

Editorial

The Petal of a Flower can Cut a Diamond

There is a big leafy tree in front of the house. Its' branches are full of green leafy twines and twigs. The branches sway majestically in sporadic gusts of wind. It was the month of May. The sun was at its peak, showering rays of heat at noon, inflicting its fury everywhere. Animals and humans took refuge under the trees' shades. There were many such trees lining the street corner. This particular tree had red and white flowers lining its girth in profusion making it beautiful to behold. When the human intellect and thought comes in contact with Divine creation, it starts drowning in surprise and amazement. On one hand, the season of summer, fire raining down from noon to night. While, on the other end are flowers, which bear such delicate petals, embracing these fiery rays with a smile. The animals and humans keep searching for shade to get away from the sweltering sun drenched in sweat, while the flowers sing their silent tunes in joy and praise their Creator. It is true that a gathering of opposites is not possible for humans. But not for the Omnipotent Allah Who is capable of all things.

From Ibrahim (a.s.) to Haroon Makki, none knows the number of incidents that have occurred in this transient world either lost in the pages of history or swept away in the silent yet swift flow of time wherein the soft delicate petals have vanquished the raging fire of enmity and hatred decimating them completely. Let us bring the evident realities to light.

It is the saying of Ali (a.s.) that when you turn the pages of history, be aware that you are traversing with the people in that same environment, the same era and the same places. From the incidents of Karbala, which gave life to the writing of history itself let us witness an incident closely at its source. A gentle smile which emerged on the lips of the 6 month old Ali defeated so many heartless humans penning the details of a history where countless divine secrets, which were hitherto hidden, were revealed.

Allah the Almighty has said **“And We desired to bestow a favor upon those who were deemed weak in the land, and to make them the Imams, and to make them the heirs.”**

(Surah Qasas (28): Verse 5)

At another place, the definition of inheritance is also mentioned saying that **“Surely the land is Allah's; He causes such of His servants to inherit it as He pleases.”**

(Surah Anbiyaa (21): Verse 105)

The Holy Quran frequently announces that Allah is Merciful, Forgiving and Independent; loves his Creation, grants man great honour and raises him to higher stages of nobility if man stays aloof from pride and vanity which are causes of injustice and oppression towards weaker servants. Man has certainly been made free and has been given choices. But those options have also been limited by laws. The Almighty Allah has also sent his special servants, concealing their creations of Light in coverings of earth, for the propagation of these laws. This chain was started from the beginning of this world until future had been molded into the shape of the present. Today, the Guardian and the Caliph of Allah on the earth, in the settlements, upon his creation, upon his servants shines forth from his place of occultation to perform his duties of

caliphate and guardianship. His indications of directives towards Quranic injunctions and commands give an invitation of reflection to the intellectuals and the virtuous - "Look! For you, the unity of opposites is not possible. But for the Creator of the Universe, nothing is impossible." It is a point of consideration that the Almighty announces in the Noble Quran

"Blessed is He in Whose hand is the kingdom, and He has power over all things. Who created death and life that He may try you, which of you is best in deeds. And He is the Mighty, the Forgiving."

(Surah Mulk (67): Verses 1 & 2)

This noble verse makes a mention of the Power, Kingship and Dominion of Allah along with trials for the servants. It is the requirement of knowledge and wisdom that we understand His Power, Kingship and Dominion and be prepared for trials. So, how do we witness the manifestation of these divine attributes? If they are His manifestations, then man should be attentive towards His splendors.

The people who drive their thoughts towards exploration of truth find the noble Quran lighting the way. It shakes you out of your reverie through this verse, surprises you, then lights up your path

"...Certainly We sent Our messengers with clear signs, and sent down with them the Book and the balance."

(Surah Hadeed (57): Verse 25)

Clear Signs

After the chain of Messengers and Prophets (a.s.), was the life of the seal of Prophets (s.a.w.a.) followed by the term of the Father of Imams (a.s.) till the last of the Imams (a.t.f.s.). If we keep every aspect of their holy lives in perspective, we find that whereas the strong and unjust rulers and detestable politicians have given clarion calls of oppression, injustice and deception, we should also pay attention to the guidance of the guides to the truth, their lifestyles, their reformation of society, and their measures and communications thereof. We discover that all the methods of the unjust became useless in front of the voice of the victims.

It is true, a divine miracle. "The petal of a flower can cut a diamond".

The Book

The Book meaning the Quran has indicated in several ways to recognize the Power of God.

Toil towards the recognition of the Almighty. Work your way towards a virtuous life through the words of the Divine Book. For the love of the Divine, His power and His noble verses will take you beyond the pinnacle of your existence.

And with Him are the keys of the unseen treasures none knows them but He And He knows what is in the land and the sea And there falls not a leaf but He knows it, nor a grain in the darkness of the earth, nor anything green nor dry but it is all) in a clear book.

(Surah An'am (6): Verse 59)

The Balance

When a man with intellect and understanding becomes fearful and perplexed, he searches for a balance and standard by which he can break the flux of illusions to gain certainty, complete certainty and be firm on it. So Allah the Just has set up balances for His servants. For example, deliberate on the roles of Zuhair Ibn Qain and Hurr with his anxiety. A few minutes of closeness with the oppressed Imam (a.s.) and he gained faith of an eternal life. When you rinse it and see, this does not equate upon the weighing scale. He rose from the layers of enmity to such fellowship that history will always consider his life as a milestone of guidance. How restless Hurr had grown! He saw his character falling from the standard. How he had placed his head at the feet of his master on the morning of Aashuraa!

A Recent Incident

Sheikh Hasan Shahaataa (martyred on the eve of 15th Shabaan, 1434 A.H./2013 A.D), a scholar, a researcher, a man of conscience, a seeker of truth saw that he was moving towards hell when he put his knowledge on the weighing scale. He emerged from the darkness of Egypt with the words that if Imam Husain (a.s.) has forgiven Hurr, will he not forgive my lapses? Now he met the standard and the verdict of death was for him sweeter than honey. And he was murdered. His corpse was dragged through the streets. His severed head was thrown into a furnace. What difference did it make? The Almighty Allah had already guided His servant aught him from the darkness into the light. Everyone will have the opportunity in this short lifespan to examine his character and good morals upon the scale.

These are the days of mourning. The teachings of Ahle Bait (a.s.) are imparted from the pulpits. If the enemies have forty thousand schools, then the lessons of Hussainiat, Imam, Qiyamat, etc. are being taught from millions of pulpits in every village, every settlement and every city. Our black dress is our identity. Our mourning is the confirmation of our focus. The attention of the Imam of the Time (a.s.) on the place of mourning is our virtue and our tears in the handkerchief of Zahra (s.a.) is like our character kept on the scale. This is the character certificate of the family which can be presented to the judge on the day of reappearance and on the judgment day to be used for salvation. On that day of raining fire, the mourning of the followers of Zahra (s.a.) on her son Husain (a.s.) will be akin to the statement quoted in the beginning of this article: compare the blazing heat and the delicate petals of flowers. How they invite the eyes to look up in perplexity at the burning flames vis-à-vis the happiness and comfort of the flowers. Do not point an accusing finger at the lovers of Imam Husain (a.s.) in an objectionable derisive manner because in the unrest of the Day of Judgment, when a man drowns in his own sweat, the sun beats down, the brain boils over, literate people connected with the love Imam (a.s.) will be resting in a cool shade, quenched of thirst and praising God. The tears which have flowed down from the eyes in the worldly life will be scattered around in the form of aqueous wells and will be carriers of peace and blessings on the field of judgment. The rays of the light of love shining from the foreheads will retain the attention of the companions. If the world today takes the material ascent as its destiny and denies the Power of God, which subjugates the rejecters and the polytheists, and becomes the source of oppression and injustice, they should take heed that Allah, the Creator of the Universe, has not created this for them but for the poor and helpless who have been weakened in this world. What army did

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Imam Husain (a.s.) have? Imam Musa Kazim (a.s.) spent the best part of his life in prison. Imam Reza (a.s.) had to confront Haroon and Mamoon and their politics of deception and their large army. What defensive weaponry, spears, swords, soldiers and war strategy did he have against a great force? But take a look. Centuries have rolled by and the convoys have passed through in droves. On the day of Arafah, the entire earth it seemed, has gathered. The air itself carried the lilting sound of O Husain! O Husain! Towards the dome of the Sanctuary. What happened? How did it happen? Who did this? Who are these people who surge towards the resting abodes of the martyrs, who rush from the shrines of Imam Husain (a.s.) to the shrine of Abbas (a.s.) seeking permission to enter the sanctuary? This is the court of the one of noble lineage. All prayers are accepted. All requests are fulfilled. And when do the visitors have worldly desires? They come to get divine assistance to negotiate the trials of this world while carrying the fragrance of the flowers of love, walking together and reach a goodly end and that they should have the confidence of the soft flower petals which repels the burning rays of the sun. It is true, that for such confidence one requires a clear conscience, knowledge and the pursuit for recognition of Imamat. A friendly nature and not a hardened heart are required for acquiring the light. Let the peaceful heart come forward to accept good advice. Then this matter will be understood

***A petal of a flower can cut a diamond
(But) a soft word has no effect on the unwise***

The Virtues Of Weeping

Allah, the Almighty, sent the best of the Prophets, the most perfect of Messengers, the best creation and the reason for existence of the Universe, Hazrat Muhammad Mustufa (s.a.w.a.) with the holy religion of Islam for guidance and eternal deliverance of man. He also chose the Holy Prophet (s.a.w.a.) as the last Prophet, Islam as the last religion and Holy Quran as the last Divine Book. Hence, there will never be another messenger after the Noble Prophet (s.a.w.a.), neither any Divine Book after the Quran and nor any other religion after Islam for man's guidance till the Day of Judgment.

