

### **Editorial**

#### **An Effort to Analyse the Excellence of Imam Husain (a.s.)**

The intellect and wisdom of man, his views and opinions - like the flailing and fluttering of the broken wings of a bird – impart an enormous fortitude and courage to his hands in the form of analytical abilities and capacities.

Today, nations feel proud when they look at the giant strides taken by them in the field of scientific development. They are overjoyed when they see their satellites moving towards the moon or their missiles soaring to great heights in the twinkling of the eye and striking their targets with pinpoint accuracy after having traversed a long distance through the air. They maintain deadly stockpiles of destructive weapons in their arsenal in order to strike terror in the hearts of their opponents and other weaker nations.... so that they live in misery and despair. Before the dawn of Qiyamat, we are seeing pitiable sights around us. It seems as if the sun will rise at one moment and the next instance it will be at its zenith. As evening sets, it appears that the trumpet of Israfeel will set the mountains and valleys ablaze.

In such a frightening scenario is a person who is affected by the occurrences around him yet is calm and serene. He takes heart from the divine assurance that “Certainly by the remembrance of Allah, the hearts are comforted”. The “sajdagah” is in front of him. He prostrates on it and says "All Praise and gratitude is only to Allah” and thus his intellect is illuminated. He has contemplated on the Omnipotence of Allah. It is said that the seeker found his sanctuary resting on four pillars viz. remembrance, prostration, tranquillity and intercession. The writing on every pillar was dazzling in its radiance. He went close to those pillars and rubbed his eyes and the words etched on every pillar were – YA HUSAIN!!!

One thing all of us need to understand is that this world is inconsequential before the personality of Imam Husain (a.s.). In fact his (a.s.) persona overshadows the entire universe. Let us make an effort to comprehend and explore the colossal personality of Imam Husain (a.s.) in the light of intellect and traditions. No doubt such an endeavour is vital, yet to summarise it in a few pages is like trying to sculpt on stone.

None ever knew that an atom could pack the energy to blow up and annihilate lakhs of people; and nobody could imagine that minute particles would attain such lofty etiquette that lightning would submit to their command. Scholars, litterateurs and intellectuals who have praised and extolled the glorious character of Imam Husain (a.s.) are nothing more than those tiny specks. Their literary efforts are no doubt a result of some invisible help that has added radiance, honour and life to their writings and has unveiled the curtains of divine secrets so that one gets a glimpse of grandeur. Before Imam Husain (a.s.) undertook his journey to Mecca and finally to Karbala, his (a.s.) life in Madina was peaceful and confined to the four walls of his house. His ardent followers and devotees would travel from far and wide in order to come in his presence so that they could learn a thing or two about the etiquette of life in a way that were strong, unshakable and in conformity with their character. Thus, we find an incident in Behaar-ul-Anwaar about three individuals from Qateef (or some other place) who came in the presence of Imam Husain (a.s.).

They possessed the recognition of their Imam (a.s.) and had met him earlier too. They were baffled and reeling in a sea of amazement when they witnessed the radiant personality of Imam (a.s.) and his miraculous powers. They said to Imam Husain (a.s.), "Your presence is similar to that of Holy Prophet (s.a.w.a.) and it compels us to ask you "Who are you? What is your creation? Your reply will certainly enlighten us and our recognition will rise to a higher degree of certainty." In quoting the reply of Imam Husain (a.s.) the writer has not used the exact words but has embraced his own style to adorn the answer.

Imam Husain (a.s.) said, "You do not have the ability or capacity to comprehend the subtlest or gentlest ray of our creation. A small part of the sea can cause an upheaval in the ocean while the sea can destroy the capacity of a lake. You are powerless in encompassing the reality of my creation (like a lake can never encompass the sea). You cannot stare at the sun for a few seconds then how do you presume to perceive my creation?" Yet those people kept on insisting and volunteered the name of one of them who was more pious and strong hearted. They requested Imam (a.s.) to show the reality of his (a.s.) creation at least to that person. Imam Husain (a.s.) lifted just a minute portion of his eyelid - equal to the point of a needle-and the man stood up in bewilderment. His nerves started to rupture and his brain was about to explode. He panicked and began to tremble. He remained in that state for a few days. He was finally cured due to the benevolence of Imam (a.s.). This is the status of Imam Husain (a.s.)!!!

(Behaar al-Anwaar; vol. 44, p.84)

It is an indisputable fact that the Creator loves His creations immensely. He decorated the world with precious gems and pearls and bestowed His perfect and flawless bounties for its adornment. He sent infallible messengers for the guidance of His noblest creation (i.e. humans) and finally raised the last prophet Hazrat Muhammad Mustafa (s.a.w.a.). His one profound statement viz. "Husain is from me and I am from Husain" surpasses and outshines the entire Islamic shariat. It means that till the time the name of Imam Husain (a.s.) reverberates in the world, the religion of Islam will remain secure. This shariat is under the protection & leadership of Imam Husain (a.s.). Every rebel has been annihilated in its domain. Divine preparations have been shaped – right from the time of H.Adam (a.s.) till date - for the creation of Imam Husain (a.s.). Let's have a bird's eye-view on all those arrangements. We will divide the entire period - from the past till the present - in three sections. We will endeavour to see where all in history, the name of Imam Husain (a.s.) was incessantly mentioned and who all obtained deliverance due to him. We have chosen to discuss only three eras since the subjects are spread out on a very vast canvas.

First Period: It is the era preceding human civilization and progress on the earth. It is the time prior to the creation of H. Adam (a.s.)- a period of millions of years ago. The kinds of animals living in those times can be gauged from the fossils excavated from the depths of the earth or from the eggs of dinosaurs. Only recently there was a report in a newspaper about the discovery of footprints of dinosaurs and archaeologists estimate them to be millions of years old. This era is considered to be a dark and obscure part, devoid of any kind of known civilization. Thus, we will move forward and discuss about the next era.

### Second Period: The Era of Hazrat Nuh (a.s.)

The second period relates to Hazrat Nuh (a.s.). Readers may be aware that the prophethood of Hazrat Nuh (a.s.) lasted for around 950 years during which he propagated the divine religion in every nook and corner of his village. Yet, everyone opposed him and refused to accept his (a.s.) advices. In the incidents pertaining to the life of Hazrat Nuh (a.s.), we find that the villagers pelted him with so many stones that he (a.s.) would be buried in them. Finally, Allah – the Powerful, the Subduer - sent His chastisement upon them in the form of torrential rains that submerged the entire world. Everyone drowned except eighty believers who boarded the ark of Hazrat Nuh (a.s.). Along with them, all those animals who climbed into the ark too survived. Human civilization advanced through these 80 individuals. Greenery and vegetation was found once again; once again the spring breeze wafted all around; once again the earth displayed her fruit-bearing abilities. Colourful vines with their beautiful buds and exhilarating fragrances could be seen on the walls everywhere. But the agony of that divine chastisement was experienced by those who drowned in that deluge - their life was slipping through their hands; their breath was halting in their throat; their liver was exploding; every nerve of the heart was being wrenched; water was gushing through their nose and mouths and they were gasping for air; waves were smacking their faces - slowly and agonizingly everyone was dying. This is the fate of those who oppose and oppress a divine representative while the punishment of the hereafter is still pending. This incident has some link with the personality of Imam Husain (a.s.):

(1) A book by the name of "Ali or Aelia" was printed sometime back. It was written in the book that recently a few portions of the ark of Hazrat Nuh (a.s.) were found on which some names were engraved. Linguists have identified two names as "Shabbar" & "Shabbir". Our scholars too narrate that when Hazrat Nuh (a.s.) was constructing the ark, he (a.s.) used nails that had the names of the Ahle Bait (a.s.) embossed on them. When he (a.s.) picked the last nail that had the name of Imam Husain (a.s.) etched on it, he (a.s.) began to weep involuntarily and cried till he had hammered the nail in the ark.

