhaps even surpassing the number of idol worshippers in the ancient Mecca, before the advent of Islam. We Shias are fortunate not to have become victim to this apostasy, on account of the Islam that survives till today, because of Imam Husain's (a.s.) sacrifices. .: Perplexity: This is the direct consequence of ignorance, or in other words, lack of knowledge. The source of strong faith, steadfastness and excellent traits is comprehension, which can only be acquired through knowledge. Knowledge in turn can only be gained by mingling with the learned and questioning them. Imam Husain (a.s.) has exhorted us emphatically thus,

دِرَاسَةُ الْعِلْمِ لِقَاحُ الْمَعْرِفَةِ.

"Acquiring knowledge sows the seed of recognition."

(GhorarulHekam).

This is a clarion call to the youths of our age to be engrossed in the pursuit of knowledge from the sayings of the Immaculate Ones (a.s.), and to refrain from the company of the wretched, who can be of no assistance to them in this pursuit. The company of the wretched will only serve to increase one's dishonour and disgrace as Imam Husain (a.s.) cites,

مَجَالِسَةُ أَهْلِ الْفِسْقِ رَيْبَةٌ.

"Company of transgressors leads to notoriety."

Deviation: In order to gain respite from deviation and misguidance, Imam Husain (a.s.) exhorts,

إصْبِرْ عَلَى مَا تَكَرَّرَ فِيهَا يَلْزِمُكَ الْحَقُّ وَاصْبِرْ عَمَّا تُحِبُّ فِيمَا يَدْعُوكَ إِلَيْهِ الْهُدَى.

"Be patient and steadfast on the difficulties and adversities of the path that leads you towards truth, and abandon the path that prevents you from acquiring the truth, even if your desires are inclined towards its allurements and attractions, and observe patience and fortitude in your lives.'

(Kalamatul Imam al-Husain (a.s.), p. 770)

To adopt the path of truth, to remain steadfast on its difficulties, to abstain from the path of deviation and to remain detached from its enticements. These four points highlight an even more important point. The necessity of a divine Imam for the guidance of the nation. Else, the nation would have perished easily, as the callers to the path of deviation are aplenty. Then one who falls prey to its charms will be chastised with the Fire on the Day of Judgement, while the one who restrains himself from its charms will be rewarded with Paradise and its bounties. Imam Husain (a.s.) observes regarding guidance,

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إِمَامٌ دَعَا إِلَى هُدًى فَاجَابُوا إِلَيْهِ وَ إِمَامٌ دَعَا إِلَى ضَلَالَةٍ فَاتَابُوا إِلَيْهَا. هُوَ لَاءٌ فِي الْجَنَّةِ هُوَ لَاءٌ فِي النَّارِ وَهُوَ قَوْلُهُ تَعَالَى فَرِيقٌ فِي الْجَنَّةِ وَ فَرِيقٌ فِي السَّعِيرِ.

'One Imam invites (the people) towards guidance and good fortune, some people heed his call. There is another Imam who invites the people towards deviation and misguidance, and yet manages to muster support from some followers. The first party will be from among the dwellers of Paradise, while the second party shall reside in Hell, as Allah Himself proclaims, One group shall go to Paradise and one group shall go to the Fire.'

(Kalematul Imam al-Husain (a.s.), p. 338)

Imam Husain (a.s.) then reveals some typical characteristics of those who heed the invitation towards truth and guidance.

إِنَّ أَجْوَدَ النَّاسِ مَنْ أَعْطَى مَنْ لَا يَرْجُوهُ.

'The most charitable is the one who after manifesting his benevolence to someone, never approaches that person in need, so as to seek compensation for his benevolence.'

(Kalematul Imam al-Husain (a.s.), p. 751)

Imam (a.s.) narrates further,

إِنَّ أَعْفَى النَّاسِ مَنْ عَفَى عَن قُدْرَةٍ.

"The most compassionate is the one who forgives while he has the power to punish."

(Kalematul Imam al-Husain (a.s.), p. 751)

Imam (a.s.) has narrated several other traditions in this regard. A believer can only embrace these traits of forbearance, patience, benevolence and other commendable qualities, after he has examined his faith and has achieved certitude in it. One must never discount Shaitaan, who is tireless in his endeavours to bait the believer towards his doom. In this regard Imam (a.s.) warns,

أُحَذِّرُكُمْ الْأَصْفَاءَ إِلَى هَنُوفِ الشَّيْطَانِ فَإِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ.

O my Shias, I deter you from lending your ears to the whisperings of) Shaitaan, for surely he is your open enemy.'

(Adabul Husain wahimaasatohu, p. 71)

However, it is pertinent to note that after having been forewarned of this potent enemy, are we forearmed to counter his threat? We should reflect on whether Shaitaan's sayings and

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invitations are repelled by the people, or whether he finds an audience in our society. Let us take a very common problem that afflicts our society today. Women in Islam are accorded an exalted status and dignity, through the veil (hijab). On the sultry afternoon of Ashoora, when Imam Husain (a.s.) was brought down from his horse onto the earth, Shimr commanded his soldiers, "Rush towards Husain's tents". It has been narrated that when Imam (a.s.) heard this, he began crawling on his knees and was saying, Wait, Husain is yet alive! Keep away from the tents, wherein are pure and immaculate women! Fourteen centuries later, Imam's (a.s.) plea echoes in our ears till today. However, this plea has somewhat dulled in today's so-called advanced culture and civilised environment. Muslims openly oppose Islamic tenets without any remorse and shame, reducing religion to a state where it is only professed, but not reflected in our deeds. They have violated Allah's commands and have considered Him, like themselves. Then those who mourn Imam's (a.s.) martyrdom should reflect on their actions. Imam Husain (a.s.) declares,

أَيُّهَا النَّاسُ اتَّقُوا هَؤُلَاءِ الْمَارِقَةَ الَّذِينَ يُشَبِّهُونَ اللَّهَ بِأَنْفُسِهِمْ.