In an era of 'clear deviation', Holy Prophet (s.a.w.a.) invited the people towards a True and Rightful God and called the people towards Islam. People, who preferred darkness to light and poison to water, strongly opposed it and used all means to put an end to this great mission. However, the teachings of the Holy Prophet (s.a.w.a.) and Islam had such an impact that it resulted in changing of hearts and people began accepting Islam. Hearts that were harder than the gate of Khyber opened up. Flowers of divine cognition began to blossom in the valleys of hearts and gradually the entire atmosphere of Arabia changed. Mecca, where caravans were looted earlier had now become a center of cleanliness, peace and tranquility. The nature and habits of people changed. Selfishness made way for generosity. Sacrifices became famous instead of bloodshed and thieves became benefactors. The entire scenario changed so drastically that beasts transformed to humans. : However, this change was disliked by the brutal enemy of mankind, 'Satan' and the enemy of goodness i.e. man's carnal self. Since the very beginning, mischievous and evil minded people came together, decided a time and location and schemed against Islam. Masjid-e-Ziraar was constructed wherein a conspiracy was hatched to assassinate the Holy Prophet (s.a.w.a.) in the darkness of night by knocking him over from a camel. The attempt failed. The enemies awaited the death of Holy Prophet (s.a.w.a.) to actualize their plans. They distanced themselves from the army of Osama to accomplish their plans. Despite the repeated insistence of the Holy Prophet (s.a.w.a.), they were neither seen in the streets of Medina and nor did they join the army of Osama.

When Holy Prophet (s.a.w.a.) left this world, they began to execute their plans. Power hungry politicians gathered in Saqifah, the door of Janabe Zahra (s.a.) was burnt, Imam Ali (a.s.) was dragged by a rope fastened around his neck, Janabe Zahra (s.a.) was martyred and Imam Ali (a.s.) was confined to the four walls of his house. Personal opinions were introduced in the religion against the commands of Allah and the Messenger (s.a.w.a.), new rules regarding the permissible and the prohibited were introduced. Innovations (Bid'ah) were not only regarded as Sunnah but were practiced more than the Sunnah. Gradually the face of religion changed. Those people who, on one hand under the pretext of Islam recited the Quran, on the other hand, they engaged in actions like drinking, attending to their desires which were prohibited, considered impure and acts of Shaitan and declared them permissible. Yazid, who was a transgressor and sinner in the eyes of Islam, became a self-proclaimed Caliph of the Prophet (s.a.w.a.) violating all limitations. People assisted Yazid, few joined his army and arrived in the battle of Karbala while some others distanced themselves from Imam Husain (a.s.) and discreetly developed a soft corner for Yazid in their hearts. They preferred the grandson of Abu Sufyan over the grandson of Holy Prophet (s.a.w.a.). The companions and the followers

accepted and welcomed these changes so openly that the real face of Islam became extinct and such an Islam started to spread in the society which Allah had not even revealed.

Imam Husain (a.s.) who was not only the grandson of the Holy Prophet (s.a.w.a.) but also Allah's representative on the earth, took steps for the protection of Islam due to which Islam exists today. He accepted martyrdom for his entire family and loyal companions to achieve this. People killed the grandson of the Prophet (s.a.w.a.), his progeny and companions so mercilessly that its parable is not found in history. The event of Karbala was not the result of an event spanning a few months or years but was the peak of all oppression and tyranny which began after the Holy Prophet (s.a.w.a.). An oppressor, a tyrant is hallucinated by his power at the time of committing an act of oppression but does not realize its consequences. But when the news of his oppression spreads, his supporters start to remorse. They do not like being criticized.

The survival of Islam is due to the mourning rituals associated to martyrdom of Imam Husain (a.s.) and the remembrance of all the atrocities that befell upon him and his family members. When hearts are affected by listening to the atrocities, tears roll down from the eyes. An oppressor always hates tears. Hence there has been opposition against mourning and shedding tears.

Holy Prophet (s.a.w.a.) and Imams (a.s.) are aware of all the affairs till the Day of Judgment. They were aware that there would be restrictions in spreading the virtues and travails of Ahle Bait (a.s.) especially the sufferings of Imam Husain (a.s.) while virtues and the sufferings are a part of Islam. They made such arrangements for continuous remembrance of grief and misery that it will remain till the Day of Judgment. Love of Imam Husain (a.s.) is to mourn over him. Shedding tears on his agony is the practice of the Holy Prophet (s.a.w.a.) and diversion from it is clear deviation.

Intense Love of the Holy Prophet (s.a.w.a.)

The Holy Prophet (s.a.w.a.) said: O Imran! For everything there is a place in the heart but the love of these children (Hasan and Husain) occupies a special place in my heart. Imran said: Is it only for these children? He (s.a.w.a.) said: What you do not know is much more than this. Allah has commanded me to love them.

(Kaamil al-Ziyaaraat, Chapter 14, H.2)

Abuzar al-Ghaffari has narrated: I saw the Holy Prophet (s.a.w.a.) kissing Imam Hasan (a.s.) and Imam Husain (a.s.) while saying:

One who loves Hasan and Husain and their children sincerely, the fire of hell will not burn him even if his sins are equal to foam of the sea except those sins which eradicate his faith.

(Ibid, H. 4)

Abdullah bin Masood heard the Holy Prophet (s.a.w.a.) say:

Whoever loves me should love these two because certainly Allah has commanded to love them.

(Ibid, H.5)

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Imam Mohammed Baqir (a.s.) narrates from the Holy Prophet (s.a.w.a.);

Those who want to hold onto the 'firmest handle' (Surah Baqarah 2: Verse 256) of Allah, which He has mentioned in Quran, should love Ali Ibn Abi Talib, Hasan and Husain (a.s.), for indeed, the Almighty Allah loves them more than His Throne.

(Ibid, H. 6)

Imam Jafar Sadiq (a.s.) narrates from the Holy Prophet (s.a.w.a.):

One who bears enmity with Hasan and Husain (a.s.) will come on the Day of Judgment without any flesh on his face and will not receive my intercession.

(ibid, H. 7)

Allah says in the Holy Quran: If you love Allah then follow me, Allah will love you.

(Surah Aale Imran (3): Verse 31)

Obedience of Holy Prophet (s.a.w.a.) is a pre-condition to love Allah. In order to follow Holy Prophet (s.a.w.a.), loving Imam Hasan and Imam Husain (a.s.) is necessary. Loving Holy Prophet (s.a.w.a.) is not possible without loving his grandsons.

The mourning of Holy Prophet (s.a.w.a.) before the martyrdom

Hazrat Imam Mohammad Baqir (a.s.) narrates from Ameerul Momineen (a.s.):

One day the Holy Prophet (s.a.w.a.) came to our house. Umme Aiman (s.a.) had sent milk, ghee and dates as gift to us which we presented before the Holy Prophet (s.a.w.a.). He ate them, recited few units of prayers and cried a lot in the last prostration. Considering his (s.a.w.a.) reverence, no one had the audacity to ask him for the reason of his grief. At that moment Imam Husain (a.s.) got up, sat in his (s.a.w.a.) lap and inquired: The joy we experience by your visit, we do not experience it by anything else. But you cried and hence we too became depressed. What was the reason for your grief? He (s.a.w.a.) replied: O the light of my eyes! Jibraeel descended a few moments ago and informed me that all of you will be killed and the places of your killing will be different. Imam Husain (a.s.) asked: What is the reward of someone who visits our grave even though our graves are at different places? He (s.a.w.a.) responded: A group of people from my nation will visit your graves and will seek blessings through it. It is my duty that I go to them on the Day of Judgment and relieve them from the difficulties of Qiyamat and their sins, and Allah will grant them a place in paradise.

(Ibid. Chapter 16, H. 9)

Holy Prophet (s.a.w.a.), on hearing the news of martyrdom did not just cry but wept profusely and that too in the last prostration of Namaz.

This proves that –

1. Mourning over the tribulations of Imam Husain (a.s.) is the practice of Holy Prophet (s.a.w.a.)
2. Not only mourning but weeping profusely is the practice of Holy Prophet (s.a.w.a.)
3. The crying was not only in the form of tears but something else by which those who were present there were astonished and could not question him (s.a.w.a.)
4. This mourning was in the state of prayers

5. This mourning was in the state of prostration which is the ascension of prayers when the servant is closest to Allah
6. Mourning on Imam Husain (a.s.) in prayers does not invalidate the prayers but brings the mourner closer to Allah
7. When the severity of grief is so extreme before martyrdom, then what would it be like after it?

The entire creation has cried

Husain bin Suwair has narrated that: We, Yunus bin Zabyan, Ma'aqil bin Umar and Abu Salmah Siraj went to Imam Jafar Sadiq (a.s.). Since Yunus was the eldest amongst us he was speaking with Imam (a.s.). During the conversation Imam Sadiq (a.s.) said:

When Imam Husain (a.s.) was martyred, all the seven skies cried on him, the seven layers of the earth cried on him and whatever is in between (sky and earth) cried on him. Even those creations of Allah cried which are getting converted into heaven and hell. Those things cried which can be seen and those things cried which cannot be seen. Only three things did not cry. Yunus asked: What are those three things. He (a.s.) said: Basrah, Damascus and progeny of Usman bin Affan.

(Ibid. Chapter 26, H. 7)

In another tradition Imam Sadiq (a.s.) said: o Zurarah, the skies rained blood for 40 days over the martyrdom of Imam Husain (a.s.). In the same tradition it is further mentioned: Allah likes and admires the eyes and tears which weep over Imam Husain (a.s.). Whenever anyone cries on Imam Husain (a.s.) he has performed Sil-e-Rahm with Janabe Fatima Zahra (s.a.) and has helped her in mourning. He has done Sil-e-Rahm with the Messenger of Allah (s.a.w.a.) and he has fulfilled our right. On the Day of Judgment every eye shall weep except that eye which has shed tears over Imam Husain (a.s.). Glad tidings will welcome them and their faces will be happy while others will be engrossed in the difficulties of accounting. They will be calm and composed while people will be presented for accounting. They will be busy conversing with Imam Husain (a.s.) under the shade of the Divine Throne. They will not be afraid of the trials of the Day of Judgment. Paradise will call out to them but (they will be so busy in the conversation that) no one will be ready to go to Paradise.