(2) This famous tradition of Holy Prophet (s.a.w.a.) is widely accepted among the Muslims wherein he (s.a.w.a.) says, *"The example of my Ahle Bait (a.s.) is similar to a lamp of guidance & the ark of Hazrat Nuh (a.s.). The one who takes refuge in them shall be saved and the one who turns away from them shall be drowned (in the sea of deviation)". These words of Holy Prophet (s.a.w.a.) in praise of the "Five cloaked ones" are like an emblem that will shine and glow till the day of Qiyamat.*

(3) More or less eighty people who had boarded the ark of Hazrat Nuh (a.s.) survived the deluge. Mankind multiplied from the progeny of these good doers and believers in divine unity. Now, visualize the event of Karbala. The ark of Islam consisted of around seventy two martyrs who safely guided it through the deluge of falsehood and hypocrisy by waging a valiant battle : from sunrise till the afternoon of Aashura - against an army of one lakh dissidents. Chengezi has nicely said

"Islam survived after sinking!! What do you know about the importance of Karbala?"

Now let's see the fate of those who drowned in the sea of hypocrisy; the ones who received the divine chastisement and were snared by death.

It has come in a tradition that when Imam Husain (a.s.) was travelling with his (a.s.) caravan and had crossed a place named Qaadesiyyah, he (a.s.) got the news that Abdullah Ibn Hurr Johfi was present somewhere in the vicinity. Imam Husain (a.s.) personally went to meet him and said, "O Abdullah! Why don't you accompany me in my mission?" Abdullah was a well wisher and lover of Ahle Bait (a.s.) and was aware of the greatness and majesty of Imam Husain (a.s.) but was weak hearted. He replied, "Master! I have just seen the corpse of Muslim Ibn Aqueel being dragged in the streets of Kufa. Master! I don't have the courage to challenge and antagonize Ibn Ziyad. I have this horse which is the finest in the whole of Arabia and is second to none. You can take it with you. You can also take all the weapons that I have. But please excuse me. Neither do I have the courage nor the ability to fight this war." Imam Husain (a.s.) replied, "I'm proceeding (towards Karbala) for safeguarding the religion of my grandfather. Enjoining goodness and prohibiting evil is the aim of my journey. Those who will assist me in my aim will be martyred. I don't need your horse." Saying this Imam Husain (a.s.) walked away. Suddenly, he (a.s.) turned back and said, 'O Abdullah! Bear in mind one thing or else you will be regretful. Ibn Hurr Johfi said, 'O my master! What point is it?' Imam (a.s.) replied, 'Go so far away from here that my pleas for help and assistance don't fall on your ears because the one who hears my request, yet turns away and refuses to come to my aid will certainly be destroyed within three years.' This firm assertion of Imam Husain (a.s.) is similar to the ark of Hazrat Nuh (a.s.) which was the cause of salvation from destruction and annihilation. Within three years of the tragedy of Karbala, all those who had oppressed and opposed Imam Husain (a.s.) met with a humiliating end. (Details of all these will be dealt with in some other issue, Inshallah). Thus we find that only those people who boarded the ark of Hazrat Nuh (a.s.) survived the deluge. Similarly, only those people survived who did not hear the request of Imam Husain (a.s.).

Third Period: The Era of Prophet Ibraheem - Khaleelullah (a.s.)

Hazrat Ibraheem (a.s.) lived during the reign of Namrood. Baabel and Kalidaan were two famous cities of that era. Society had made great progress in both these cities. Idols were fixed in every house. Not a single monotheist could be found. Newer and exotic idols were being engraved and decorated and placed in the temples. These idols were centres of beliefs, ideologies, rituals and ceremonies. Namrood was being addressed as God and creator - the giver of life and death. Hazrat Ibraheem (a.s.) was the first person to demolish those idols. But Imam Husain (a.s.) is the one who annihilated polytheistic ideas and beliefs firmly entrenched in the minds of the people. A few years back, a plaque of mud was discovered in Britain that belonged to the era of Hazrat Ibraheem (a.s.). A picture and some words were engraved on it. Hazrat Ibraheem (a.s.) had it made by the people of that time. Experts are of the opinion that the foundation of knowledge was laid at that time (although Allah knows best). It could be that Hazrat Ibraheem (a.s.) adopted this approach keeping in mind the capacity and ability of the people of that era.

By passing the details, it's important to appreciate the arrangements and preparations made by Hazrat Ibraheem (a.s.) - thousands of years ago in the domain of his propagation, Prophethood and Imamat- in order to introduce Imam Husain (a.s.) and also the final link in the chain of Imamat viz. Imam Mahdi (a.s.). These words are corroborated and endorsed by the exegesis (tafseer) of the Quranic verses.

Deen-e-Hanif: (1) The idol breaker - Hazrat Ibraheem (a.s.) - spent the early part of his life among the mountains – concealed from the eyes of the people. His height and physique increased rapidly. When Hazrat Ibraheem (a.s.) was in the prime of his youth, he (a.s.) came across Namrood - a king who claimed Godhood. It is not possible to go into the details, yet let us narrate an incident. When Hazrat Ibraheem (a.s.) returned to Egypt, he was accompanied by his wife Haajerah (s.a.). They were presented in the court of Namrood. Both his hands were instantly paralysed when he stretched them towards Haajerah (s.a.).

### **A Reminder**

Now let's turn to Damascus. When Yazid proclaimed that the daughter of Ali be brought before him as he would like to speak to her personally, a black bondmaid whose name was Fizzah cried out and taunted her tribesmen. She made them hang their heads in shame. A few of them who were standing behind Yazid, pulled out their sheathed swords and jumped in front and surrounded J. Zainab (s.a) so that none could see her. When she (s.a) gave her sermon, everyone wondered if H. Ali (a.s.) had come alive and wanted to know who . was ripping apart the character of the mighty Yazid into tatters.

(2) Just as the commencement of propagation of Hazrat Ibraheem (a.s.), created a stir and tumult among the inhabitants of Kalidaan and hoards of people started flocking towards him in his support and talking his language (of divine unity), similarly when Mu'sab ibn Umair – the envoy of Holy Prophet (s.a.w.a.) - reached Madina carrying his (s.a.w.a.) message, the age old animosity between the tribes of Aws and Khazraj evaporated. Both the tribes accepted the message of Islam and prayed together under the leadership of Mus'ab. it was Madina, where Imam Husain (a.s.) was born and the "Tablet of Fatima" (Lauh-e-Fatima) descended from the Arsh and where he (a.s.) grew up into a fine youth. It was here that the angel. Fitroos got back his wings and where Holy Prophet (s.a.w.a.) proclaimed, "Husain is from me and I'm from Husain" –

(3) The plains of Arafah and Menaa are speaking the language of Hazrat Ibraheem (a.s.). Sacrifices are made, sheep are slaughtered and the devil is stoned. Hazrat Ibraheem (a.s.) had stayed in Arafaat. The pilgrims emulate his act even today as a ritual of Haj. The Sunnis are beseeching Allah that for the sake of the uprising of Imam Husain (a.s.), please answer our prayers. The land of Menaa proclaims this event. When the grandson of the Prophet (s.a.w.a.) carried the body of his (a.s.) son in his arms, he looked up to the sky and said, "This is my sacrifice. Please accept it"

We can only say this much and move ahead that every breath of the pure life Hazrat Ibraheem (a.s.) has been inherited by Imam Husain (a.s.). None can ever be like him (a.s.).

## **The Uprising Of Imam Husain (a.s.) And Enjoining Good**

Prior to the discussion on the uprising of the chief of martyrs, Imam Husain (a.s.) and Enjoining Good (Amr Bil Maroof), let us reflect on the objective and aim of the uprising of Imam Husain (a.s.) for the sake of the survival and continuation of religion. What was the rationale behind Allah's sending of Prophets and Messengers (a.s.)? Imam Husain (a.s.) is the inheritor of the Prophets (a.s.). His approach and the aim of his uprising can never differ from the approach and uprisings of Prophets (a.s.). We shall analyse all this keeping in mind the limitations of the size of the article. The Holy Quran has described the aims of sending Prophets in the following way

### **1. The Call towards Monotheism (Tauheed)**

The aim of raising Prophets (a.s.) has been mentioned in numerous Verses of the Holy Quran such as **"And certainly We raised in every nation an apostle saying: Serve Allah and shun the Shaitan"**. (Surah Nahl, Verse 36)

The same message has been reiterated by Hazrat Nuh (a.s.) (Surah A'raaf, Verse 59), Hazrat Hud (a.s.) (Surah A'raaf, Verse 65), Hazrat Saleh (a.s.) (Surah A'raaf, Verse 73) and Hazrat Shoaib (a.s.) (Surah A'raaf, Verse 85). Similarly, these same Prophets (a.s.) have echoed an identical message in Surah Hud, when each one said i.e. "O my people! Worship only Allah, you have no god other than He."