' O people, keep away from those irreligious people who take Allah as themselves.'

(Kalamatul Imam al-Husain (a.s.), p. 751)

If only the Shias had heeded Imam's (a.s.) invaluable counsel on Tauheed and recognition of Allah, and had moulded themselves in line with his exhortations. Imam (a.s.) observes,

إِحْتَجَبَ عَنِ الْعُقُولِ كَمَا إِحْتَجَبَ عَنِ الْأَبْصَارِ عَمَّنْ فِي السَّمَاءِ إِحْتِجَابِهِ كَمَنْ فِي الْأَرْضِ.

Allah is hidden from our intellects, like He is concealed from our vision. Moreover, He is concealed from the celestial beings, just like He is concealed from the residents of the earth.' This is because, if Allah could have been perceived by us, then He would have been comprehended by our perceptions. If He could have been seen by us, then He would have been comprehended by our vision. However, Allah the Almighty, is without any limit, and can never be comprehended even by the angels, who enjoy greater proximity with Allah, then there is no question of us succeeding where they have failed. We can only hope to have certitude about Allah's recognition to the extent that He has introduced this recognition in our hearts.

Imam Husain (a.s.) had achieved perfect certitude about Allah, and had scaled the peak of His recognition. That is why at the time of his martyrdom, Imam (a.s.) declined all assistance from Hazrat Jibraeel (a.s.), and said that it was the time of his examination, and accepting aid from anyone would defeat the purpose of examination. It was Imam Husain (a.s.), who before leaving Medina, had made his will to his brother Muhammad b. Hanafiyya. Every word of this will is priceless, which is sufficient for our guidance, that we can take with us right up to our graves. Imam (a.s.) wills:

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'In the Name of Allah, the All Beneficent, the All Merciful. This is Husain b. Ali's will to his brother Muhammad famous as bin Hanafiyya: Husain testifies to Allah's Tauheed, and testifies that He is One, without any associate, and that Muhammad (s.a.w.a.) is His messenger, who came and established the beliefs of truth (Islam) from Allah's side. Husain testifies that Heaven and Hell are certain. Reward and chastisement shall undoubtedly be manifested, and on that Day Allah shall enliven the dead. Certainly I am not embarking from Medina due to obstinacy nor to show off. Nor to spread mischief nor to oppress, My only objective is to seek reformation of my grandfather's nation. I intend to prohibit evil and exhort towards goodness and I wish to tread the path of my father Ali b. AbiTalib (a.s.).'

'Then the one who has heeded my invitation towards truth, and has obeyed me, has indeed obeyed Allah, and the one who has rejected this invitation and disobeyed me, has indeed disobeyed Allah. Then I shall wait with patience and steadfastness for Allah to judge between such people and me, for surely He is the best Judge. O my brother, this is my will to you, and surely all 'Taufeeq' is from Allah's side, and in Him I trust and towards Him do I turn.'

Then all of us must reflect on our actions and examine ourselves in the light of this will of Imam (a.s.). We are in the best position to decide for ourselves whether our actions are such that we can claim to be from Imam's (a.s.) party or whether, Allah forbid, we are among the opponents of Imam (a.s.). We should judge for ourselves whether we have obeyed Imam's (a.s.) invitation and thereby obeyed Allah, or whether we have rejected Imam's (a.s.) exhortations and thereby disobeyed Allah.

Indeed, Imam Husain's (a.s.) instructions and exhortations form a comprehensive message for the guidance of Shias. Imam (a.s.) has taught us to live our lives fearlessly, immune from the evils of society. Imam (a.s.) has educated us on such important concepts like Tauheed, Prophethood, Imamate and Allah's obedience and worship. Imam Husain (a.s.) lived in an era when Islam was engulfed in deviation, skepticism and apostasy. Yazid (l.a.), with his designs, had tainted Islam, and Islam was looked down upon by the other cultures. Yazid's (l.a.) reign had taken Islam to its lowest point, and 'Yazidiyat' had become synonymous with deviation and disbelief. In this tumult, Imam Husain (a.s.) rescued Islam, and restored its previous sanctity, in much the same way as Hazrat Nuh (a.s.) rescued the people on his ark. It is for this reason that the Holy Prophet (s.a.w.a.) declares,

الْحُسَيْنُ مَصْبَاحُ الْهُدَى وَ سَفِينَةُ النِّجَاةِ.

'Husain is the beacon of guidance and the ark of salvation.'

Imam Husain (a.s.) has communicated his message to the Shias through several means like supplications to Allah, his will to his brother Muhammad, his sermons and his arguments.

Indeed Imam (a.s.) with just seventy-two supporters was successful in leaving an impact that completely perplexed the minds and hearts of the people, and ultimately resulted in the downfall of Bani Umayyah.