(Ibid. Chapter 26, H. 6)

Let us analyze this tradition

- Mourning on Imam Husain (a.s.) is the most precious act near Allah (s.w.t.)
- Mourning is equivalent to joining relations with the Lady of the Universe Fatima Zahra (s.a.) and is a favorable gesture towards her
- It also corresponds to joining relations with Holy Prophet (s.a.w.a.)
- On the Day of Judgment, eyes will be at peace due to this mourning
- Mourning is a Glad Tiding for Paradise and the reason for happiness on the Day of Judgment
- Through mourning one would converse with Imam Husain (a.s.) under the throne of Allah
- It will relieve a person from the difficulties of accounting.

Four Thousand Angels are mourning

Angels are those creatures of Allah who never disobey Him. They perform only those actions by which Allah is satisfied and pleased. All the actions of angels are liked by Allah. The aim of creating man is worship of Allah i.e. acting as per the will of Allah. Imam Jafar Sadiq (a.s.) narrated to Janab Fuzail bin Yasaar:

Why don't you all go for the Ziyarat of Imam Husain (a.s.)? Four thousand angels shall weep on the grave of Imam Husain (a.s.) till the Day of Judgment.

(Chapter 27, H. 3)

Imam Muhammad Baqir (a.s.) narrates: Four thousand disheveled angels, covered with dust, cry over Imam Husain (a.s.)...

(Chapter 27, H. 10)

In another tradition Imam Jafar Sadiq (a.s.) narrates:

Since the day Imam Husain (a.s.) was martyred, Allah has appointed seventy thousand angels who are disheveled and covered with dust; to invoke blessings on Imam Husain (a.s.) and pray for mercy on him as long as Allah wills, that is till the time of the Qaim (a.s.).

(Chapter 27, H.5)

Imam Mohammad Baqir (a.s.) narrates: Allah has appointed seventy thousand angels to the grave of Imam Husain (a.s.) who are disheveled and covered with dust to cry over him until Judgment Day. They pray at his grave and each of their prayers equals a thousand prayers of human beings and the rewards of their prayers is for one who performs the Ziyarat of Imam Husain (a.s.).

(Chapter 27, H. 14)

Intense grief of Janabe Zahra (s.a.) and the angels

Hazrat Imam Jafar Sadiq (a.s.) narrates: When you go for the Ziyarat of Imam Husain (a.s.), maintain silence and except for good do not say anything, because angels of the night and day who are the guards and keepers, go to the angels who are in the holy shrine and shake hands with them. But the angels of the holy shrine do not speak to them, because they are crying intensely. So they wait from them until noon or sunrise and then speak to them about some affairs of the heavens.

The angels mourn so severely or the effect of their grief is so intense that they are unable to speak to each other. It is obvious that this intense mourning of the angels is due to the high recognition (Marefat) of Imam Husain (a.s.). Yet there is no comparison between the grief of the angles and the grief of J. Fatima Zahra (s.a.).

In the same tradition Imam Jafar Sadiq (a.s.) further narrates: When Hazrat Fatima Zahra (s.a.) sees the visitors of Imam Husain (a.s.), she is accompanied by a thousand messengers, a thousand truthful ones, a thousand martyrs and a million near ones. They all accompany her in mourning and she weeps bitterly and says that there is not a single angel in the heavens who does not cry on hearing them. She continues to lament till the time the Holy Prophet (s.a.w.a.)

comes to her and says that O my beloved - all the inhabitants of the sky have left the glorification of Allah and are crying with you.

(Chapter 27, H. 16)

We can gauge from this tradition that J. Zahra (s.a.w.a.) cries even today and when she cries, she cries intensely and with acute pain. It clearly shows that the sorrow of Imam Husain (a.s.) is fresh even today and its effect is the same as earlier. The grief is not impacted by the passing of the day and night. This grief, like the Holy Quran is always fresh and leaves its effect. Many rulings were passed against this grief and people tried to weaken it in the name of improvisation but everything has failed and this grief is alive and upright.

It is clear through traditions that not only humans and angels but animals have also cried on Imam Husain (a.s.) and have written eulogies. (Chapter 30 & 31) : The animals have cried and the pigeons have lamented and have cursed the killers (Chapter 30)

The owl has cried too (Chapter 31)

Reward of Mourning

When traditions narrating the reward of mourning are discussed, some people are unable to bear it and oppose them in various ways that how come one drop of tear has such great reward. How is it possible? Those who oppose forget that can anyone count the infinite bounties that have been created for man. If Allah can give these bounties to a disbeliever, polytheist and sinner then why not to someone who sheds a tear in sorrow of the most beloved grandson of His most beloved messenger. Kindly read the below mentioned traditions carefully and repeatedly.

Hazrat Imam Muhammad Baqir (a.s.) has narrated a tradition from his father Hazrat Imam Zain al-Abideen (a.s.). Abul Qasim Jafar bin Mohammad Qulawayh al-Qummi has narrated this tradition in his reliable book Kaamil alZiyaraat. Many scholars and jurists have considered this book reliable. Hazrat Imam Zain al-Abideen (a.s.) says:

Any believer who weeps over Imam Husain (a.s.) with a single tear will be rewarded by Allah for it; he will be made to dwell in rooms in Paradise for long ages. Any believer who cries over us with even a single tear; because of his grief over the way in which our enemies hurt us in this life, will be rewarded by Allah for it; he will be made to dwell in good settlements in Paradise. And any believer, who cries with a single tear because of his suffering from the pain of being hurt in our way, will be kept away from the difficulties of Judgment Day by Allah and will be safe from Allah's wrath and Hellfire.

(Chapter 32, H. 1)

There are many traditions from the Imams (a.s.) in this context. The question here is not about one drop of tear but about the love due to which tears emerge whereas man cries at every difficulty in this world. Now please read tradition more carefully.

Misma' bin Abdul Malik Kirdin al-Basri says that Imam Jafar Sadiq (a.s.) asked me:

Misma', you are from Iraq; don't you go for the Ziyarat of the grave of Imam Husain (a.s.)?

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I replied: "No. I am famous among the people of Basra; we have some people who are supporters of the Caliph and we have many enemies from the tribes, enemies of Ahle Bait (a.s.) and others. I don't feel safe, for they might report me to Ibn Sulaiman (the governor of Kufa) and they will torture me to act as a deterrent for others.

Imam (a.s.) asked, "Do you relate to them what was done to him (Husain (a.s.))?"

I replied, "Yes".

Imam (a.s.) asked, "Do you grieve impatiently on it?"

I replied, "Yes, by Allah. I cry over it so much that my family sees its effect on me. And I abstain from food and its effects show on my face."

Imam (a.s.) said: May Allah have mercy on your tears. Indeed, you are among those who grieve for us impatiently, those who are joyous in our joy and grieve in our grief and those who are afraid when we are afraid and feel safe when we feel safe. Indeed when you die, my forefathers (a.s.) will be there for you and recommending to the Angel of Death. Indeed, the glad tidings they give you will be greater than this. Indeed the Angel of Death will be kinder and more merciful to you than a kind mother on her son.

Then the Imam (a.s.) began to weep copiously and I wept with him.

Then he (a.s.) said:

Praise be to Allah, who by His mercy, preferred us and favored us, Ahle Bayt, above His Creation. Misma! Indeed, the earth and heavens cry for us continuously, sympathizing with us since the day Ameerul Momineen (a.s.) was martyred. And angels who cry over us are even more than this. Their tears have not stopped since our killing began.

Allah will have mercy on whoever cries, sympathizing with that which was done to us, before his tears fall from his eyes. If one of those tears were to fall on Hell, it would extinguish the burning heat in such a way that no heat would remain in it.

Know that, one whose heart aches for us will be pleased by seeing us at the time of his death in such a way that his pleasure will stay in his heart until he meets us by the Pool (on Judgment Day). Indeed (the Pool of) Kausar will be delighted to see our lovers comes to it and will serve him with various kinds of food such that he will not wish to leave it ever.

Misma! One who drinks even a sip from the pool will never feel thirsty again and they will never ask for another drink ever. It is as cold as camphor, as fragrant as musk and as tasty as ginger. It is sweeter than honey, softer than butter, purer than a tear and more aromatic than ambergris. It will emerge from (the river) Tasnim and passes through the streams of Paradise and flows over a riverbed of pearl and rubies. The number of jugs in it is greater than the number of stars; they are made of gold, silver and different gems. Its fragrance can be perceived from a distance of a thousand years and such fragrances emanate from it onto the face of whoever drinks from it, that he will say, "I wish I had been left right here. I don't need anything else and I don't wish to be moved from here."

O Kirdin, know that you will be of those who will drink from it and everyone whose eyes wept on us will be blessed by looking at Kauthar and be given a drink from it. Desires of those who love

us more will be satisfied in a greater way and they will get greater pleasure and will find Kauthar water tastier than those who love us less.

Ameerul Momineen (a.s.) will be standing by Hauz Kauthar with a thorny stick, with which he will beat our enemies. One of them will say I used to bear the two testimonies (i.e. I bear witness that there is no god but Allah and Muhammad is Allah's Messenger!) Imam (a.s.) will reply, "Go to your so and so leader and ask him to intercede for you."

The man will say, "My leader, whom you mentioned, dissociates himself from me."

Ameerul Momineen (a.s.) will reply, "GO back and ask the one whom you used to love, follow and whom you preferred above the rest of creation to intercede for you, since he was the best of creation in your eyes, for indeed only the best of creation can intercede."

The man will say, "I am dying of thirst!" Ameerul Momineen (a.s.) will reply, "May Allah aggravate your thirst and need for water!"

I asked, "May I be sacrificed on you, how can he even come near the Pool when others cannot?"

Imam (a.s.) replied:

He stayed away from evil acts and abstained from insulting us when we were mentioned in his presence and he avoided some other sinful acts that others dared to commit. But this was not based on following or loving us. On the contrary, it was based on his diligence in worship and religious acts and on being preoccupied with himself rather than talking about others. But his heart was filled with hypocrisy and his religion based on hating us, those who incite hatred towards us, believing in the authority of those two persons of the past and giving preference to them over all.