(Surah Hud, Verses 50, 61 and 84)

In this way, the basis of sending Prophets (a.s.) and their message becomes evident - calling towards confession of Divine Unity (Tauheed) and refuting the power of all other Shaitans. Man is only a servant of his Allah. His entire life is under Allah's control. Powerful kingdoms are insignificant for him before the Majesty of Allah. He does not submit to anyone other than Allah. He only focuses on Allah's satisfaction and is not concerned with anyone else's likes and dislikes. He seeks the pleasure of the creatures only if Allah's pleasure is involved in it. Monotheism is not just an expression of acceptance (of divine unity). Rather, it is submission to Allah - the One, from the bottom of the heart. Surrendering all our affairs in the hands of Allah and regarding Allah as Omnipresent and Omniscient in all our actions, views and thoughts is the real meaning of Tauheed. A servant is always aware that Allah is watching him. "Does he not know that Allah is watching?"

(Surah Alaq : Verse 14)

It is on this basis that an obedient servant of Allah keeps away from sins. On the other hand, the one who considers himself as free and his own boss turns rebellious and does not regard Allah as Omnipresent and Omniscient, commits sins and transgressions.

### **2. Removal of Differences**

The Holy Quran has explained the second aim of raising Prophets (a.s.) in the following manner **"(All) people are a single nation; so Allah raised Prophets as bearers of good news and as warners, and He revealed the Book with truth, that he might judge between people in that which they differed."**

(Surah Baqarah : Verse 213)

**"And We have not revealed to you the Book except that you may make clear to them that about which they differ, and (as) a guidance and a mercy for people who believe."**

(Surah Nahl : Verse 64)

According to these Verses, one of the aims of Prophets (a.s.) was to unite the people and remove their differences. Another fact which is highlighted through this is the extent to which Allah loves unity among people, hates differences and misunderstandings. Unfortunately, we have made creating rifts and differences as the aim of our life.

Prophets (a.s.) used to solve and eradicate all forms of differences -of opinions and views; land and property, mutual dealings of business partners; beliefs and actions, etc. In short, whatever differences that can crop up among the people can be resolved by Prophets (a.s.).

### **3. Establishment of Justice**

One of the aims of raising Prophets (a.s.) is the establishment of justice and equity. Allah, the Almighty says, **"Certainly We sent Our apostles with clear arguments, and sent down with them the Book and the balance that men may conduct themselves with equity."**

(Surah Hadeed, Verse 25)

Today, the downfall and destruction of the world is solely because of the injustices prevalent all around. There are some who possess so much wealth that it cannot be estimated while there are others who are so poor that they cannot afford even a morsel of food. Power and authority are also on the same lines. Some people and countries wish that they should be able to control entire humanity and everyone should be subservient to them. They believe that the poor and the weak should not be in charge of their destinies; rather they believe that it is they who will govern the faith of the powerful nations. The Prophets (a.s.) raised the standard of justice and equity against these very satanic and rebellious superpowers. Hazrat Moosa (a.s.) raised the flag of justice and equity against the superpower of his time viz. Firaoun. He (a.s.) advised him that if he eschews the path of disbelief, polytheism, oppression, tyranny, injustice and inequity and follows the path of monotheism, faith, justice, equity and equality, then he (a.s.) would not be concerned with his kingdom and rule. The plea of H. Moosa (a.s.) to Firaoun was that he should forsake oppression and tyranny so that justice is established in the world and all the people could live in peace and harmony.

Justice and equity is not just a part of one's social life but an integral aspect of an individual's life because justice means to keep a thing at its appropriate place, the opposite of which is injustice which means to keep a thing at a place where it does not belong. Therefore, from the aspect of creed, monotheism is justice, polytheism is injustice; belief is justice, disbelief is injustice. From the aspect of actions, Allah's obedience is justice while his disobedience is injustice. Joining relations with relatives is justice whereas severing relations with them is injustice. Obeying parents is justice while being negligent about them is injustice.

Prophets (a.s.) wanted to establish justice and equity in every aspect of man's life and Allah had raised them for this very establishment of justice.



### 4. The religion of Islam is a universal and everlasting religion

Allah is not only for a particular region, group or era. Rather He is the Lord of the entire earth and heavens. The entire universe along with all its creatures is His creation and is in dependent on His bestowals at every instant. Allah is the Supreme Lord of one and all. He has provided the means of guidance for everyone. He mentions in the Noble Quran **"Surely upon Us is the guidance"** (Surah Lail, Verse 12); at another place He says **"The month of Ramadan is that in which the Quran was revealed, a guidance to men..."**

(Surah Baqarah, Verse 185)

It has been narrated concerning Holy Prophet (s.a.w.a.) **"And We have sent you to all men as a bearer of good news and as a warner, but most men do not know."**

(Surah Saba, Verse 28)

In this way, Allah has sent the Holy Quran as a source of guidance for the entire world and the Holy Prophet (s.a.w.a.) as a guide, a bearer of good news and a warner. Hence, it becomes clear that the Holy religion of Islam is not specific to any particular place, section or group. Rather it is a universal and eternal religion. "Surely the religion near Allah is only Islam."

When Allah, the Almighty, has considered the religion of Islam to be universal and has also said "And whoever desires a religion other than Islam, it shall not be accepted from him, and in the hereafter he shall be one of the losers." (Surah Aale Imran, Verse 85), then He - the Most High - in order to complete His argument, sent such people who would protect : the Divine Message and spread it to each and every one in every corner of the world so that none can claim that the Islamic teachings did not reach us and hence we went astray.

On the other hand, Shaitan and his group are severe enemies of Islam. He desires deviation instead of guidance. He wishes for corruption instead of harmony, polytheism instead of monotheism, hypocrisy instead of faith. He has vowed to misguide each and every one. He does not want anyone to enter Paradise and has vowed to misguide everyone. *"He said: Then by Thy Might, I will surely make them live an evil life, all"* (Surah Suaad, Verse 82) But has also confessed his inability and helplessness when he said *"Except Thy purified servants from among them."* (Surah Suaad, Verse 83)

In this way Shaitan - right in the beginning -has admitted to his failure in front of the pious servants of Allah, who will never be misled by him. Besides Shaitan, the inner self of man too orders him to do evil, "Most surely (man's) self is wont to command (him to do) evil."

(Surah Yusuf, Verse 53)

### 5. Islam guarantees bliss for mankind

Allah, the Almighty, revealed the religion of Islam for the guidance and good fortune of every human being. He sent Prophets and Messengers for the guidance and good fortune of people. On the other hand, Shaitan and his group are enemies of human guidance and good fortune. The danger of going astray lurks around every step. Hence, there is a need for a group which invites people towards guidance and bliss and prevents from deviation and misfortune. Just as there are red and white blood cells in the human body -one which absorbs nutrients which are beneficial for the body and the other which prevents harmful elements from entering into the



body and till the time this balance is maintained, man remains healthy but when this balance is disturbed, his health is affected. Similarly, for the reformation of the human society and its good fortune and success, there is a need for such people who keep advising each and every person of the society towards goodness (Maroof) and prevent them from evil things (Munkar). The holy religion of Islam has interpreted these elements of life as 'Enjoining Good' (Amrbil Ma'roof) and 'Forbidding Evil' (Nahyanil Munkar). It is mentioned in the Noble Quran "You are the best of the nations raised up for (the benefit of) men; you enjoin what is right and forbid the wrong and believe *in Allah*."

(Surah Aale Imran, Verse 110)

It is evident from the above Verses that the Muslims are the best of the nations till the time they continue to fulfil the obligation of enjoining good and forbidding evil and their success is only guaranteed when they fulfil this divine responsibility. Just as the fulfilment of enjoining good and forbidding evil assures them of success and prosperity, at the same time negligence and carelessness towards this great obligation will humiliate and disgrace them.

*Imam Muhammad Baqir (a.s.) says, "Enjoining good and forbidding evil is a great responsibility based on which all other obligatory acts exist. Due to them, there is peace and harmony in the area, business is carried out lawfully, injustice comes to a halt, the earth prospers and revenge is sought from the enemies. Based on this, all other affairs follow their correct path."*

(Wasaael al-Shiah, Chapter of Amr bil Ma'roof, H.395)

Therefore, enjoining good and forbidding evil are the mainstays and backbone of human society by which the entire system is in order. If there is a lacuna and hindrance in fulfilling this responsibility, the entire Islamic system will be in a state of disorder.