When he (a.s.) met Abdullah bin Harra al-Jo'fi at the BaniMaqatil he said: "You are a sinner, your sins are atrocious, yet I give you the chance to repent and invite you that you fight from my side. He refused and said that he feared death. He also presented his bridled horse to him saying that it had never failed when he was in pursuit of the enemy and it never let him down when the enemies were in his pursuit. He said, "Do not proceed towards Kufa, the situation there is terrible."

He replied, "I don't accept help from those who are misguided. However, in return for the good you've done unto me, I give you a piece of advice. Go to a place far enough where you cannot hear my complaints for whoever hears my calls for help and does not respond to them positively, will die in disgrace something similar was said to 'Amr bin Qais too at this very place, namely, Bani Maqatil. Even today, this complaints for help are being talked about from thousands and thousands of podia across the world.

Even today the aim of Husain (a.s.) calls out for attention. Because probably the present age has left behind the darkness, deviations and destructions and emerged as a force to be reckoned with. In order to be safe from it, one has to be steadfast in faith, strong in conviction, broad in thought, and must decorate ones character by the light of perception.

We present below a selection of quotations with a request that we examine ourselves with regard to the same.

إِنَّ النَّاسَ عِبْدُ الدُّنْيَا وَالَّذِينَ لَعِقَى عَلَى السِّنِّتِهِمْ يَحُوطُونَ مَا دَرَّتْ مَعَانِسَتَهُمْ فَإِذَا مُحِصُوا بِالْبَلَاءِ قَلَّ الدِّيَانُونَ.

"People are the slaves of this world. Their piety is only on their tongues. They remain attached to religion only till it is beneficial to them. In the times of trails and tribulation the fact emerges that very few are truly religious."

He (a.s.) says:

"Know that the Almighty raises the status of those who are patient in difficulties."

Commenting on the frequently changing nature of this world he says:

"The world has changed and it is in a deplorable condition. Goodness does not exist upon it anymore. Days are passing very swiftly. None will survive except a few in these times. Like some water lying at the bottom of a vessel."

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Finally there are a few sentences from the supplication of the chief of the Martyrs, Imam Husain (a.s.) that convey the message that if we wish to ask Allah for something we must pray for that by which we will get everything. Something in comparison to which the worldly wealth is nothing and through the spiritual advancement, man can witness the unfolding of Divine secrets.

Imam (a.s.) has also conveyed some very important points to us while he was seeking help from the Muslims in his endeavours against Yazid. Mentioned below is one such

اللَّهُمَّ اجْعَلْ غِنَايَ فِي نَفْسِي وَالْيَقِينَ فِي قَلْبِي وَالْإِخْلَاصَ فِي عَمَلِي وَالنُّورَ فِي بَصَرِي وَالْبَصِيرَةَ فِي دِينِي وَمُتَعْنِي بِجَوَارِحِي
وَاجْعَلْ سَمْعِي وَبَصَرِي الْوَارِثَيْنِ مِنِّي.

O Allah! Grant me self-sufficiency in life, certitude in my heart, sincerity in my actions, light in my eyes, and perception in my religion, and make my limbs reap benefits, and make my ears and my eyes my inheritors (so that my perception and my life may gain hearing and vision)

(DuaeArafah)

The Socio-Political And Moral Conditions Under Yazid's Reign

When the reins of the government were in the hands of BaniUmmayah during the rule of the third caliph, Uthman, the social conditions of the society were at an all time low. Historians have recorded this decline in moral and social values. The decline was so distinct during the rule of Moaviyah - especially after the martyrdom of Imam Hasan (a.s.) - that if this period of Moaviyah's rule is compared with the times of Holy Prophet (s.a.w.) and that of Hazrat Ali (a.s.), then many glaring differences come to the fore.

In this period, the ethics, morals and behaviour of the Muslims had undergone a big transformation. Corruption had spread its tentacles to all levels of society. The customs of the Romans and Persians that the Holy Prophet (s.a.w) and his Ahlul Bait (a.s.) had so successfully uprooted from the society, had once again gained prominence. Quran and traditions were interpreted incorrectly for personal benefit. Religious laws were censored and under the complete control of the government. The teachings and training of the BaniUmmayah had changed the public mindset to such an extent that the people had become meek and submissive in face of the persecution perpetuated by Moaviyah and were always trying to flatter him. This in turn strengthened the ego and reinforced Moaviyah's rule.

Those matters in which seeking public opinion was a practice was now entirely at the discretion of the rulers (like making Yazid as the ruler). People were being coerced to accept the rule of BaniUmmayah at the point of sword. Laws of the Islamic Shariah, which were common among the people, had now become an object of ridicule.

Moaviyah declared Yazid as his successor in a gathering in Masjid-ul-Haram and exhibited such disgraceful behaviour that it is hard to find a similar example in the chronicles of history. In his pursuit to make his son as the next Caliph, he neither adopted the course of selection nor did he solicit the advice of the elders. Instead, while he was proclaiming Yazid as his heir apparent, his oppressive soldiers had mingled with people with the instruction that if anyone raised the head of rebellion, he should be instantly beheaded. Neither was Moaviyah concerned about the sanctity of Masjid-ul-Haram, nor did he respect the lives of the Muslims. The very Muslims who were in the forefront of Jihad and who considered martyrdom as an honour and who were not materialistic, cherished their freedom, were content, and preferred justice and equity, who had never bowed their heads before kings and were never afraid of the rulers and who always thought of making Quran and its laws common among the people had now sold their selves to Moaviyah who was a self-indulgent and pleasure seeker and who idolised. this world. Now for these same Muslims, the world had become the focus of their attention. Good food, beautiful dresses and palatial houses had blinded their vision, made them negligent to counsel and had hardened their hearts. The world and its attractions had corrupted their morals. The love of money had compelled them to bear all kinds of humiliations. They surrendered themselves to