(Chapter 32, H. 6)

Conclusion

When Allah saw that a few materialistic people from the first century want to shake the foundations of religion and there is no one (good) except a few people, He commanded Imam Husain (a.s.) to rise and he awakened the religion through devotion and sacrifice. He (s.w.t.) assigned great reward to his mourners so that mourning awakens people and Karbala remains alive whose aim was to shake the foundations of oppression and call people towards the forgotten truth about beliefs of Unity of God and Justice of God.

Hence, it is necessary that this mourning which is based on the foundations of such truths is granted such great rewards so that regardless of all the difficulties and hurdles people do not neglect it. But for this mourning, the sacrifice of Imam Husain (a.s.) would have been easily forgotten. The hard work of the Messenger of Islam (s.a.w.a.) along with the devotion and sacrifice of Imam Husain (a.s.) would have been overwhelmed especially those things which he (s.a.w.a.) had done for reviving Islam.

If we assume that Almighty Allah gives rewards based on benefits then the foundation of Islam and Shiaism is the result of mourning. The fortune of this world and the hereafter is dependent on Azadari.

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Looking at the condition of Shiaism in the past eras and immense pressure that the enemies of Ameerul Momineen (a.s.) created, this mourning has kept Shiaism alive. Hence we cannot imagine the contribution of Azadari. Hence, Allah grants such reward to Azadari which no eye has seen nor has any ear heard. This is nothing but the result of Divine Justice.

Delay In Chastisement Of The Killers Of Imam Husain (a.s.)

Man is dependent on time and time is subservient to the All Powerful Allah. He can stop time if He wills or can increase its pace. If He wills, time can be compressed and if He wills, it can be extended. If we look at the manifestations of the night and day and parts of the earth, we see that today's science has squeezed distances. If there are parts where there is darkness for months, there are also means of light and people carry on with their lives. Delay and hastening are demands of the human nature. Mirza Ghalib says,

In solitude and separation, don't even ask about how the poet digs or excavates himself through the web of life

To pass the night and to turn it into morning, (i.e. to live) for me is no less than digging a channel of milk

Effect of time in a single life

Until a person does not reach maturity he does not know what is night or day. He slept, woke up, played around and time passed by in such a way that no one said this infant has now grown up and we saw him growing but could not realize how he was growing. Time made him young and then slowly as time passed he moved towards old age. Now the vibrancy of youth and its liveliness cease to exist. There is neither thought of adornment nor dressing up well. Then as days passed by, bones became feeble and weakness while standing and sitting reminds one of the hereafter. Luxuries and anger start to pack up. Jafar Ali Asar says,

Where is that heart and that pleasure of the spring of life now

Night and day have simply turned into a point of separation

Implementation of reward or punishment takes place in the light of hope

Man estimates delay and hastening based on patience or the lack of it and measures it on the scale of day and night. But he does not pay attention to the fact that this same measurement of day and night has so many events which occur during its course that the entire day appears lengthy. Sometimes, if one is unable to sleep, nights are so long that they seem to last forever. This is the sign of Divine Power which calls out from the depths of human nature that, o man, try to measure the divine interests based on the scale of your unknown feelings. These are the same nights and days which lengthen during difficulties and fly by in good times. Time neither stops nor does its speed up, neither decreases nor increases. These are all human thoughts which are used to console the heart.

Divine Intent

How can man understand or comprehend Divine Intent through his limited intellect? It is not permissible to analyse or discuss divine intent and whoever attempted to do so, failed miserably.

Delay means not achieving a desired result within the stipulated time and hastening means to complete the work before the specified time.

Imam Husain's (a.s.) Martyrdom

The delay in punishment due to which the killers of Imam Husain (a.s.) boast about it and are roaming free like the outlaws of Naharwaan, despite the existence of a completely dominant Divine Justice, the lovers are complaining about this delay: O our Master! Till when shall we weep? It is true that we have been created to lament but every teardrop is calling out for respite.

The Event of Karbala

On 2nd Muharram 61 A.H. a caravan encamped on the sands of Nainawa. The tents were first set up on the banks of the river Euphrates but were later moved away on the orders of Hurr and his army increased the vigilance of the banks. We try to portray a general view of the battle which neither has any parable in the past nor will have one in the future:

There will never be another Karbala after Karbala

It is worth noting that Karbala is an example of such a spiritual, authentic, organized, preeminent and guiding implementation of Divine Command which helps the seekers of truth to walk on the right path. The minimum strength of the army facing the followers of Imam Husain (a.s.) in Karbala is reported to be three thousand. It should be borne in mind that when the army of Hurr blocked the path of Imam Husain (a.s.) and Hazrat Abbas (a.s.) had pulled out his sword but retracted patiently upon the order of Imam Husain (a.s.), if at all the war would have taken place and had Imam Husain (a.s.) not observed patience, Hurr would never see the dawn of Ashura. The tombs of Wahab-e-Kalbi and Habib Ibn Mazaahir while pointing towards the Divine Throne would not tell the story of courage. And finally a thinker of the east would not have said the following about the sacrifices of the righteous.

He inscribed 'There is no God (except Allah)' in the desert

He inscribed the lines of our salvation

If after 1400 years, renowned poet of the East, Allamah Iqbal, rising above a Saqifahesque atmosphere, says,

I have learnt the secrets of Quran from Husain (a.s.)

I have thrown the flames in his fire

If there is delay in the descent of divine chastisement then the reason for the delay is also clear. The seekers of truth and intellectuals would have failed to understand the great sacrifice of the martyrs of Karbala and they would have complained in the hereafter due to the lengthy duration of 1400 years. Therefore time passed by and Allah brings from darkness to light whomsoever his wishes. These murderers of Imam Husain (a.s.) and those approving of their action were given respite basis this divinely planned delay while chastisement kept following them.

We very well remember the fact that there has been a delay in chastisement for the enemies of Ahle Bait (a.s.). Even today, the pen is forced to write about the darkness which spreads due to cold bloodedness and vain talks about it. This is not an imagination but a reality that after the martyrdom of Imam Husain (a.s.) the day became gloomy and dark. Tall waves emerged in the water of Euphrates. These were signs of Qiyamat but not Qiyamat itself. This was because

Qiyamat is dependent on the moratorium given by the Master of the Day of Judgment who has deferred the chastisement to an appointed time. It is mentioned in traditions all those who were involved in this unjust murder died within thirty years of the event. Imam Husain (a.s.) had said to Abdullah Ibn Hurrr Jofi on his way to Karbala to go far away so that his (a.s.) voice does not reach his ears. Remember that whoever hears my call for help and does not come to help me will die within three years i.e. chastisement will follow him. (3 years mentioned here is worth noting. This is one the sayings of Imam). One of the traditions which I came across is as follows: A man visited a lover of Imam Husain (a.s.). At night, he said to the host that Imam Husain (a.s.) said that not only my killers but even those who hear my call for help but did not help me will be destroyed in three years. I have heard his call for help and was also in the army of Yazeed and also fought against Imam Husain (a.s.). There are just two or three days left for years to pass by but the words of Husain (a.s.) have not yet been applicable for me. Just before sleep, he went to put off the lamp. First his beard caught fire due to the flame of the lamp and then he was completely burnt down to hell. The host said, "How truthful is my master Husain!"

The question is that after the incident of Karbala why was there no such chastisement which would descend upon the enemies of Imam Husain (a.s.) in the east and the west so that they would either be destroyed or identified by the chastised faces. Hence it is mentioned in traditions that "Delay is a chastisement of transformation". There are very few for whom this is applicable. This could be because Imam Husain (a.s.) put a condition of those who will hear his call for help and gave a moratorium of three years. The grandson of the merciful Prophet (s.a.w.a.) who is addressed as the satisfied soul and was invited by God towards Him gave this world a moratorium. God destroyed Firaun and Qaaron, but has kept Satan alive. The delay in chastisement is an indicator of the intensity of the chastisement.

Deferment and Chastisement

When we think of the word deferment, there is no one who does not think about taking account of his actions, sins and way of life. However his eyes are covered with the veil of negligence and he despite using this grace of time in reflecting, self-correction, seeking forgiveness and acquiring piety is blaming Allah for not sending chastisement. Even today the proponents of oppression are openly supporting such statements and have become even more shameless in their false propagandas. Mosques are filled with the lovers of Imam Husain (a.s.) who are weeping and calling out to Imam-eZamana (a.t.f.s.). "How much more should we mourn? You are the avenger of Husain's blood. When will you take revenge from each and every one of them? Throughout the world, the followers of Imam Ali (a.s.) and the lovers of Imam Husain (a.s.) are being killed but they have not despaired even for a moment for the revenge of the blood of Imam Husain (a.s.)."

Delay in Divine Punishment to the killers of Imam Husain (a.s.) is a Deferment

The first reason which can be understood is a deferment in which, every lover of Imam Husain (a.s.) should review himself and check within his own society whether vices such as lack of Hijaab, shamelessness and unwanted talks have not set in. Is there lack of Amr bil Ma'roof and Nahi anil Munkar in families? Have human values taken a back seat against worldly material progress? These are testing times. Ten days of Azadari is an institution which invites us to a good end and to consider this deferment in chastisement as an opportunity from God and a

divine bounty is the essence of mourning. The second reason is the one which the followers asked Imam (a.s.) and he (a.s.) replied for the satisfaction of his lovers:

Imam's (a.s.) Reply

Ibne Baabwayh narrates from a reliable chain that one day Abu Salt asked Imam Reza (a.s.) that it is narrated in traditions that one day a person asked Imam Sadiq (a.s.), "Will the chastisement on the murderers of Imam Husain (a.s.) befall after the reappearance of Imam (a.s.) and will Imam (a.s.) seek revenge from the children of the murderers?" Imam Reza (a.s.) testified to this statement and replied in the affirmative. Abu Salt asked again, "What will be the sin of those from the progeny of the killers of Imam Husain (a.s.) who will face this chastisement or be killed?" Imam (a.s.) replied, "The demand of Divine Justice is that if a person unjustly kills someone in the east and someone else in the west is satisfied with that killing, he will face the same punishment which the actual killer will face." It means that the gap of time or distance is immaterial. Anyone who is satisfied with oppression will face the same punishment as the oppressor himself. Imam Sajjad (a.s.) in relation to this once said, "*Allah had prohibited the Bani Israel from hunting fishes on Mondays. One of the groups of Bani Israel disobeyed this divine order due to which it was punished and post that whoever hunted fishes on Monday would be chastised.*"

How is it possible that a group of people who have killed the children of the Holy Prophet (s.a.w.a.) and insulted him (s.a.w.a.) are getting respite in this world? This does not mean that they will not be eligible for chastisement in the hereafter. If delay is a chastisement of transformation then it will be treated the same way even in the hereafter and those who are satisfied with your killing and will be alive at the time of Imam's reappearance will be killed by the sword (Zulfiquar) of Imam-e-Zamana (a.s.).