Ameerul Momineen Ali Ibn Abi Talib (a.s.) says, "It is due to enjoining good and forbidding evil that Shariat stands firm and Allah's laws are enforced."

(Ghurar al-Hikam, H.6817 & Mizanul Hikmah, v. 8, H. 3698)

*The importance of enjoining good and forbidding evil becomes more evident through this tradition where Ali Ibn Abi Talib (a.s.) says, "All good acts - including struggling in the way of Allah (Jihad) - in comparison to enjoining good and forbidding evil are like a cup of water vis-a-vis the ocean."*

(Nahj al-Balaagha, Saying 374)

### **6. The responsibility of the Awliya (friends) of Allah**

The importance of enjoining good can be understood from the aforementioned traditions. On one hand, where Allah, the Almighty, has granted an eminent status to His friends, on the other hand their responsibilities are also different. In the battle of Hunayn, a person said to Imam Ali Ibn Abi Talib (a.s.), "You go back to Iraq and we shall return to Syria."

*He (a.s.) replied, "I know that you say this out of (our) love. Allah, Blessed and High be He, does not agree to the fact that He is disobeyed on the earth and people continue to commit sins while his friends remain just passive onlookers and do not perform enjoining of good and forbidding of evil. Hence, fighting is better for me than being shackled in the chains of hell."*

(Mizanul Hikmah, H. 12691)

This incident makes it clear that being heedless of the world and only being engrossed in our personal life is not liked by Allah. Just as Allah the Almighty has elevated the status of His friends, He has also entrusted them the responsibility of not remaining passive onlookers with respect to the violations of the Divine Laws but preventing all kinds of wrongdoings even if they have to fight against it.

Imam Husain (a.s.) explained this in the following manner,

*"It is not appropriate for any believer that he turns his eyes away from the disobediences of Allah and does not change the circumstances."*

*(Tanbeeh al-Khaatir, v. 2, p. 179; Mizanul Hikmah, H. 12700)*

Allah has made the believers responsible regarding the wrongdoings occurring around them. He has exhorted them not to be silent spectators to the evils being perpetuated in the society. Rather, it is the responsibility every believer that he should try and change the circumstances.

*Imam Ja'far Sadiq (a.s.) said, "If a person witnesses a wrongdoing and does not prevent it - if possible for him - then it is as if he likes that Allah, the Almighty, should be disobeyed. One who likes that Allah is disobeyed has become Allah's enemy."*

*(Tafseer-e-Ayyashi, v. 1, p. 360; Mizanul Hikmah, H. 12701)*

According to Islamic teachings, it is a honour for a believer that neither he commit sins nor does he allow sins to be committed. Approving of sins is tantamount to becoming Allah's enemy. If such is the honour of a believer then the status of Allah's special friends and the proximate ones is unimaginable.

*Imam Muhammad Baqir (a.s.) says, "Most certainly enjoining good and forbidding evil is a way of the Prophets and an approach of the righteous."*

*(Al-Kaafi, v. 5, p. 56)*

### **6. Imam Husain (a.s.) - The Inheritor of Prophets**

Imam Husain (a.s.) has been offered salutations in Ziyaarat-e-Waarisah by addressing him as the inheritor of H. Adam (a.s.), H. Nuh (a.s.), H. Ibrahim (a.s.), H. Moosa (a.s.), H. Isa (a.s.), H. Muhammad Mustafa (s.a.w.a.) and H. Ameerul Momineen (a.s.). Imam Husain (a.s.) is not only their inheritor through lineage but also the inheritor of their religion, their laws and their teachings. Thus, the responsibilities of Imam Husain (a.s.) include inviting people towards Allah's Unity, removing of mutual differences and spreading of justice and equity in the world, especially in the human society.

He could neither tolerate to see the message of monotheism being destroyed nor bear to see the differences among people nor remain silent over injustice and tyranny. His pure and chaste nurturing in early childhood and pure blood running through his veins did not allow him to remain silent on the conditions created by Yazid and his family. He could not bear to witness the disobedience of Allah on His land. The obligation of enjoining good and forbidding evil was beckoning him to rise up and take a stand against Yazid so that the message of monotheism would remain safe and unscathed forever and the light of the sun of justice and equity would never be extinguished. Imam Husain (a.s.) has explained the conditions of his time in the

following words and along with it he has also explained the reason for his uprising. He wrote in a letter to the people of Basra,

*"Now, Verily Allah has chosen Prophet Muhammad (s.a.w.a.) above all His creatures. He granted him prestige and honour through Prophethood and chose him for His Messengership and Message. Then Allah called him towards Himself (ie, death) after he had guided the people and after having propagated whatever was revealed upon him. May Allah's salutations be upon him. Thus, we are his Household (Ahle Bait), friends, vicegerents and his successors and are more worthy of succeeding him than anyone else. People have given others precedence over us. We were patient and avoided dissent. We cherish peace and tranquillity while we know that we are more worthy of this position (of Caliphate) and more deserving of regaining it than anyone else. With this letter, I send towards you my messenger and I invite you to the Book of Allah and the tradition (sunnah) of Holy Prophet (s.a.w.a.) because the traditions (sunnah) of the Prophet (s.a.w.a.) have been destroyed and have been replaced by innovations. You pay heed to my words and obey my command and then / shall guide you towards the right path. And peace be: upon you and Allah's blessings and mercy."*

(Maqatal al-Husain by Muqarram, p. 159)

In this letter, Imam Husain (a.s.) while rightly establishing himself to be worthy of the position of guidance has also suggested that the Ahle Bait (a.s.) have always been patient over the usurping of their right of Caliphate. They (a.s.) maintained their dignity by remaining silent because they did not wish to create differences among the people and hamper peace and security by creating chaos and conflict. Then, he narrated the present scenario by saying that the sunnah (traditions) of the Prophet (s.a.w.a.) had been destroyed and innovations were created thereby implying that the Islamic teachings were being annihilated and the customs and traditions of ignorance were being practised once again.

On the way, he confronted Hurr's army. Imam Husain (a.s.) addressed the latter's soldiers in the following manner,

*'O people! The Messenger of Allah (s.a.w.a.) has said: "If a person sees an oppressive ruler who legitimises that which has been prohibited by Allah, opposes the sunnah (tradition) of the Prophet, . behaves unjustly and oppressively against Allah's servants while everyone around are just mute spectators, then it is incumbent upon Allah to place them in their appropriate place (i.e. cause them to enter Hell). Certainly, these people have adhered to the obedience of Shaitan and have gone against the Most Merciful Allah. They have spread corruption, trampled upon the religious laws and are squandering the public treasury (Baitul Maal) as per their wishes. They have made the lawful as unlawful and vice versa'*

(Kaamil, v.3, p. 280; Tabari, v. 4, p. 300; Qiyame Husaini by Qazvini, p. 91)

*He (a.s.) then narrated the tradition of the Holy Prophet (s.a.w.a.) and said, "Opposing the tyrant and the oppressive rulers and those who alter the commands of Allah, agitating and rising against them is the sunnah (tradition) of the Prophet and the command of Allah."*

After this he recounted the circumstances of that time. The silence in Hurr's army was a testimony to the words of Imam Husain (a.s.). All of them were agreeing to the fact that Islamic teachings were being destroyed and the religion of Allah was being damaged.

In the end, by saying that he was worthier over others, he meant that changing those conditions and rebelling against the oppressive and tyrant rules was his responsibility i.e. his revolt was not rooted in individual or personal enmity; rather it was his religious responsibility - Allah and His Prophet expected it.