the one who was not only a foe of Islam, but of the whole mankind. And they kept aside such exalted qualities like shame, courage, good morals, bravery and honour. In order to fulfill the orders of Moaviyah, Yazid and IbneZiad, they trampled upon the rights of the people and the rules of the society. They were neither afraid of God, nor terrified of the day of judgement. Yazid had already publicly announced that Islam and Quran were nothing but a farce perpetuated by the BaniHashim. And if anyone refused to be a party to his corrupt and evil designs and did not trample upon the rights of the people or did not act in an un-Islamic way as ordered by Yazid, as was done by the ruler of Khorasan (refer to the book "MoaviyahibnabiSufyan" p. 189) then that person was either killed or kept under house arrest or imprisoned.

Unlawful activities were rampant among the officers of Moaviyah, and among the general masses at large. Now they were not concerned as to who was their ruler - be it Moaviyah or Yazid because their personal benefits lay in the leadership of either of them and they were inclined towards both of them. . The social life of Islam had stagnated and reached a stalemate. Not only had the people stopped enjoining good and forbidding evil, but if anyone would gather so much courage so as to perform these noble acts, the rulers and their spies would immediately place constraints upon him. In fact it seemed that there was no such thing as enjoining good and forbidding evil in the religion of Islam and neither had the Quran or the traditions of the Prophet (s.a.w) had made any reference about it. The religious scholars of the time were not permitted to write anything except that which was commanded by the rulers. They were compelled to send blessings upon Moaviyah and his son Yazid, and at the same time they had to send curses on the good and pious people.

The general atmosphere of anxiety" and economic concern had encircled the people in problems and difficulties. The public treasury (BaitulMaal) which was created for the welfare of the masses and for their economic upliftment was now mostly used for conferring monetary rewards on the sychophants and bestowing favours upon the influential. The political allies of BaniUmmayah were looting the public treasury at will. The conditions had deteriorated to such an extent that slave girls were being purchased from the money collected in the "BaitulMaal". Moreover, gatherings of gambling, dance and wine had become popular.

Intellect and all other sciences as also religion were on a steady decline and had slumped to their lowest ebb. The Islamic nation had collectively grown so weak that no one had the courage to raise his voice against the atrocities of the rulers. Matters had reached to such a point that Islam existed only in name, and Quran was respected only as a formality. Religious laws and punishments were mere puppets in the hands of the rulers. That Islam, which once prided itself on its religious laws and directions, was now seen as a pastime while its laws were being shamelessly trampled upon and insulted.

Knowledge had stagnated to such an extent that even a respected person like Ibne Abbas who was among the foremost person to accept Islam, and a well-known interpreter of Quran, was now prohibited from interpreting the Quran. The government had also restricted him from saying anything in favour of the Ahlul Bait (a.s.). Neither the interpretation (Tafseer) of Quran could be referred to, nor the traditions of Holy Prophet (s.a.w). Prohibited (Haram) and Permitted (Halal) were decided on the whims of the government without any basis. In short as Imam Husain (a.s.) said "the sunnat of the Prophet was being trampled upon, and innovations (bidaat) had become commonplace." Neither anyone was acting according to the truth nor anyone was abstaining from evil.

Social and moral values were declining. What can be a better example to prove the paucity of their thoughts and beliefs than the incident wherein the soldiers and the courageous men of the nation wrote innumerable letters to Imam Husain (a.s.) inviting him to establish peace and justice in the country, so that the Shariah could be followed in letter and spirit, and evil could be uprooted from the land. But when Imam Husain (a.s.) sent his cousin Muslim ibneAqeel to Kufa as his representative, these very people, in their greed for wealth and riches, forgot their promises, religion and allegiances and abandoned him. Finally Muslim ibneAqeel was martyred in Kufa – forlorn, in a foreign land. When Imam Husain (a.s.) himself reached Kufa, then he along with his relatives and companions was martyred in Kerbala. And the treatment meted out to his kith and kin is well known and publicised among the scholars and the lay men.

Obviously when corrupt and degraded rulers like Moaviyah, Yazid, Muslim ibneOqabah, Mughairah, Ziyad, Umar-e-Saad etc. rule the Islamic nation then outcome will be nothing but a decline in morality, social unrest and intellectual stagnation. Such a society cannot walk hand in hand with the pious and noble servants of Allah. In such situations a revolution like the revolution of Imam Husain (a.s.) can set matters right. A revolution in which the hands of Hazrat Abbas (a.s.) are severed on the banks of the Euphrates, where a youth like Ali Akbar is slain by the enemies, where the body of Qasim is trampled under the feet of horses. And the limit is that even a six-month-old infant like Ali Asgar was not spared, and is made the target of the Hurmulah's arrow. And bear in mind that this revolution is incomplete without the imprisoning of the ladies and without the fiery sermons of an aunt and her nephew. Sermons, which jolted mankind from its slumber and removed it from the dark era of barbarism and gave it a refined and dignified life.