Another person asked Imam (a.s.), "If hunting for fish on a Saturday makes one eligible for instant chastisement, why does God not chastise the faces of the enemies of Ahle Bait (a.s.) and the killers of Imam Husain (a.s.) which is a graver sin than that?" (Similar questions are asked by the opponents as well). Imam (a.s.) replied, "*There are many people on whom Allah sent chastisement but not on Satan. Rather, He gave him moratorium and it is wrong to say anything against Divine Wisdom. There are many people who have committed few sins in this world and there are many others who have committed many sins. A painful chastisement awaits both of them in the hereafter.*"

Ibne Qulwayh narrates from reliable chain that Imam Baqir (a.s.) said, "Many of the killers of Imam Husain (a.s.) have been killed but the blood of Imam Husain (a.s.) still demands more. When all of them will be killed during Raj'at and Qiyamat, that is when the revenge will be completed." He (a.s.) added, "Allah revealed to the Holy Prophet (s.a.w.a.), 'When I avenged the death of Hazrat Yahya, 1 killed 70,000 people and will also kill 70,000 people while avenging the blood of Husain (a.s.)'. Imam Sadiq (a.s.) said, "100,000 killers of Husain (a.s.) have been killed but revenge is not yet complete." Imam Sajjad (a.s.) says, "Never it has occurred that My father encamped at a place but he did not remember Hazrat Yahya (a.s.) while settling or moving out from there. He used to say that an infallible Prophet was killed and his head was given to a woman of bad character who was an adulteress and its revenge was not complete until Allah destroyed 70,000 of his killers. By Allah! The revenge of my killing will also not be completed

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until hypocrites, sinners and those satisfied with my killing, whoever they are and wherever they would be, amounting to a number of 70,000 people are killed. My son Mahdi (a.t.f.s.) will reappear in the last era and kill 70,000 hypocrites as a part of my revenge."

Even those are enumerated in the killers of Imam Husain (a.s.) who are satisfied with his killing and they have been punished, are being punished and a big portion of the chastisement awaits them in the form of reappearance of Imam-e-Zamana (a.s.). Those who will survive Raj'at will face such a chastisement in the hereafter which is unimaginable.

Salutations on those mothers whose pure milk runs in the form of blood within the mourners of Imam Husain (a.s.) and who are restless due to the delay in the chastisement of his killers. They are so restless that their hearts crumple and tears flow. Yet each eye awaits the reappearance of Imam (a.s.). When will you reappear and avenge the blood of Husain (a.s.)? · Hasten your reappearance! Amen.

Exegesis Of Ziyarat-e-Naahiya

(Continued from the previous Al-Muntazar Muharram Issue)

"Peace be upon his brother who was poisoned."

In the above sentence, salutations have been sent to Imam Hasan al-Mujtaba (a.s.), the brother of Imam Husain (a.s.) and the leader of the youth of Paradise, who was poisoned by his accursed wife Jo'dah binte Ash'ath on the orders of Muawiyah Ibn Abi Sufyan (may Allah curse him). The word 'masmoom' is derived from 'samm' which means poison and as per Arabic Lexicon it is a Nomina! Predicate meaning 'the one who was poisoned'.

Junadah Ibn Abi Umayyah narrates: I went into the presence of Imam Hasan ibn Ali Ibn Abi Talib (a.s.) when he was severely ill, due to which he passed away later. In front of him was a washtub in which drops of blood were being vomited into and pieces of his liver were falling into it because of the poison which Muawiyah (may Allah curse him) had given him.

[Kifayaah al-Asar by Ibn Khazzaaz al-Qummi (r.a.)]

Those who wish to read about the martyrdom of Imam Hasan al-Mujtaba (a.s.) in detail can refer to Behaar al-Anwaar (Arabic), vol. 44, p. 134, chapter 22.

"Peace be upon Ali, the elder (Ali Akbar)"

In the above sentence, Imam-e-Zamana (a.t.f.s.) is sending his salutations upon the prince who resembled the Holy Prophet (s.a.w.a.). When Janabe Ali Akbar (a.s.) was proceeding for his martyrdom, the Leader of Martyrs (a.s.) pointed his finger towards the heavens and said:

"O Lord! You be a witness upon this nation. Indeed a servant who resembles Your Messenger (s.a.w.a.) the most in appearance, character and speech has set out towards them. Whenever we desired to see Your Prophet, we used to look at his face."

When the prince set out for the battle he recited the following poem:

*I am Ali Ibn Husain Ibn Ali The son of the one who is the son of the Prophet (s.a.w.a.) By Allah!
The son of an illegitimate person cannot judge for us I shall attack you with my spear till it does not give way I shall strike you with my sword in the defence of my father The strike of a Hashimite, Alawite youth Janabe Ali Akbar (a.s.) attacked in such a manner that there was a pile of enemy dead bodies due to which there was pandemonium in the enemy camp and despite the severe thirst, he killed 120 enemies.*

Then Janabe Ali Akbar (a.s.) turned towards Imam Husain (a.s.) completely bruised and said:

"Dear father! Thirst is killing me while the load of iron (ammunitions) has bereft me of my strength. Is there water available so that I may regain strength and pounce upon the enemies?"

Chronicles of Karbala have recorded that Imam (a.s.) was deeply aggrieved by this desire expressed by his son and he started crying. Then Imam (a.s.) said:

"O my son! Bring forth your tongue. Imam (a.s.) placed his tongue in the mouth of Ali Akbar (but Imam's mouth was more parched than Ali Akbar). Imam (a.s.) gave him his ring and said that place this in your mouth and return to fight with your enemies. For surely, I wish that evening

should not set in for you and your grandfather quenches your thirst with such water that you will never feel thirsty ever after."

Ali Akbar (a.s.) then attacked and killed 200 of his enemies. An enemy by the name of Munqiz Ibn Hurrah al-Abdi hurled a lance at Ali Akbar. The prince fell from his horse. The enemies surrounded Ali Akbar (a.s.) while he had his arms wrapped around the neck of his horse.

It is reported in the books of Maqatal:

The horse took Ali Akbar (a.s.) in the enemy camp and the opponents cut him into pieces with their swords.

Imam Husain (a.s.) recited the following elegy on the martyrdom of Ali Akbar (a.s.):

"O my son! Woe upon this world after you. You have departed from this world while your father still stands alone amidst the enemies. O Allah! Never forgive this nation who has snatched away a son like Ali Akbar from a father like Husain."

"Peace be upon the suckling infant (Ali Asghar)."

In the above sentence Imam-e-Zamana (a.t.f.s.) sends his salutations upon Imam Husain's (a.s.) suckling infant Ali Asghar (a.s.). When Imam Husain (a.s.) raised a cry for help, there was chaos back in the tents. When Imam (a.s.) inquired about the reason for it he was told that upon hearing your call of help, Ali Asghar forced himself out and fell of his cradle. Husain (a.s.) took his child in his arms and left.

In the end Hurmula (may Allah curse him) martyred the infant with a three-pronged arrow. When the mother saw her child bathed in blood, she cried, 'My son, are infants like you too slaughtered?'

"Peace be upon the plundered bodies."

The word 'abdaan' is the plural of 'badan' (body) and 'saleebah' (plundered) is the Nominal Predicate meaning that body from whose clothes have been ransacked. Since 'abdaan' is the broken plural hence a 'taa' of feminine is written at the end of 'saleeb' because a broken plural is always considered to be metaphorically feminine.

"Peace be upon the estranged family."

'Itrat' means family and 'ghareebah' means those who have been exiled. Ibn Manzoor writes in his famous Lexicon Lisan al-Arab,

Itrat' literally means branches of a tree and the 'itrat' of the Prophet (s.a.w.a.) refers to the children of the Prophet (s.a.w.a.) and Ali (a.s.).

[Lisan al-Arab, vol. 4, p. 538 under the root a'-t-r]

If a person simply ponders over these two words, then it is enough to aggrieve him. The children of the Prophet (s.a.w.a.) and the family of Ali (a.s.) were paraded. The journey began on 28th Rajab when Imam Husain (a.s.) bid farewell to Medina and he along with his entire kinfolks left for Mecca and from Mecca to Karbala. On the day of Ashura, the womenfolk were taken as captives they had to travel from Karbala to Kufa then Damascus and then Karbala until they reached Medina. Woe be upon that nation! They recite the Kalimah of the Prophet (s.a.w.a.) on one hand and ill-treat his family on the other. Till date, the people who have a soft

corner for those oppressors or try to defend and justify their unpardonable sins are certainly partners to them in this hideous crime.

"Peace be upon the crushed corpses (left) on the highway."

In the lexicon, 'mujaddal means 'one whose body has been left behind lying on the ground after being killed' and 'mujaddaleen' is its plural. 'Falawaat is the plural of 'falwah' which means highway.

"Peace be upon those who were driven away from their homeland."

'Naazeheen' is used when water is being drawn from a well. Expressing his strange agony in this sentence of the ziyarat, Imam-e-Zamana (a.t.f.s.) says that Ahle Bait (a.s.) were driven out of their homeland just as water is drawn from a well. If we ponder over this example then quite a few interpretations come to the fore. A well devoid of water no longer remains a well. It is just a pit. Similarly, after the departure of the son of the Messenger of Allah (s.a.w.a.), Medina was no longer the same. The Holy Quran says, **"... a deserted well..."**

[Surah Hajj (22): Verse 45]

It refers to that well which cannot be used at present. There is a tradition from Imam Moosa ibn Ja'far (a.s.) under the exegesis of this verse: "A deserted well means a silent Imam"

[Al-Kaafi, vol. 1, p. 427, H. 75]

The departure of Ahle Bait (a.s.) from Medina left the city deserted.