The warning that he gave to the people of Basra was the beginning of his uprising; the conversation with Hurr's battalion was during his journey and the eternal uprising of Karbala was the final frontier. Imam (a.s.) addressed the army of Yazid in the same manner in Karbala. Before beginning the war, Imam (a.s.) said,

*"Now then, whatever is happening to us is in front of you. The world has changed, the situation has changed. Good deeds have come to an end, and even if they remain, then only in a quantity equal to a little water remaining in a vessel after it has been emptied. Life has fallen to the low grades of rotten fodder. Do you not see that neither religion is being followed nor people are refraining from falsehood? At such a time a believer should be desirous to meet his Lord (i.e. die). Death near me is nothing but good fortune and victory and living with a tyrant is nothing but disgrace and shame."*

(Maqatalul Husain by Mohsin Amin, p. 90)

Even here, Imam Husain (a.s.) has drawn everyone's attention to the fact that good had turned into evil while evil had been clothed with the garment of goodness. Those who believe in Allah and the Prophet should not remain silent and should rise and stand up for righteousness.

### **7. The Responsibility of an Imam**

In reply to the letters of the people of Kufa, Imam Husain (a.s.) sent Muslim Ibn Aqeel (a.s.) as his representative and confidant with a letter in which he highlighted the responsibilities of the Imam of the time appointed by Allah, in the following manner,

*"By Allah, an Imam is the one who acts in accordance to the Book of Allah, establishes justice and equity, professes the religion of Allah and dedicates himself to Allah's will."*

(Maqatalul Husain by Mohsin Amin, p.33; QiyameHusaini by Qazvini, p. 46)

Over here, Imam Husain (a.s.) has indicated towards the fact that the protection of Quranic orders, the sunnah of the Prophet and the Islamic teachings as well as the establishment of justice and equity is the responsibility of an Imam appointed by Allah (mansoos min Allah). It also emphasises the blunders of selecting a caliphate as according to one's whims and fancies. The entire destruction of society and ruining of Islamic teachings are all a result of this incorrect choice.

### **8. Announcement of the Uprising**

The importance of enjoining good and forbidding evil can be clearly understood by the fact that Imam Husain (a.s.) had outlined his aim and manner of revolt right at the onset. While mourning over Imam Husain (a.s.), we should remember this aim and enliven this aim while expressing our grief and not be negligent of it. Imam (a.s.) says,

*"I have risen neither to spread evil nor to boast nor to spread immorality nor oppression. But I only want the betterment of the nation of my grandfather and I desire to enjoin good and forbid evil."*

Till here, he (a.s.) explained the aim of his uprising. He (a.s.) then continued to explain his approach in achieving his goal in the following manner:

*"I wish to tread the path and character of my grandfather and my father Ali Ibn Abi Talib (a.s.). The one who rejects me in the matters of truth, I shall bear it patiently until Allah judges between myself and that nation with truth and He is the Best Judge."*

*(Maqatal al-Husain by Khaarazmi, v. 1, p. 88)*

Thus, the aim of the uprising was to enjoin good and forbid evil while the manner of revolt was to adopt the character of Holy Prophet (s.a.w.a.) and of Ali Murtuza (a.s.). Hence, Imam Husain (a.s.) has unequivocally announced that his approach shall be completely different from other Caliphs. He shall tread the path of his predecessors and nobody else. If he had to accept the behaviour of the tyrants, then there would be no need for this uprising.

### **9. The Last Decision and the Uprising**

Imam Husain (a.s.) tried to make people understand and explain the truth in every possible way. If you are Muslims and believe in Allah, the Prophet and Qiyamat, then how can you tolerate innovations in religion? Are you not seeing the sunnah of the Prophet being wiped out? Are there not innovations being made and the customs and traditions of the time of paganism (jaahiliyyah) being enlivened in front of you? You are neither committed to your word nor fulfil your promise. By surrounding me from all sides with the army of oppression and tyranny, you desire that I either change my path or remain silent and continue to watch the religion being destroyed. Then beware,

*"The illegitimate son of the illegitimate father (Ibn Ziyad) has stationed me between two things – death and humiliation. By no means shall we accept humiliation."*

Imam Husain (a.s.) has clearly stated that remaining silent in the face of falsehood is humiliation. Excellence is not just to remain alive; rather it is a life full of dignity. Imam Husain (a.s.) announced his firm decision to everyone in the following manner,

*"Allah, His Prophet and the believers do not wish for us that we accept humiliation. The sacred laps which have nursed us and the modest and the venerable people disagree that we give preference to the obedience of ignoble men over a dignified death. I shall fight you even with these few supporters who are small in number."*

Imam Husain (a.s.) granted eternity to Islam and its teachings by embracing martyrdom with dignity.

### Exegesis Of Ziyarat-e-Naahiyah

(Continued from previous issue),

"Salutations be upon the one smeared in sand and blood."

Our discussion will revolve around two words 'Murammal' and 'Dima' in this sentence of Ziyaarat-e-Naahiya.

a) The root of the word "murammal" is "R-m-l" meaning 'sand'. It occurs in Bab-etaf'eel in the form of 'Ism-e-Maf'ool'. When it is used with the word 'Dima' it acquires the meaning of smeared in sand and blood.

(It might be noted that if we make the 'meem' in the word discussed above to be 'maksoor' i.e. change 'murammal' to 'murammil' then the meaning would differ greatly. It would convey the literal meaning of lion. Obviously, this meaning would be unsuitable to the context, underlying the importance of placement of proper signs on Arabic alphabets).

b) Dimaa: It is the plural of 'dømm' which means blood. Its root was 'dama' or 'dama'un'. The last alphabet of the word was dropped. At times it is changed to 'meem' and pronounced as 'dammun'. The dual is 'damaane', 'damyane' and 'damwaane' and its plural is 'dima':.

It is reported in Maqtal-e-Abi Mikhnaf: "Imam Husain (a.s) made a very severe assault and put scores of the wretched soldiers of Yazid to the sword. On witnessing this, Shimr came to the accursed Sa'ad and said: 'This brave warrior will not spare any of us in this battle.' Umar Sa'd replied: 'What should we do?' Shimr suggested: 'Divide the army in three parts - one group consisting of archers, another group of spear throwers and a third : group that will hurl stones and missiles of fire. And tell them to act in unison.'

The plan was put into action. Some were firing arrows while others simultaneously rained blows with their swords and spears. The body of Imam Husain (a.s) was swathed with injuries. The accursed Khuli aimed for the throat of Imam Husain (a.s) and when the arrow pierced its target, Imam Husain (a.s) could not balance himself on the saddle and descended to the earth while he was bathed in blood."

(Maqtal-e-Abi Mikhnaf (Urdu); P. 101 printed by Abbas Book Agency)

With one hand, Imam (a.s.) pulled out the embedded arrow from his throat. Then as he cupped the gushing blood on his head and rubbed it on his face and beard, he remarked:

*"I will meet my grandfather in this state and complain to him of this oppression."*

Unconsciousness finally overtook him. When he regained consciousness, he tried to stand so that he could continue fighting but he could not do so. Crying profusely he wailed:

*"O Muhammad! O Ali! O Hasan! O my loneliness! There is no helper left! Will / be martyred when my grandfather is Muhammad Mustafa (s.a.w.a)? Will I. be martyred thirsty when my father is Ali Murtazo (a.s)? Will my sanctity be tarnished while my mother is Fatima Zahra (s.a)?"*

Once again unconsciousness overcame him. For three hours, he remained in a state of inertia. The soldiers were bewildered and confused. It was not clear whether he was alive or had



passed away. A person belonging to the kindaha tribe came near him and delivered a severe blow which split his head. Blood streamed down the face and the beard. The turban slid to the ground which Kindi took it for himself.

(ibid)

*"Salutations upon the one whose tents were torn as under."*

In this phrase we will discuss two words "Al-Mahtook" and "Al-Khibaa"

a) Al-Mahtook: has been derived from 'h-t-k' which means "to split or to pull and tear apart". 'Hatk al-Sitr' in Arabic is used in the meaning of "insult". For example 'Hatak-allahu Sitr al-Faajir' - "Allah insulted and humiliated the transgressor". 'Mahtook' is the Ism-e-Mafool of this word.  
b) Al-Khibaa: is taken from 'Khaba'a'. Al Khab'o or 'Al-Khabio' means hidden or a secret thing. Hence, the vegetation in Arabic is also called as 'Khibaa'ul Arz'. AlKhiba'a means a tent made of camel or sheep wool, fur or hair. Its plural is 'Akbi'ah' (on the pattern of af'elal). Al-Khabi'at is also derived from this root (the plural being Khabayee) which means a thing kept hidden. Hence, daughters are also called as 'Khubaat'. However, in this phrase of the Ziyaarat, Imam Zamana (a.t.f.s) has described the attack of the wretched villains on the housing tents of Imam Husain (a.s) when he (a.s) laments and says, "Salutations upon the one whose tents were plundered and the women forced to come out in the open." It is agonising for any man of honour if an outsider sets his eyes on his womenfolk. Let alone the Imam of the time who is honour personified. "Salutations upon the fifth of the people of the cloak!"