Yesterday and Today - A comparision

If we take a look around us, we will observe that the moral and spiritual degradation of our society is even worse than that which was observed at the time of Yazid. If not worse, then atleast at par with the times of Yazid. Today, we respect the wealthy and the affluent, while people of knowledge and learning are ignored. The desire for the world and the lure of riches

has blinded us. Neither Islamic teachings are given any emphasis nor training is given any significance. The Islamic shariah and the religious scholars have been made the object of mockery and jokes. People of religion and faith are being considered lowly. Shamelessness is being propagated, whereas wearing a veil is seen as a symbol of backwardness. Innovations are being seen as a part of religion and vice versa. People are refusing to pay their religious taxes like Khums and zakat, in much the same way as Qaroon refused to pay his dues. Differences and disputes are at its peak. No stone is being left unturned in humiliating the righteous people. Society is meandering in the darkness of ignorance and deviation. Neither is there any guide, nor any leader. And it is not that only one particular Muslim nation or area is dealing with these problems, but the entire Muslim community is confronted with them. What we now today need, is an exalted reformer, who will be from the progeny of Imam Husain (a.s.) and who is called as "Mahdi" in Imamite traditions. But this great revolution requires people of the kind who are willing to sacrifice their wealth, life, time, in fact their entire existence. If someone is like this, only then he has the right to, say

فَيَايَتِنِي كُنْتُ مَعَكُمْ فَأَفُوزَ مَعَكُمْ.

"If I would have been with you then surely I would have found salvation" In other words in this turbulent times our greatest responsibility is to adhere to Quran and Ahlul Bait (a.s.), and to fulfill that promise which we had made to our Creator in the previous world in "Alam-e-Zer". And to maintain relations with the Ahlul Bait (a.s.) who are the beloved of Holy Prophet (s.a.w).

Imam Baqir (a.s.) says:

وَجَدْتُ فِي كِتَابِ عَلِيٍّ إِذَا ظَهَرَ الزَّانَا مِنْ بَعْدِي ظَهَرَتْ مَوْتُ الْفَجَاءَةِ وَإِذَا مَنَعُوا الزَّكَاةَ مَنَعَتِ الْأَرْضُ بَرَكَاتِهَا مِنَ الزَّرْعِ وَالثَّمَارِ وَالْمَعَادِينِ كُلِّهَا وَإِذَا جَارُوا فِي الْحُكْمِ وَتَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَإِذَا نَقَضُوا الْعَهْدَ سَلَّطَ اللَّهُ عَلَيْهِمْ عَدُوَّهُمْ وَإِذَا قَطَعَتِ الْأَرْحَامُ جُعِلَتِ الْأَمْوَالُ فِي أَيْدِي الْأَشْرَارِ.

"I found in the book of Hazrat Ali (a.s.) who said Afer me when adultery and evil become common, untimely deaths occur, and if people cheat while weighing, then Allah will embroil the people in famines and decrease sustenance. And when people will not pay their zakat, then the earth will suppress its bounties like grains, fruits and minerals. And when oppression shall be perpetuated through judicial laws and people will assist each other in sins and enmity and when promises shall be broken, then Allah will make their enemies dominant over them. And when people will break off relations, then Allah will hand over their wealth to the wicked and evil people"

(Ref: Mustadrak-o-SafinatilBehaar;vol. 1 p. 18-19)

This is exactly the condition of society today. So let us seek refuge from these vices and beseech Allah to include us in the army of Imam Mahdi (a.s.) and make us steadfast like the helpers and

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lovers of Imam Husain (a.s.), who gathered below his tent and sacrificed their lives for him in Karbala. Then let us raise our hands and pray before our Lord that "O Allah! You hasten the reappearance of Your last Hujjat"

The Benevolence & Bestowels Of Imam Husain (a.s.)

Hasan Basri narrates, 'One day, Imam Husain (a.s.) along with his companions visited one of his gardens. The garden was under the care of his slave named Saaf. When Imam Husain (a.s.) reached there, he (a.s.) saw his slave consuming his lunch. Imam Husain (a.s.) then sat behind a tree, in a way that he was out of Saaf's sight (the sole reason for this was that Imam Husain wanted his slave to finish eating comfortably. Such are the habits of AhleBayt (a.s.) who have utmost consideration even for their slaves). Imam Husain (a.s.) observed that he was sharing half of his lunch with a dog. This was a strange sight indeed!

After completing his food, Saaf prayed thus, "All praise is due to Allah, the Lord of the Universes. O Lord! Forgive me, forgive my master! O God! Bless him in the way you have blessed his parents. By Your Mercy, O Most Merciful of the Mercifuls"

After this, Imam Husain (a.s.) appeared from behind the tree. He called out to Saaf. Saaf was alarmed at seeing Imam (a.s.) and responded, 'O my master and the leader of all believers. Forgive me for I did not see you".

Imam Husain (a.s.) said, "Excuse me, for I have entered YOUR GARDEN without YOUR PERMISSION."

Saaf said, "This is your grace and kindness"

Imam Husain (a.s.) asked, "I have observed you sharing half of your bread with the dog. What is the reason for it?"

Saaf replied, "While I eat the food, the dog gazes at me. I feel shy. He is your dog and he looks after your garden. I am your slave and he is your dog. Both of us are sharing your sustenance equally". (Such high degree of morals and manners are witnessed even by the slaves of this Holy Household (a.s.).

Saaf's reply made the Imam (a.s.) weep and he said, "Go, you are free in the way of Allah. In addition, I gift you two thousand dinars".