"Peace be upon the corpses which were buried without shrouds. Peace be upon the heads which were severed from the bodies."

Ah the martyrs of Karbala! Ah the progeny of Muhammad! The Prophet who once taught the world the rituals of shrouding and burial, his progeny was being buried without shrouds. The very same nation of that Prophet (s.a.w.a.) severed the heads from the bodies of his progeny. What a way to repay the Prophet (s.a.w.a.)!

May Allah curse the killers of Husain (a.s.), his children and his companions.

(To be continued Insha Allah in the next issue)

Moral Teachings Of Imam Husain (a.s.)

Writing about the sublime morals and noble character of the Chief of the Martyrs (a.s.) is akin to carrying a lamp before the dazzling sun. How can we possibly describe the noble character of one who is not only the successor of the supreme morals of Holy Prophet (s.a.w.a.) [Surah Qalam (68): Verse 4] but has also inherited his (s.a.w.a.) authority, knowledge and responsibilities? Without these lessons from Imam Husain (a.s.) the world would have remained ignorant of the reality of morals and ethics. What would we have done had he (a.s.) not explained the concepts of morals and ethics?

We would never have learnt the ways of adopting these morals into our lives, had Imam Husain (a.s.) not presented a living example of these morals through his actions.

The morals prevalent these days can be classified as:

1. The general perception of the masses which is extremely literal and short-sighted i.e. if someone greets us politely then we consider him to possess good morals and if he fails to do so even once then we say that he has no morals.
2. The view of the scholars of morals which is an actual representation of the good character of a person. Discussing these views in detail would be beyond the scope of this article but to summarize their discussion, the most important aspects of Morals are Knowledge and Action.

Just as life is incomplete without the two of them, similarly morals are incomplete unless knowledge and actions of a person are free from all kinds of defects and weaknesses. As for knowledge there is none other than Holy Prophet (s.a.w.a.) and his pure progeny (a.s.) who have received their knowledge directly from Allah and in the world of action they have no peers.

If a poor person sits in a gathering of poor people or a destitute sits among the indigent then this is not a sign of nobility. But if a noble person sits and has food among the needy, who are way below his social rank, this is among the peaks of morality. Is there anyone in this universe who can be compared to Imam Husain (a.s.)? The master of religion and the world, he has the highest of positions and the most noble of lineages; who can be greater than him? But we observe that Imam Husain (a.s.) despite having such great position and family background still exhibits utmost modesty and humility in his life.

Muhammad Ibn Mas'ood al-Ayyaashi (a.r.) has narrated through a reliable chain that once Imam Husain (a.s.) was passing by a place. He saw that some beggars sitting on a cloak and eating dry bread. When he (a.s.) came close to them they invited him (a.s.) to eat with them. Imam Husain (a.s.) immediately got off his horse and sat with them and recited:

“Surely He does not love the arrogant ones.”

[Surah Nahl (16): Verse 23]

He (a.s.) sat down to eat along with them. In some narrations it is found that Imam Husain (a.s.) told them that

“Forgive me because I cannot eat this food as it is from charity (which you have obtained by begging from people) and accepting charity is forbidden upon us Ahle Bait (a.s.).”

Let us analyze the actions of Imam Husain (a.s.) here wherein he (a.s.) knew that this food is not permissible for him, still he (a.s.) sat down with them. Imam (a.s.) accepted the invitation from the beggars so that they may not feel inferior to him (a.s.); at the same time in obedience to the commands of Allah, he (a.s.) did not partake in the meal. These are such beautiful morals which Imam (a.s.) is teaching us. If he (a.s.) wished he could have remained on his horse saying that this meal is not permissible for me rather he (a.s.) got down from his horse and sat with them and very politely explained why he (a.s.) was unable to partake the food they were eating. Then look at this beautiful manner in which Imam (a.s.) has presented a living example of the following verse of the Holy Quran:

“Is there any recompense for goodness except goodness?”

[Surah Rahman (55): Verse 60]

Imam Husain (a.s.) addressed them thus: "You have invited me and I have accepted. Now I too wish to invite you. Do accept my invitation."

He (a.s.) took all of them to his house and told the maid that whatever is there in the house, bring it for the guests. He (a.s.) then treated them with respect and was the best of hosts for them and then gave them gifts as they were leaving.

(Jilaa al-Uyoon, vol. 2, p. 325)

Generosity of Imam Husain (a.s.)

Ibn Shahr Ashob narrates that once a Bedouin entered Medina and inquired about the most generous person in the city. People said: Husain ibn Ali (a.s.). Immediately he went to the mosque and saw that Imam Husain (a.s.) was busy in prayers. During this time he read a few poems in praise of Imam Husain (a.s.). When Imam Husain (a.s.) completed his prayers, he (a.s.) asked Qambar: Qambar is there any money left from the Hejaz property? Qambar replied: Only four thousand gold coins remain. Imam (a.s.) said, "Bring it because this Bedouin is the most deserving of that amount." Then Imam Husain (a.s.) wrapped those four thousand dinars in his cloak and held them out for the Bedouin from behind the door and did not see him eye to eye; so that he should not feel ashamed of meeting Imam Husain (a.s.) the next time. At the same time, Imam Husain (a.s.) recited a few poems seeking forgiveness from the Bedouin that he was only able to grant such an amount. When the Bedouin saw the cloak and the gold coins he started weeping.

Imam (a.s.) said: O Bedouin it seems that the amount which I have given you is less for your needs.

He replied: No. I am weeping because someday the world shall be deprived of this embodiment of generosity and nobility.

(Jilaa al-Uyoon, vol. 2, pp. 325-326)

There is a tradition in Jaame' al-Akhbaar that a Bedouin came into the presence of Imam Husain (a.s.) and said: O son of the Messenger of Allah (s.a.w.a.)! I have a loan and am unable to repay it. I thought to myself that let me approach the noblest of the people for help and there is none better than Ahle Bait (a.s.) in nobility. Imam (a.s.) replied:

"This was your method by which you approached a noble person for help. But my way is that of the Holy Prophet (s.a.w.a.) who said that 'goodness should be as per the level of the recognition' i.e. if you have to bestow something then always keep in mind the level of recognition of the person whom you are giving. You should grant as per the level of recognition. I will ask you three questions. Upon every answer you shall get one-third of the money. If you reply to two questions then two-thirds and if you reply to all questions then the entire money will be yours."

The Bedouin was skeptical as to whether he would be able to reply in front of Imam (a.s.). He said: O son of Allah's Messenger (s.a.w.a.)! You are the master of Divine Knowledge and the possessor of nobility and greatness. Nevertheless, you ask me. If I succeed then nothing like it else I'll seek help from you again.

Imam (a.s.) asked: Which is the best of deeds?

He replied: Belief in Allah's Being.

Imam (a.s.) then asked: What is the way to achieve salvation in the hereafter?

He replied: Hope in Allah.

Imam (a.s.) asked: What does man's adornment lie in?

He replied: Knowledge accompanied with patience.

Imam (a.s.) asked: In case a person does not possess it (knowledge) then what will his adornment lie in?

He replied: Wealth and patience.

Imam (a.s.) asked: What if he does not possess that either?

He replied: Then such a person deserves that lightning strikes and destroys him completely.

Tradition says that no sooner did he utter this statement, Imam (a.s.) smiled, gave him the entire pouch of money containing 1000 dinars and said, "You have been successful in this test. Hence, take this entire amount" and he (a.s.) also said whilst giving him his own ring,

"Take this ring too, the gemstone of which values 200 dirhams. Repay your loan through the bag of money and use this ring for your daily expenses."

The Bedouin replied (with the verse of the Holy Quran):

"Allah knows best where to place His Message."

[Jila al-Uyoon, vol. 2, p. 328]

The Simple Life of Imam Husain(a.s.)

It is impossible for intellects to comprehend the greatness of the personality of Imam Husain (a.s.). When Imam Husain (a.s.) along with his brother Imam Hasan (a.s.) used to travel for Hajj on foot, several great companions of the Holy Prophet (s.a.w.a.) would emulate their actions and get off their horses out of respect. One of the reasons due to which Imam Husain (a.s.) was respected greatly was due to the fact that he (a.s.) used to spend his life along with the common people and would not separate himself from their concerns. Imam (a.s.) was involved in the matters concerning the people to such an extent that he himself used to face difficulties

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and troubles in trying to solve problems of other people. Imam (a.s.) would spend his time worrying about issues which people were facing.

Imam (a.s.) did not possess palaces, armies, legions of slaves, doorkeepers or janitors. Imam (a.s.) did not live his life like kings. Rather, it was in service to the poor and the needy, he himself would carry provisions to their houses.

Shoaib ibn Abdul Rahman al-Khozaai narrates: When Imam Husain (a.s.) was martyred, it was noticed that there were several marks on the back of Imam Husain (a.s.). When people asked Imam Sajjad (a.s.) about the reason for those marks, Imam Sajjad (a.s.) replied:

My father used to carry bags of bread in the night and distribute it among widows, orphans and the poor. Those marks on his back were due to this.

(Manaqeb, vol. 2, p. 222)

Alaili writes in his book: There have been such personalities in history which have left the world amazed through various aspects of their personalities - some through their bravery, some through their piety, some through their generosity but it is only the personality of Imam Husain (a.s.) which is unmatched from all aspects. His personality is a collection of all nobility and greatness.

(Samoo al-Ma'ni page 104)

The one who has inherited the infinite kingdom of Holy Prophet (s.a.w.a.), a mirror of the justice and the bravery of Ameerul Momineen (a.s.), who has inherited the splendor, superiority and greatness of Janabe Zahra (s.a.), the one responsible for the grandeur of the peace established by Imam Hasan (a.s.) how can his character and morals not be unrivalled in humanity. It is incumbent on us, the followers of the school of the Ahle Bait of Holy Prophet (s.a.w.a.) to consider this noble personality as a role model for all of our actions.