"Khaamis" means the fifth. The 'people of the cloak' refers to the five pure ones viz. Holy Prophet (s.a.w.a), Ameerul Momineen Ali (a.s), Hazrat Fatima (s.a), Imam Hasan (a.s) and Imam Husain (a.s) - in other words, the chaste personalities whose purity is explicitly announced in the blessed verse of Tatheer (Surah Ahzaab (33): Verse 33). Keeping in mind the popularity and the stature of this verse, we will not explain it further lest it takes us beyond the limits of our discussion.

*"Salutations upon the most helpless of stranger!"*

In Arabic 'ghareeb' is the one who is far away from his homeland and is ignorant of his surroundings. The plural is 'ghurabad'. Imam Zamana (a.t.f.s) has remembered his forefather Imam Husain (a.s) with this title i.e. 'gharib alghurabaa'. In other words Imam Husain (a.s) was a stranger in a foreign land far away from his home, in the desert of Karbala surrounded by bloodthirsty villains. The Holy Prophet (s.a.w.a) has said, "When a believer dies in a strange land, the angels mourn his death and are sympathetic to him because very few people are present to grieve for him. His grave is made vast and a light descends in his grave and the dead person feels as if he is buried in his homeland

The point to ponder is if an ordinary believer who passes away while traveling is accorded such excellence, then what can be said of the one who is the grandson of the Holy Prophet (s.a.w.a), the beloved of Ali (a.s) and the light of the eyes of Fatima Zahra (s.a) and the leader of the youths of paradise? What will be status and position of his grave? The question that would surface in the minds of some people would be: Why has the title of "Gharib al-Ghurabaa" been used for Imam Husain (a.s) in this Ziyaarat? The answer is that there is no disparity in the title being used for two Imams (a.s) (the second being the eighth Imam, Ali Ibn Moosa al-Raza (a.s)).



Each was the 'Gharib al-Ghurabad' of his time. Keeping in mind the status, position and the calamities of Imam Husain (a.s), it would not be wrong to say that Imam Husain (a.s) is 'Gharib alGhurabaa' of all times whereas Imam Raza (a.s) is the 'Gharib al-Ghurabad' of his time. And none can dispute the fact that there is no greater 'Gharib al-Ghurabaa' than the Chief of the Martyrs, Imam Husain (a.s.).

*"Salutations upon the Chief of the .: Martyrs!"*

*"Salutations upon the one killed by the illegitimate one."*

Two words from this verse will be explained. 'Qateel on the scale of 'Fa'eel actually bears the meaning of "Ism-e-mafool" - 'The one who was killed'. 'Ad'eyah' is the plural of dai'yya referring to a person who is illegitimate. He is the one who is referred to being without a · recognizable father or a known tribe. ...

This is the title with which the chief of martyrs Imam Husain (a.s) addressed Ibn Ziyad when he demanded allegiance from him. He (a.s) said: 'Dai'yy ibn Da'iyy'(meaning a person whose legitimacy of birth is in question and who is the son of a father who is illegitimate himself). He has demanded allegiance from me so that he can humiliate and insult me through it. But degradation is far from us! (In : other words, humiliation and degradation · cannot come near us). All nobility and excellence is with Allah; and one who is for Allah, Allah too is for him.

Who can be closer to Allah than the household of the Holy Prophet (s.a.w.a)?

Anyway, the struggle between the honourable people and the corrupt has been going since the dawn of mankind and will continue till the reappearance of Imam of the time (a.t.f.s) .

(To be continued Insha Allah in the next issue)

### **A Glimpse At Imam Husain's (a.s.) Magnificence**

Imam Husain (a.s.) is the source of divine blessings. Since the advent of Prophets (a.s.) on this earth for the guidance of humanity, the Creator of the Universe has made him (a.s.) as the cause of divine blessings and favours.

When we raise our hands in prayers and present ourselves before the Almighty and beseech Him by saying '**For the sake of Your Husain**', then Allah's mercy gushes and leads to an everlasting chain of favours on His grateful servant. This progression of endless blessings from Allah-- and there's none like Him - is due to Imam Husain (a.s.) and Allah has declared him as His trustee.

Therefore, till the time we don't attain recognition of this benefactor of humanity, we'll be unable to do justice to the one with magnificent and unparalleled qualities. He is that distributor of divine blessing which provides comfort to the heart.

His remembrance keeps the light of hope shimmering brightly in life. His manner of prostration is a lesson - not only for us but even the angels – in making one's self humble in front of Allah. We find a light rising from the dust of his shrine, which carries a message of non-violence, peace and reconciliation. His recognition takes one towards the correct belief in Divine Uniqueness, Needlessness, Mercifulness and justice; and which can elevate the person to a status from where he is worthy for intercession.

It will be our privilege and good fortune if we try to focus our thoughts on the factors that enhance Imam Husain's (a.s.) recognition. Thus, we will concentrate on the following five things: Remembrance, Prostration, Place of *Sacrifice*, *Certitude* & *Tranquillity*.

#### **1. Remembrance (Zikr)**

Speech, oration, manner of answering, intention, understanding, thoughts, expressions, contemplation, regret etc. are the attributes that come to our mind when we look for the meaning of remembrance (zikr). Otherwise, the meaning of this word is difficult to specify.

In the light of these meanings, we will make an effort to articulate how the word is harmonious with Imam Husain (a.s.) and how in the light of remembrance, we can gain recognition of Imam Husain (a.s.).

#### **Imam Husain's (a.s.) Remembrance:**

Imam Husain's (a.s.) remembrance is

1. Key for selflessness, 2. Nourishment for the soul 3. Life of the heart 4. Provision for life 5. Illumination for the heart 6. Refinement for the heart 7. Cure for the soul 8. Key to affection 9. Security from discord 10. Love 11. Chastity, 12. Tranquillity of the heart and 13. Large heartedness

#### **Types of Remembrance:**

First, let's look at the relation between remembrance and the individual (doing the zikr). Then, we will see how it fits with Imam Husain (a.s.). Remembrance is that rope - which if done regularly and incessantly – is a source of security for an individual in his lifetime.

A person is always engrossed in some form and level of remembrance irrespective of him being awake or asleep, aware or negligent, mindful or unmindful. His intensity of remembrance will be proportionate to his mental state of existence. But none is exempt from it.

Allah has made "remembrance and pondering" as means of adornment for a person, his character and his personality. It makes his behaviour strong and firm as well as makes him attractive and appealing, and also lifts his standard – from politeness to nobility. It removes him from the darkness of ignorance and brings him into the light of guidance-thus it imparts him with an endless ability to soar towards the aim and purpose of his creation.

All this and more is bestowed on a person by his Creator when his ceaseless remembrance leads him to the realm of thankfulness. But if a person intentionally turns away from the domain of gratitude and treads the sphere of ingratitude and ungratefulness, then it triggers a wave of divine chastisement and rebuke. Remembrance then turns into wrath.

When a person's senses and physical strength deteriorate with the passing of age and death clutches him in its steely grip, then in those last moments – trapped in fear and agony like a prey in the grasp of its predator – he murmurs ruefully "Why did I kill Hujr Ibn Adi - the innocent? (In the clutches of death Muawiyah would repeatedly utter this). The example leads us from the micro to the macro. Yazid too would tear his hair and say, 'Why did get Husain killed. What wrong had he done to me?'

Muawiyah - the son of the accursed Yazid said, 'I reject the crown and throne on which are the blood stains of Husain the son of the Messenger'. Indeed, what an excellent thing to say. But Marwan Ibn Hakam had him killed. It seems that even today, Muawiyah Ibn Yazid -the prince of remembrance and gratitude, is inviting countless visitors in the city of Damascus towards good and upright remembrance; while every impartial historian and researcher curses Marwan Ibn Hakam the most despicable and debased of unbelievers.

If remembrance is categorised in two parts - the noble and the disgraceful -then it is obvious that there is a line of distinction between the two. That is, one remembrance leads to guidance while the other to deviation.