Saaf said, "If you are emancipating me, then I would like to continue staying in your garden"

Imam (a.s.) replied, "When a man says something, he should actualise it. I said that I have entered your garden without your permission. I am fulfilling my words by gifting you this entire garden. My companions have come to partake of the fruits and dates of this garden. You become their host and respect them for my sake. Allah will honour you on the Day of Qiyamat. May Allah increase His blessings on your good morals and manners".

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On this Saaf replied, "If you have gifted this garden to me, I in return am endowing it for your companions and shias.

Imam Husain responded, "Man's life should be in accordance with that of the the family of the Messenger of Allah (s.a.w.a.).

(Maqtal-e-Husain by Khwarazmi, Vol 1, p. 153)

From the above incident, the following points can be concluded;

1. The philanthropy and bestowals of Imam Husain (a.s.).
2. How good manners are rewarded.
3. Not to interrupt anyone who is consuming food.
4. To partake with others while having one's food, even if it be an animal.
5. To take care of all those things which are in the possession of one's master.
6. To care for other servants of one's master.
7. To have the feeling of servitude even after liberation, and not be separated from one's master.
8. Not to be proud on transformation from rags to riches.
9. Thanking for the bounty by endowing it in the way of Allah.
10. Respecting the friends of Imam Husain (a.s.).
11. On receiving bounties, praying for the bestower of bounties and his parents.
12. Following the ethics of AhleBayt (a.s.).
13. Actualising our words with actions.

The Spectacle Of Imam Husain's Martyrdom In The Words Of Imam Mahdi (a.t.f.s.)

The monumental incident of Karbala has been illustrated in historical books vividly, and at great length. However, some historians have recorded this incident without adequate research on this topic. This has robbed their works of credibility. On the contrary, their account of the incident of Karbala has become the subject of intense debates and controversies among the common Muslims.

Imam Mahdi (a.t.f.s.) has depicted the incident of Karbala in 'ZiarateNaahiyah', in graphic detail, highlighting the enormity of this incident. This can only be expected from Imam (a.t.f.s.), as he alone is the inheritor and successor of Imam Husain (a.s.), and knows best what atrocities were heaped on the latter in Karbala. We have mentioned below extracts from this heart wrenching account of the incident of Karabala, that underlines the grief of Imam Mahdi (a.t.f.s.), for his grandfather, Imam Husain (a.s.). Imam (a.t.f.s.) being the Imam of his time has power over everything after Allah. When he narrates this incident, it is as if the incident actually unfolds before his very eyes. He from his 'IlmeGhaib' (knowledge of the unseen) is aware of certain facets of Karbala, that even the most astute historian could never discern. That is why in many ways this is the most reliable account of Karbala. On reading this narrative, what strikes us as particularly noteworthy is that, common Shias cannot restrain their grief and anguish regarding Imam Husain (a.s.), while they were not actually present in Karbala, but Imam Mahdi (a.t.f.s.) actually witnesses the entire incident, and nothing about Karbala is concealed from his knowledge. Therefore, his distress and anguish is manifold when compared to ours. Unlike us, Imam (a.t.f.s.) has a first hand account - narrative of all the brutalities that were perpetrated on Imam Husain (a.s.) in Karbala, the intense thirst, the scorching heat, the humiliation of the ladies, Shimr's malicious disposition and the children's pleas for help.

It is hoped that this Ziarat will also leave our readers aggrieved, with tears welling up in their eyes, as it leaves our Imam (a.t.f.s.) sorrowful, with tears of blood. It is also hoped that readers will get some insight into Imam's (a.t.f.s.) frame of mind and sense of bereavement, every time he recites this Ziarat.

Imam Husain's (a.s.) exalted station and unrivaled virtues

Imam Mahdi (a.t.f.s.) deliberates on Imam Husain's (a.s.) excellent traits in ZiarateNahiyya thus, O master! You were most careful about your duties and responsibilities, possessed outstanding virtues, were matchless in generosity and nobility, always performed 'WamazeShab' in the darkness of nights. The ways you adopted were firm and resolute, while you were the most exalted of Allah's creatures in virtues and magnificence, and were without parallel in genealogy. You possessed an august station, boundless merits, were a model for others to emulate, dignified, magnanimous, most knowledgeable and discerning. You possessed brilliance and

radiance, recognised Allah, were a beacon of guidance, fearful (of Allah), sympathetic and compassionate towards His creatures, loved Allah and submitted to His decrees quickly, without protest.'

'You, are the Prophet's (s.a.w.a.) son, protector of Quran, helper and aide of Islam, most eager in obeying Allah's commands and upholder of covenants and pledges. You remained aloof from transgressors, readily endeavoured in Allah's ways, with your heart and soul, so as to realise His aim, and remained engrossed in 'Ruku' and prostration for long duration.'

Master, you renounced this world, and looked at it with the indifference of one who was all set to leave it, and as one fearful of it. Your hopes and aspirations were affixed beyond the world. Your endeavours and zeal remained unaffected by the distractions of the world. You never cast even a fleeting glance, at its pomp and splendour, and were always attached only with the Hereafter.'

Servitude of Imam Husain (a.s.)

Imam Mahdi (a.t.f.s.) presents himself in Imam Husain's (a.s.) service, and sends his salutations upon him as if he is the attendant, while the latter is his master. Imam (a.t.f.s.) exclaims, 'O master, accept my salutations. I present my salutations to you with expectations of success and prosperity. O master, accept salutations of the one who has approached you after having recognised your honour and distinction, has acknowledged your guardianship (wilayat) with sincerity, aspires to gain proximity with Allah through your love, and dissociates himself from your enemies. Accept salutations of your distressed devotee, whose heart is wrenched due to the grief and tribulations that you were made to undergo, and who sheds tears of blood in sympathy for you.'