We send a million salutations upon this great personality in the hope that when Allah the Almighty permits his grandson, Imam al-Mahdi (a.t.f.s.) to avenge the blood of Imam Husain (a.s.) from his killers then He may include us among those who assist Imam Mahdi (a.t.f.s.).

Martyrdom Of Imam Husain (a.s.) And Its Apparent Effects

It has always been Allah's tradition that on the birth and martyrdom of His chosen ones, He manifests some special tell-tale signs in the universe so that the inhabitants of the earth prepare themselves to welcome these special beings on their arrival and He makes the effects of their martyrdom apparent to everyone so that they are aware of the gravity of the crime committed against these great personalities. Examples from the Holy Quran can be cited for both these aspects. The incidents before and after the birth of Hazrat Isa (a.s.) can be found in detail in the Holy Quran. Similarly, the aftermath of the martyrdom of Prophet Yahya (a.s.) and the she camel of Prophet Saleh (a.s.) are also mentioned. Secondly, these effects are either manifested or preserved so that future generations draw important lessons from it and if the actions of their ancestors were positive then they should put it into practice in their personal lives.

Keeping the above points in mind, when we glance through the events following the martyrdom of Imam Husain (a.s.) and their effects, we get to see their everlasting effects and an inspiration to sacrifice everything for the sake of Allah's religion. Besides, these effects have a deep impact on a person which affirm for him certainty in his religion and fortify his faith. The survival of Shiite Islam today is a living proof of the same. With these thoughts, let us have a look at some incidents which will not only increase our faith but also become a cause of Allah's satisfaction in the Hereafter.

1. Through reliable sources, Shaikh Tusi (a.r.) in his Amaali quotes Husain ibn Abi Faakhitah:

The narrator says that Abu Salamah AlSarraj, Yunus ibn Yaqoob, Fuzail ibn Yasaar and I were with the 6th Imam Abu Abdillah (a.s.). I asked Imam (a.s.): May my life be sacrificed for you, there are times when I attend their (enemies) gatherings and I remember you. What should I say then?

Imam (a.s.) says: O Husain, if you are present in their gatherings, then say:

O Allah! Grant us ease and happiness forsurely, You grant whatsoever You wish.

The narrator asked Imam (a.s.): May my life be sacrificed for you, what should I say when I remember Imam Husain (a.s.).

Imam (a.s.) replied: Say thrice 'Salutations be upon you o Aba Abdillah (a.s.)'. Imam (a.s.) then turned towards us and said, "Certainly when Imam Husain (a.s.) was martyred all the seven heavens and earth wept. Everything in the skies and earth lamented. Those things which can be seen and those that can't be seen cried. Except for three things everything wept."

The narrator asked, "May i be your ransom, which three things didn't cry for Imam Husain (a.s.)?"

Imam (a.s.) said: Basra, Damascus (Syria) and the progeny of Hakam bin Abi al-Aas.

(Jilaa al-Uyoon, p. 53)

2. Shaykh Sadooq (a.r.) in Amaali and Ilal al Sharaae' quotes from reliable sources, narrating from Jabalah al-Makkiyyah that she said:

"I heard Meesam al-Tammar say: I swear by Allah that this nation will kill the son of Holy Prophet (s.a.w.a.) on 10th of Muharram and I swear by Allah that the enemies of the religion will declare this day as a blessed day. This is still to happen. Allah, the Almighty, has already mentioned this and I am informing about these things based on the promise of my Master Ameerul Momineen (a.s.). *Indeed, my Master apprised me that 'Everything shall weep upon Husain, even the animals in the wild, fishes in the ocean, birds in the skies, the sun, the moon, the stars, the heavens and the earth, the believers among the men and the Jinn, all the angels in the heavens and the earths, Rizwan, Maalik and the carriers of Divine Throne and the skies will rain blood-spattered dust'. Then Imam (a.s.) said, 'It is obligatory to curse the killers of Husain (a.s.) just as it is obligatory to curse the polytheists, those who appointed another god with Allah, and just as it is obligatory to curse the Jews, Christians and the Majoos.'*"

Jabalah asked Meesam, 'How can people treat the day on which Imam Husain (a.s.) will be slain as a blessed day?' Meesam cried and replied, "These people rely on concocted traditions thinking this was the day when Prophet Adam's (a.s.) mistake (Tark-e-Awla) was forgiven, when indeed it was only in the month of Zilhajj that his repentance was accepted. They assume that it was this day when Allah accepted Prophet Dawood's (a.s.) penitence when, in fact, it was only in the month of Zilhajj that Allah had forgiven him. They think that it was on this day that Prophet Yunus (a.s.) was saved from the fish's belly when, on the contrary Allah had removed him from it in the month of Zilhajj. They imagine that this was the day when Prophet Nuh's (a.s.) ark had docked at Mount Judi when in reality it had docked on the 18th of Zilhajj. They consider this to be the day when Allah had parted the sea for Bani Israel to pass when in reality it was in the month of Rabi al-Awwal that Allah had created a passage in the sea for Bani Israel." Then Meesam said, "Oh Jabalah, know that Imam Husain ibn Ali (a.s.) will undoubtedly be the Chief of Martyrs in heaven and his companions will be ranked much higher than other martyrs. Oh Jabalah, when you see the sun turning red like clotted blood, know that the Chief of Martyrs Husain (a.s.) has been killed."

Jabalah said: One day when I went out I saw sunrays falling on a wall as if a blood covered mantle had been wrapped on it. I let out a scream and started to cry, 'By Allah! Indeed our Master Imam Husain (a.s.) has been martyred.

[Al-Amaali of Shaikh Saduq (a.r.), p. 126]

3. Ibrahim Ibn Malik al-Ashtar al-Nakhaee narrates:

One day Imam Ali (a.s.) came out of his home and took a seat in the mosque and his companions surrounded him. Then Imam Husain (a.s.) came and stood in front of Ameerul Momineen (a.s.). Imam (a.s.) kept his blessed hand on the head of Imam Husain (a.s.) and said,

"My dear son! The Almighty Allah has condemned those people in His book with these words: 'So the heaven and the earth did not weep for them nor will they be given respite.

[Surah Dukhan (44): Verse 29]

"I swear by Allah! These people will kill you and the heavens and the earth will shed tears for you."

Abu Baseer narrates that the 6th Imam (a.s.) expounded, "Certainly, the sky and the earth lamented upon the martyrdom of Imam Husain (a.s.). They turned red and both, the sky and

earth, never cried for anyone other than Yahya ibn Zakariyah (a.s.) and Imam Husain ibn Ali (a.s.)."

Abdullah Ibn Hilaal says, 'I heard Imam Sadiq (a.s.) say: Undeniably, the sky and earth wept for none other than Imam Husain ibn Ali (a.s.) and Yahya ibn Zakariyah.' The narrator asked, 'What does the weeping of the sky imply?' Imam (a.s.) retorted, "For 40 days a dark red sun would rise and at the time of setting, too, it would be dark red.'The narrator further asked, 'Does this mean that the sky wept?' Imam (a.s.) replied, "Yes."

4. Barbari says that once I went to meet Imam Ali Reza (a.s.) and he asked me, "Do you see this owl which speaks to the people?" The narrator said, "May my life be sacrificed for you, I had come to ask you (about it)."

Imam (a.s.) added, "At the time of my grandfather, Messenger of Allah (s.a.w.a.) this owl used to live in homes and palaces and when people sat to have their meal, it would come flying towards them and sit in front of them. People would offer food and provide water to it and then it would fly back to its nest. But ever since Imam Husain (a.s.) was martyred, it stopped going into homes and started living in wilderness, on mountains and in jungles and then said, "You are the worst nation, you have massacred the son of your Prophet's daughter (s.a.). Now, I will never trust you."

Imam Sadiq (a.s.) said: Surely, this owl fasts in the day and when it breaks its fast, it recites elegies on Imam Husain (a.s.) till the next morning."

Husain Ibn Abi Munzir narrates a tradition from Imam Sadiq (a.s.) about the owl. He (a.s.) asked us, "Has anyone of you seen an owl in the day time?" He (a.s.) was told, "We have always seen it in the night but never during the day."

Imam (a.s.) replied, "Certainly, the owl used to stay in populated places. But the day when Imam Husain (a.s.) was martyred, it made it incumbent upon itself that it will not live in populated areas and took refuge in the wild and deserts. Since then till date it is grief-stricken, it fasts during the day till the darkness of the night arrives and when darkness engulfs the night, it continues to recite elegy of Imam Husain (a.s.) till dawn."

(Jilaa al-Uyoon, p. 433]

5. It has been narrated in Amaali of Shaikh Saduq (a.r.) quoting through reliable sources from Muffazal ibn Umar (r.a.) who narrates from Imam Sadiq (a.s.) through his noble ancestors:

One day Imam Hasan (a.s.) went to Imam Husain (a.s.) and when the latter saw his brother, he started crying. Imam Hasan (a.s.) inquired, "O Aba Abdillah al-Husain, what made you cry?" Imam Husain (a.s.) replied, "I am lamenting the calamity that will befall upon you." Imam Hasan (a.s.) exclaimed, "I am the one who will be poisoned but O Aba Abdillah al-Husain, there is no day like your day (Ashura). An army of 30000 will attack you and claim to be from the nation of Muhammad (s.a.w.a.) and followers of Islam. They will gather to kill you, shed your blood, trample your dignity, take your progeny and womenfolk as captives and pillage your wealth. At that point of time, surely the Bani Umayyah will deserve to be cursed. The sky will rain bloodspattered dust and everything, including the animals in the wild and the fishes in the ocean, will mourn for you."

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We shall suffice at these five incidents else voluminous books are required to narrate the effects of the martyrdom of Imam Husain (a.s.) and his miracles. We pray to Allah to accept our trivial efforts, include us among the mourners of Imam Husain (a.s.) and hasten the reappearance of Imam Husain's (a.s.) heir, Imam-e-Zamana (a.t.f.s.). Aameen!

Destruction Of The Killers Of Imam Husain (a.s.)

Allah the Almighty says about the oppressors in Surah Shura (26), Verse 227 of the Holy Quran:

"... and they who act unjustly shall know to what final place of turning they shall turn back"

We understand from this verse that the oppressors shall very soon reach to their evil fate of oppression. And this is the same verse which the severed head of Imam Husain (a.s.) recited when the oppressors suspended it on a tree.