The Creator sent His infallible representatives with the remembrance of guidance so man may not remain in doubt and uncertainty. These divine representatives clashed with the conspiracies of the devious and the power hungry and as a result faced severe tribulations. Yet, they kept putting forth their arguments for the man that he should perceive the evils and deviations around him and thereby save himself from eternal chastisement. If he doesn't forego his wayward and rebellious ways, the doors of remembrance and guidance are shut on him.

Allah is very benevolent with His creatures. If it wasn't so, He wouldn't have fixed a place and a time where one man - with all his might and determination - would stand up and confront the errant and deviated Yazid Ibn Muawiyah Ibn Abu Sufiyan and wage a war against him. A man, who was the minaret of guidance, infallible, the beloved of both - Muhammad Mustafa (s.a.w.a.) as well as Chief of the women of paradise(s.a).

He who remembers Imam Husain (a.s.) will also have the ability to distinguish between the prohibited and the permitted. He will also make distinction between cleanliness and impurity. He will also avoid bad morals and will exhibit good morals. He will never forsake the recitation

of prayers in the most testing times after observing how the worshippers in Karbala fulfilled their religious obligations under the scorching sun on the day of Aashoora.

While talking about Karbala, it comes to the mind that Allah the Almighty-through the Holy Quran - gave his beloved Messenger (s.a.w.a.) the task of purifying the self of men, and to teach them knowledge and wisdom. Finally, He declared that He will appoint His servants, who were made weak in this earth, as inheritors of the earth.

Under the aegis of this verse, remembering Karbala, remembering the martyrs of Karbala, remembering Imam Husain (a.s.) prophesies a dawn when the oppressed will look into the eyes of the oppressor and will shatter the emblems of oppression.

O Husain! From where do I muster the strength? From where do I get the words to write about your remembrance? How steadfast were you 'and how courageous was your speech when you wholly confirmed the honour of being the inheritor of H. Ibrahim (a.s.)!

It is narrated that when Imam Husain (a.s.) was in midst of the battle, so intense was his thirst that he couldn't see a thing. His blessed heart and his liver were like a parched piece of land with myriad cracks. But such ferocious was his attack with the sword that the last ranks of enemy were colliding with the wall of Kufa. At that moment, Jibraeel wished to shield Imam Husain (a.s.) with his wings. Imam Husain (a.s.) said: "O Jibraeel! Don't come between the Lord and His servant. This is the time of examination." Here, was Imam Husain (a.s.) giving an exam, verbally and practically. It was the same Husain (a.s.) about whom the Chief of Messengers (s.a.w.a.) had said, "I am from Husain."

Quite rightly, he was alluding to the forgiveness of his grandfather's nation with his Creator. Explaining the verse, wherein Allah says, "The status of Imamatus will not reach the oppressors" the exegeses say: This (rank of Imamatus) is for the patient ones. For, the remembrance of Husain (a.s.) is remembrance of Ali (a.s.). The remembrance of Ali (a.s.) is the remembrance of Holy Prophet (s.a.w.a.) and the remembrance of Holy Prophet (s.a.w.a.) is remembering Allah.

Remembering Allah is worship. It is the guarantee for the existence of humility, the most lofty symbol of worship, the ascension of the fearful ones, the honour of the pious, the light of the conscience of the righteous, the illumination of the faith of a believer, an honour for the tears of the admirers, respect for the needy, an aid to the contentment of the poor, an insult for the rebellious, wretchedness for the haughty, a fitting reply for the loosetongued and much more. But a lot more is established with the remembrance of Husain (a.s.).

*Peace be upon you, O Master Husain! Prayers are answered beneath the dome of your shrine. Although supplication means remembering Allah yet its soul is its acceptance.*

### **2. Prostration (Sajdah)**

It's not known about the ray of light that emanated from Hazrat Adam's (a.s.) forehead and which compelled all the angels to fall in prostration. Allama Iqbal (Lahori) wasn't a miser when it came to describing a true prostration. He said:

"What else is there in the realm of Islam except the assault by the hand of Allah (i.e. Imam Ali (a.s.)) and the prostration of Shabbeer?"

This couplet of Iqbal is a bolt from the blue. By saying 'except he has surprised us all. It seems that he was frantically probing or searching for something in the annals of Islam but when he got exhausted and couldn't find anything he was compelled to say "What else is there in Islam except..."

This couplet has an ocean of meaning. It is equivocal in its connotation. A soft approach can transform a rude behavior. It can create two contradictory conditions in a believer. The same poet says:

'Among the circle of friends he is soft as silk, but while fighting for the truth, a believer is as strong as steel.'

A believer who is as soft as silk can also be as tough as steel. By saying 'except one prostration of Shabbeer,' the honourable Allama- for the sake of praising and extolling the prostration of Imam Husain (a.s.) - has exercised his intellect, insightfulness, thought, understanding, knowledge, action, judgment and justice.

In front of Allah's Lordship, Creatorship, Kingship, Absolute Power, Infiniteness and Eminence, man's meekness, frailty, fragility, disgracefulness, lowliness and helplessness is like a book of accounts on which the prostration of Shabbeer is a seal radiating in full grandeur.

It means that the final prostration of Imam Husain's (a.s.) in Karbala is the yardstick by which the sincerity of all prostrations of mankind shall be judged and measured.

### Importance of Prostration

It's worth mentioning that since the creation of man till the Day of Judgment, the axis of Allah's will as well as the purpose of creation of the universe is prostration.

Allah has declared that "prostration" is the means of salvation for the His creation. In the Holy Quran He has mentioned it in various places:

**"Everything in the heavens and earth prostrates in front of Allah." "Have you not seen that whatever is in the heavens and the earth - the people who possess wisdom and understanding -and the sun and the moon and the stars, and the mountains and the trees, and the animals and many of the people; all are prostrating before Allah while there are many on whom chastisement has been proven."**

(Surah Hajj: Verse18)

There are many such clear verses of the Holy Quran in which prostration is discussed. The one who prostrates and the place of prostration carry a lot of significance. Lot of emphasis is given to it to the extent that there are some verses after which prostration becomes obligatory.

The way to prostrate is to place the forehead on the ground (or on which prostration has been made permissible) while Allah is praised and glorified..

The religion of Ahle Bait (a.s.), which has imbibed in us the ability of molding our worldly life, has laid paramount and absolute emphasis on servitude of Allah. They (a.s.) have warned us to abstain from all false and pseudo ideologies that result in the deviation of man from the path of humility. (Even today - just like before – but with a higher degree, we do come across believers

whose words and phrases make the soul tremble. While some subscribe to the ideology of "malangs" (sufi saints) there are some others who follow Sufi practices). From the persona of Imam Husain (a.s.); emanates a voice that says that the lovers of Imam Husain (a.s.) should understand the importance of prostration in the light of Holy Quran and join the ranks of those who prostrate.

Furthermore, ponder over the last prostration of Imam Husain (a.s.). It is that prostration which saved Islam and ensured its immortality. That prostration is the essence of the entire message of Holy Prophet (s.a.w.a.). It was and is the leader of the past and present of humanity. It is the guiding light towards the stages of patience and contentment. It is the summary of the inheritance of the Prophets (a.s.).

*Husain (a.s.)! May our parents be sacrificed on your last prostration! For, your final prostration is the yardstick for judging the prostrations of all Prophets and Messengers (peace be on them all). And it has granted the deprived and destitute Shias a lesson in humility. O Allah! We come to you through the means of your last Proof (a.t.f.s.) for it is due to his sacredness, purity and chastity that we have acquired the understanding of your servitude. We, the nation of mourners of Imam Husain (a.s.), are flourishing due to the prayers of Janabe Zahra (s.a.). Let us gain the recognition of that last prostration of Imam Husain (a.s.) – the beloved son of Imam Ali (a.s.) and Janabe Zahra (s.a.). O Allah! I thank you like the one who is embroiled in troubles. All thanks and praises are for Allah on severest of difficulties. O Allah! Make me fortunate enough to be eligible for Imam Husain's (a.s.) intercession on the Day of Judgment and keep me firm footed in Your love and that of Imam Husain (a.s.) and the companions of Imam Husain (a.s.) who sacrificed their life for Imam Husain (a.s.) while helping him. Aameen!*

### 3. Certainty

When the name of Imam Husain (a.s.) is uttered, then every pure soul's reaction is something which only that individual can experience and to describe that feeling in words is impossible.