'O Master, accept salutations of the one who is distressed and restless, from your grief and suffering. Master, acknowledge salutations of the one, who, if he was present in Karbala, would have confronted swords and lances, and laid down his life so as to safeguard yours. He would have struggled in your path with intense fervour, and would have wrestled with death to help your cause. He would have displayed his courage, gallantry and grit in combat. He would have aided you in confronting the rebels, willingly, and in the process would have sacrificed his heart and soul, wealth, family and children, everything, in your way.'

Imam Husain's (a.s.) departure from Medina

Imam Mahdi (a.t.f.s.) recalls how Imam Husain (a.s.) was forced to forsake the cherished city of Medina, his place of birth, and the burial place of his esteemed grandfather, the Prophet Muhammad (s.a.w.a.).

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Imam Mahdi (a.t.f.s.) reflects, "The time finally arrived when tyranny reared its ugly head and despotism casts its dark shadow.'

Oppression summoned its cronies, and marched forth to wage battle against you. At that time, you had taken asylum in your grandfather's shrine, remained aloof from the tyrants and despots, confined yourself to the niche of the mosque and had forsaken all inordinate desires and craving. You forcefully renounced the evils in society with all your faculties, and prohibited the people from adopting corrupt and depraved ways. Then through your discerning knowledge, you declined from paying the allegiance that was sought from you, and instead resolved to confront the forces of transgression and corruption.'

'Then you set forth with your family, children, Shias, lovers and adherents and clearly distinguished the truth from falsehood with explicit arguments and proofs. You invited the people with wisdom and excellent exhortations. You exhorted the people towards obedience of Allah's commands, and restrained the people from giving into their corrupt and debase tendencies. But the people resolved to confront you with tyranny and oppression. But you continued to warn them about Allah's wrath, and exhausted all arguments, and (when everything failed) you finally decided to wage 'jehad' against them. The people abandoned the allegiance that they had paid to you, violated the covenant that they had made with you, and insisted in waging battle with you, and in the process displeased your Lord and your respected grandfather.'

Imam Husain's (a.s.) rank and distinction

Imam Mahdi (a.s.) enumerates the unlimited merits of Imam Husain (a.s.) in ZiarateNahiyya thus:

Salutations upon Husain, who sacrificed his life in Allah's way with intense sincerity and earnestness.

Salutations upon the one, who submitted to Allah's commands secretly and openly.

Salutations upon the one, whose soil is blessed with healing powers.

Salutations upon the one, within whose shrine Allah accepts all prayers.

Salutations upon the one, within whose progeny continues the chain of Imamate.

Salutations upon the son of Allah's final Apostle (s.a.w.a.).

Salutations upon the son of the chief of successors (a.s.).

Salutations upon the beloved son of Fatima Zahra (s.a.).

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Salutations upon the grandson of Khadijatul Kubra (s.a.).

Salutations upon the inheritor of 'SidratulMuntaha'.

Salutations upon the son of 'JannatulMawa'.

Salutations upon the son of 'Zamzam' and 'Safa'.

Salutations upon the one, who was purified by Allah, the High.

Salutations be upon the one, who was a source of immense pride for Jibraeel Salutations upon the one, who was put to sleep in the cradle by 'Mikaeel'. Salutations upon the fifth individual from the 'People of the Cloak'.

Salutations upon the one, who is a pride of all martyrs.

Salutations upon the one, on whom the angels have wept bitterly.

Salutations upon the one, whose progeny is pure and immaculate.

Salutations upon the chief of religion.

Salutations upon the chief of all chiefs.

The Oppressions on I. Husain (a.s.) Imam Mahdi (a.t.f.s.) reflects upon the astonishing tribulations that Imam Husain (a.s.) was subjected to, thus:

Salutations upon the one, who was smeared with blood and dust.

Salutations upon the one, whose government was looted.

Salutations upon the torn shirts.

Salutations upon the parched lips.

Salutations upon the ones, who were victims of untold grief and anguish.

Salutations upon those souls, whose bodies were put to the sword through deception.

Salutations upon the unshrouded and unattended corpses.

Salutations upon the corpses whose colours were transformed by the scorching heat.

Salutations upon the pools of blood that were absorbed by the earth of Karbala.

Salutations upon the scattered, dismembered limbs.

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Salutations upon the (severed) heads that were raised on lances.

Salutations upon the pure ladies, that were paraded without their veils.

Salutations upon the one, whose blood thirsty enemies violated their covenants regarding his honour and the honour of his family.

Salutations upon the one, with the shedding of his blood, the sanctity of Islam was desecrated.

Salutations upon the one, who was inflicted with fatal wounds all over his body..

Salutations upon the one, whose acute thirst was quenched with the stabbing of prickly spears and lances.

Salutations upon the one, who was targeted for oppression and tyranny, and whose tents and clothes were plundered.

Salutations upon the one, who was, abandoned alone in the universe.

Salutations upon the one, who was left unclothed the likeness of which is not found.
Salutations upon the one, whose jugular vein was severed.

Salutations upon the supporter of religion, who waged a holy war without any assistance and support.

Salutations upon the holy beard that was dyed in blood.

Salutations upon the cheeks that was smeared with dust.