[Tafseere Noor al-Saqalain, vol. 4, p. 74]

In this short treatise, we shall try to bring those traditions and incidents which prove how soon Allah chastised those who were involved in the killing of Imam Husain (a.s.), and how their greedy plans and motivations for which they undertook this heinous crime of killing Imam Husain (a.s.) failed and did not materialize.

Imam Husain (a.s.) had warned the accursed Umar Ibn Saad Ibn Abi Waqqaas that:

"Indeed after (killing) me you will not even taste the wheat of Rayy." In reply, this accursed mischievously retorted that if not wheat then I shall manage with barley. Whatever Imam Husain (a.s.) prophesied transpired, he could not reach the city of Rayy and Janab Mukhtar Thaqafi killed him.

(Al-Manaaqib of Ibne Shahr Aashob)

It is found in another tradition about those perfumes that were stolen from the tents of Imam (a.s.) and when they were applied by any woman, she would be inflicted with leprosy.

Abul Qasim has narrated that a person told Imam Husain (a.s.); "O Husain! You shall not get even a drop of water from Euphrates until you die or you accept the order of Ibn Ziyad". Imam Husain (a.s.) replied: "O Allah destroy him by thirst and never forgive him". This person was afflicted by thirst such that how much ever water he drank he would not be satiated and he used to scream "I am thirsty" and finally a time came when his stomach burst out.

These were those wretched people who did not have the recognition of Imam Husain (a.s.). The love of this world had rendered them heedless towards the severe chastisement of the hereafter. They had banned water for Imam Husain (a.s.) while the fact is that Allah sends water from the skies due to the Holy personality of the Imam of the time, and only then this whole universe enjoys the benefit of a great bounty like water. They were such companions of hell who had restricted water for Imam Husain (a.s.), while this water satiates this world and all its creatures for his sake only. O Allah You inflict Your severe chastisement on those who restricted water upon Imam Husain (a.s.) and oppressed him, degrade and insult them in this world and render hell as their abode, for all those who were satisfied with the killing of Imam Husain (a.s.).

An illegitimate person who was from the tribe of Daaram sent an arrow towards Imam Husain (a.s.) that hit the blessed neck of Imam (a.s.), due to which his neck started bleeding and Imam used to collect the blood and throw it towards the sky. Then this wretched person got inflicted with such a calamity that he used to complain of severe heat and cold simultaneously in his body. His back would burn of flames of fire and his chest would shiver due to intense cold.

People used to ignite fire at the back of this debased man and would fan his chest and apply ice on his stomach for relief. Yet this accursed would shout of thirst. He would continue drinking water but would not be satiated and finally his stomach burst.

Ibn Baabwayh has narrated through reliable sources from Yaqoob bin Sulaiman that during the time of Hajjaaj, due to fear some of us left Kufa and went out of the city secretly. I was also along with them till we reached Karbala and were in search of some resting place when our eyes fell upon a tent near the shores of Euphrates. So we decided to take some rest in this tent. While we were relaxing a stranger came to us and told that "I am a traveler, can I pass this night along with you in this tent?" We allowed him. When the sun had set and the darkness of night started spreading, we lit the lantern and started remembering Imam Husain (a.s.) and the calamities that befell upon him. We said that whoever was involved in the killing of Imam Husain (a.s.) Allah made His chastisement reach him in this world only. That stranger said that he too was among those who were involved in the killing of Imam Husain (a.s.) but by Allah till date not even a single calamity has befallen upon him from the side of Allah. Indeed you are a nation that has lied. Silence filled the atmosphere when suddenly the light in the lantern started to diminish, this stranger got up so that he could fix the light with his own hands. The fire caught his hands and his beard. With the intention of extinguishing the fire he screamed and jumped into the Euphrates. By Allah! We saw that he immersed his head into the water but the fire stayed on top of the water. Wherever this person would move his head inside the water, the fire would reach that place and would catch hold of him he would then re-immersed his head in the water and continued till he reached the hell fire.

Ibn Baabwayh has narrated from Qasim Ibn Asbagh that a person from Bani Daaram came to me who was involved in the killing of Imam Husain (a.s.). His face had turned black despite the fact that he was very handsome earlier. I told him that due to the change in color of your face could not recognize you, how did this transformation take place? He replied that I have killed a handsome man from the companions of Imam Husain (a.s.) whose forehead bore the marks of prostration. I have brought his head along with me. Qasim narrates that I saw that on the legs of his horse was suspended a head which would bang in the legs of the horse whenever the horse would start walking. I murmured to my father that how I wish he would place the blessed head at some height so that this head would not have suffered due to its current position. My father replied that the trouble that befalls on this killer is much more in severity than the trouble that is faced by the blessed head due to the legs of the horse. My father continued that this killer has informed me that since the time I have killed this person each night when I go to sleep a person comes me in my dream and by snatching my collar drags me towards the hell fire and throws me into the hell, and I continue to stay in it till morning sets in.

Umar Ibn Umayr Tamimi says that when the heads of the accursed Ibn Ziyad and his wretched companions were brought to Kufa, I too gathered with the crowd to observe the scene, I heard the people say "look it came", I then saw a snake crawling and searching for the head of the accursed Ibn Ziyad and as soon as it found the head of this accursed one it entered into the head through one of its nostrils and came out of another and repeated this act time and again.

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Ibn Shahr Aashob has narrated that the accursed the hands of Abjar Ibn Ka'ab, with which this accursed removed a part of the dress of Imam Husain (a.s.) used to turn in to two pieces of dry wood during the summers and during the winters blood would ooze out from them.

It is narrated in traditions that as soon as Jabir bin Yazid put the turban of Imam Husain (a.s.) on his impure head he turned insane.

Ibn Haashir says that one of our companions went to fight against Imam Husain (a.s.). When he returned he brought some saffron and a camel along with him. It was observed that when that saffron was drunk, fire would emerge out of it. Also, his spouse had applied that saffron on her hands due to which her hand got inflicted with leprosy. And when that camel was being slaughtered, at which ever place on the body of the camel knife was passed, fire would surface from it.

Khalid says that once while I was sitting with my father Abu Rajaa al-Attaari, he instructed me that, for the Ahle Bait (a.s.) do not say anything except goodness. At that moment a person came who was present in Karbala against Imam Husain (a.s.) and had uttered inappropriate words for Imam Husain (a.s.). Then Allah threw at him two arrows and both his eyes lost sight due to this.

Those who laid the foundation for the oppression upon the Ahle Bait (a.s.) have not just deprived the world of the best guides and trainers but have also played a key role in extending the oppression upon them. Thus whatever problems that arose due to deprivation of Ahle Bait (a.s.), disputes which occurred among the people, whenever any powerful person oppressed the weak, was entirely due to those who deprived the world of the leadership of Ahle Bait (a.s.). Thus in the 1400 years of Islamic history there is not a single innocent person who was murdered, none were oppressed, no rights were snatched except that the fundamental blame of this goes on to those who distanced the world from the Door of the city of Knowledge, oppressed them (a.s.) and honoured the debased ones with the help of lies and false claims. Thus when the list of the killers of Imam Husain (a.s.) shall be prepared the foremost in it shall be the one who usurped the right of the master of the universe (a.s.).

Sayed Ibn Tawoos has narrated in his book Lohoof from Abdullah Ibn Riyah that he met a blind man who was involved in the killing of Imam Husain (a.s.). It was asked from him about the reason for losing his eyesight for which he replied, "I am from those who had gone to fight Imam Husain (a.s.), I was accompanied by nine people, I did not throw even a single sphere nor did I use my sword or throw an arrow in the war. When Imam Husain (a.s.) was killed and I returned home and was sleeping after finishing my Isha prayer. I saw a dream that a man came to me and said that Holy Prophet (s.a.w.a.) has summoned you. I told him what work do I have with him? This man did not reply, pulled my collar and took me to the presence of the Holy Prophet (s.a.w.a.). I saw that the Messenger of Allah (s.a.w.a.) was sitting in a desert in the condition of grief and sorrow. His sleeves were rolled up till his elbow with a weapon in his hand. An angel was standing by his side with a sword of fire and with it he was killing those nine friends of mine who had accompanied me. As soon as his sword touched someone, his body caught fire and turned to ashes. He then came back to life and the angel repeated the killing again. When I saw this condition I sat on my legs two fold and said "Peace be on you o Messenger of Allah", Holy Prophet (s.a.w.a.) did not reply to my salutation. He lowered his head

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for a moment and said, "O enemy of Allah! You have attacked my honor and killed my progeny and have not observed my right." I replied, "O Messenger of Allah! I did not use my sphere, sword or arrow. Holy Prophet (s.a.w.a.) replied, "You are right but you were a part of that army and increased the number of that army with your presence. Come close to me." When I went closer I saw a tray that was filled with blood placed in front of the Messenger of Allah (s.a.w.a.). He (s.a.w.a.) said, "This is the blood of my Husain." He put two lines from the blood into my eyes and when I woke up I had turned blind.

Thus, we can conclude that those who were present in Karbala, even if they did not use their arrows and swords against Imam Husain (a.s.) but simply increased the number of the army of the opponents, also deserved the wrath of Allah (s.w.t.). Exactly in the same way, the successor of Imam Husain (a.s.), Imam Mahdi (a.t.f.s.) shall take revenge after his reappearance from those who even today are satisfied with the killing of Imam Husain (a.s.). This is the reason that by cursing the killers of Imam Husain (a.s.) we register our dissociation against the killers of Imam Husain (a.s.). Likewise, we also express our distancing from the usurpers of the right of the beloved of the Messenger of Allah, Janab Zehra (s.a.), against those who oppressed her and pushed the burning door upon her by cursing them. We pray to the Almighty Allah by the right of Ahle Bait (a.s.) that He hasten the reappearance of His last Hujjat (a.t.f.s.) and enumerate us among his beloved ones, his helpers and supporters and that He affirms in our heart, till our last breath, the detachment from the enemies of Ahle Bait (a.s.).