Salutations upon the plundered corpse.

Salutations upon the blessed teeth, that were jabbed at disrespectfully, with a cane.

Salutations upon the pure head, that was hoisted on a lance.

Salutations upon the purebred corpses, whose limbs were scattered across the desert. Alas! If only I had been with you...'

Imam Mahdi (a.t.f.s.) rues the fact that he was not present in Karbala, thus:

O my master, I was born after the incident of Karbala, and by the decree of Allah was deprived of the honour of assisting you. I could not participate along with the others in the battle, and could not repel your enemies. That is why I shall always feel agitated and disturbed at your tribulations and sufferings, and out of my distress and anguish, I shall lament ceaselessly for you, morning and evening, and in place of tears, I shall shed blood for you.'

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Imam Mahdi (a.t.f.s.) in his restlessness and anxiety narrates further:

'Then finally you plunged into the battlefield. You wielded your (sword) Zulfiqar, and trampled upon the army of transgressors with lightening speed. You hurtled into the clouds of dust (raised by the horses), and displayed valour, that reminded the onlookers about the valour of your father, Ali (a.s.). Your enemies when they witnessed your resolve, steadfastness and gallantry, were demoralised, and resorted to trickery and deceit, and laid traps to overcome you. With this objective, Umar b. Sa'ad, the accursed, ordered that your camp should be deprived of water, and all means of access to the river were blocked.

'Then the enemies commenced the battle, and assaulted you with lances and spears from all directions. As a result of this ceaseless assault of swords and arrows, you were fatally wounded. Seeing your helplessness, you were then made the target of loot and plunder.'

'You were foremost in the battlefield, and embraced the difficulties and afflictions with amazing courage, which perplexed even the angels of the celestial world.'

'Then the raiders surrounded you from all sides. They continued to inflict wounds upon your already wounded body, not giving you time even to breathe. And very soon you were all alone, without any aide and ally. You in your solitude witnessed everything, with steadfastness and fortitude. You remained preoccupied in shielding your women and children from the attacks of the raiders. Till the time, the enemies brought you down from your mount, onto the earth.

'You fell upon the earth while your body was disfigured with wounds. Then the enemies charged you from all sides, and trampled you with the hooves of their horses.'

'Then the perspiration of death appeared on your forehead, and your hands and feet folded and unfolded to the right and left. You glanced helplessly for the last time at your tents, children and women. And your loyal mount galloped towards your camp, weeping and lamenting.'

'When the ladies of your house saw your horse, without its rider, with its saddle hanging, they became restless and came out of the tents. Their hair was tousled, while they slapped their faces, and wailed and lamented. They were calling out the names of their ancestors out of sheer helplessness, and rushed to the spot of (Imam Husain's (a.s.)) martyrdom.'

Martyrdom of Imam Husain (a.s.)

Then Shimr, the accursed, straddled your chest and began running his sword across your neck. He dasped your pure hair, with his (impure) hands and was slaughtering you with his sharp Indian sword. To the extent that you became motionless and stopped breathing, and your head was triumphantly raised on the lance.'

Arrest of the AhleBayt (a.s.)

Regarding the detention of the AhleBayt (a.s.) Imam Mahdi (a.t.f.s.) relates:

And your women were apprehended like slaves, chained in heavy, iron fetters, and were made to mount camels without saddles. The sultry heat of the desert had transformed the colour of their faces, while they were taken around in the desert and jungles. Their hands were bound to their necks, and in this condition, they were paraded through markets and streets.

Damnation upon the killers of Imam Husain (a.s.)

'Woe be upon the disobedient transgressors, who in fact killed Islam by killing you.'

The oppressed progeny of Imam Husain (a.s.)

Imam Mahdi (a.t.f.s.) recites:

Salutations upon you, and upon your martyred sons.

Salutations upon you, and upon your progeny, who aided you under most difficult circumstances.

Salutations upon you, and upon the angels in the vicinity of your shrine.

Salutations upon your brother (Imam Hasan), who was poisoned.

Salutations upon Ali Akbar.

Salutations upon the infant (Ali Asgar).

Salutations upon the delicate bodies, that were left without clothes..

Salutations upon your family, who were paraded from one place to another.

Salutations upon those corpses, that were scattered over the plains of the desert.

Salutations upon the ones who were forcefully evicted from their native place.

Salutations upon those who were buried without shrouds.

Salutations upon those heads that were severed from the bodies.

O Allah! Make us share these moments of sorrow and anguish of Imam Mahdi (a.t.f.s.). And when Imam (a.t.f.s.) reappears, include us among his companions, so that we can avenge the atrocities that were heaped on Imam Husain (a.s.), alongside Imam (a.t.f.s.).

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Imam's (a.t.f.s.) salutations upon those who visit Imam Husain's (a.s.) mausoleum

Imam (a.t.f.s.) narrates:

'Salutations upon those who stand below your dome, upon those who faithfully hover over your earth, upon those who circumambulate (tawaaf) your pure tomb, and upon the angels who frequent your-shrine.'

References

These were extracts from ZiarateNaahiyya. Illustrious Shia scholars have recorded this Ziarat in their books, viz.,

1. TohfatusZaa'ir by AllamaMajlisi (r.a.)
2. KitabulMazaar by ShaykhMufeed (r.a.)
3. Iqbal by SayyedIbneTaoos (r.a.)
4. BiharulAnwaar, vol. 98, pages 317-328 by AllamaMajlisi (r.a.)