The truth is, even if all the inhabitants of earth were to use their intellect and try to comprehend the attributes and qualities that Allah has conferred on Imam Husain (a.s.), they'll fail in their quest.

The intention of Imam Husain (a.s.) followed by his uprising, patience and liberty, are all lessons that one has to comprehend minutely. From the aspect of the strategy that he (a.s.) adopted, it is imperative to analyse the help that he received, his conveying of the message of Holy Prophet (s.a.w.a.), the profound meaning of the words that he spoke as well as the letters that he wrote, his steadfastness in all acts of worship throughout his grueling journey, his cordial behaviour with the companions - both inside and outside and the radiant glow of love on the faces of his companions. Thus, the entire existence of Imam Husain (a.s.) is radiating with a divine glow. Then, if any individual wishes to fulfill the aim of creation and wants to live a life free of corruption and evils; wants to remain secure from calamities and difficulties; as well as attain the highest levels of eternal life, then it is essential that he evaluates and studies the event of Karbala. If he does this, then even today, he can hear the plea of help that Imam Husain (a.s.) sent to his companions and has the right to say "Labbaik" and can offer his help

and assistance. All this is possible even today. Great and profound secrets of man's creation and that of the universe have been manifested for those who have firmly and resolutely believed in the Prophethood of Holy Prophet (s.a.w.a.), mastership of H. Ali Ibn Abi Taalib and the selflessness of Imam Husain (a.s.)

This certitude is that lamp which illuminates the dark and frightening life with glow of serenity. It lights the path on which its traveller will never be deviated nor shall he be deceived by the illusions and deceptions of people like Saameri.- the rebel of Hazrat Moosa's (a.s.) people. " To sum up, the secret of a successful life lies in the splendor of certitude. Therefore, certitude is the fountainhead of Divine recognition as well as the infallible Imams (a.s.). But, how can anyone-without exception - ever get a glimpse of Imam Husain's (a.s.) greatness if his certitude and conviction is not in harmony with the highest level of certitude of Imam Husain (a.s.)? But what is this certitude, which is on the tip of everyone's tongue and is repeatedly uttered in different languages?

How can this be understood and how can it be felt within? How can the one with a limited sense of understanding comprehend this? How can one gather the courage to pen down the unwavering certitude of Imam Husain (a.s.)? The reach of this essay is very limited. The pen is very weak. However, for the readers we can at least give a gist of this.

### **What is certitude?**

Certitude is that in which doubt cannot be entertained; where ambiguity does not exist; where false impression and suspicion cannot interfere. Certitude is the light of the heart. It resides in a virtuous hearts.

Following are the different aspects of certitude.

1. Insightfulness: That clear-sightedness which is the hallmark of intellectuals.
2. To reach the root of wisdom steadily.
3. To take lessons from the advice: If it's a place of lesson then our conscience should be stimulated and stirred.
4. To act on the manners and traditions of good and virtuous individuals who have lived before us.

If we cast a glance on the mentioned areas then we'll know how our existing manners have gained the splendid blessing of certitude. Not only this but we have even savored the fruits of certitude and we'll get good tidings for the hereafter in this worldly life.

What are the fruits of certitude? We can't really open this door and explain in detail. But we can at least mention a sentence or two in this regard.

### **The fruits of certitude**

**a. Patience:** This is the basic mandatory requirement for certitude. When patience shines and emanates from certitude then one gets an indication of the power of the Creator.

Further, this light of life has a strange effect on the bodies made of clay. It becomes the dress of beauty and the person experiences a strange taste spiritually. There are levels to it. When one ascends to its highest levels, he gets a glimpse of the patience of Imam Husain (a.s.).



The patience of Imam Husain (a.s.) is the index of certitude. His (a.s.) patience is the ascension (meraj) of certitude. O Imam Husain (a.s.)! Through your resplendent certitude, grant us the manner of attaining lessons (Ibrat)

**b.** Sincerity: This fortifies the root of certitude. If there's even a slightest chink in sincerity, certitude will be shaken. Sincerity strengthens religion because the foundation of the religion is certitude.

**c.** Austerity and guarding against evil: Holy Quran orders: Allah only accepts from those who guard (against evil).

**d.** Trust in Allah

**e.** To be contented and satisfied with Allah's decree

**f.** Confronting difficulties: Don't get afraid of tribulations because Allah does not burden a soul with more than what it can bear.

Now that we've spoken about certitude we need to know how to identify it because many have faltered while using this word. Every oppressor, materialist or wayward person in the pursuit of amassing wealth or fame uses this word to deceive himself at the time when he oppresses someone; or when he willingly follows the order of an immoral despot.

Such circumstances and occasions come to pass every day when people use the word of "certitude" to mislead themselves. Like when it was said for Muawiyah Ibn Abu Sufiyan that he was using his intelligence to run the government. Consequently, he was enumerated among the wise people.

Replying to this, an infallible Imam (a.s.) has said, *"Muawiyah didn't have intelligence through which he ruled. Instead, he possessed satanic deception and cunningness, which is the opposite of intelligence."* It was shrewdness through which he would conduct his nefarious activities. Otherwise, why did he get Hujr Ibn Adi murdered? All his machinations and conspiracies were to install Yazid in the seat of power. These were not acts of intellect but craftiness and deception for the sake of attaining the world. Similarly, ignorance is the opposite of certainty.

Here, we'll make an attempt to explain what exactly we mean by ignorance.

All things are identified through their opposites and this is a general principle. Thus, certitude can either be strong, weak or intermediary. Absence of certainty too can be measured. The ability to take decisions is among the bounties bestowed by Allah upon man. As the degree of ignorance rises and overpowers his certainty, or manifests its effects in guise of certainty, man starts feeling a (false) sense of conviction. In such a situation, he starts believing in the hidden and esoteric meanings or takes refuge in excuses and (erroneously) convinces himself that he has reached a stage of certitude. Those who wrongly stand up against the truth and support and worship falsehood are familiar with this (muddled) sense of certitude and swear by it. This is not certainty; rather it is obstinacy and ignorance. Ignorance has its own army. Some of its many leaders are

a) Carnal desires: Carnal desires propel man towards animal instincts. Today, there are many avenues to fulfill one's carnal desires and all are considered to be an adornment and honour.

This is one factor that dims the lamp of certainty within a man due to which he is oblivious and unmindful of many noble attributes of life.

b) Greed: Amassing large amounts of wealth; living a life of luxury through legitimate or illegitimate means; not differentiating between good and bad; throwing caution to the wind in matters of religion for the sake of acquiring wealth. And finally when the physical powers wane, he starts considering himself - through some esoteric explanations - to be among the people of certitude!!!

c) Obstinacy: To argue endlessly without being in control of one's self; to say whatever comes to the mind – right or wrong - to prove one's point. The youth of today cross the limits of dignity while arguing with anyone.

d) Love of wealth: This is a very difficult and severe examination. The love of position and wealth is so intense that a person starts considering his personal views and opinions as divine. Like the case of Muslim bin Aqabah, the commander-in-chief of Yazid's army who was responsible for the dastardly attack on Kaaba. He rained fireballs in the precincts of Ka'bah, burnt the cover of Kaaba and finally annihilated the House of Allah. The divine retribution upon him was immediate and he was involved in a fatal illness. Finally, when he was on his deathbed and about to enter the hellfire, he called his fellow soldiers and said, 'You bear witness that I had paid allegiance to Yazid, and attacked Ka'bah on the instructions of Yazid This is that level of ignorance that is totally and absolutely contradictory to certitude.

e) To live with materialistic people: One of the biggest entrapments of ignorance is to entangle the people in materialism and love of the world. It is such a vicious trap that once a person is snared in it, then even if he is inclined towards the truth, yet the steely vice of avarice and materialism prevents him from doing so.

f) Not having faith in the Hereafter: Today, there a lot of views concerning Resurrection. Every follower of Islam claims to believe in it. Every reciter of Quran considers it to be the reward of his faith. There is no Muslim who refutes the belief of Qiyamat. Yet if they are tested and examined on this issue, then very few will remain. You will find them rebellious, egoistic and unperturbed about the day of Qiyamat.

Certitude: It is the radiance of the heart and the axis of the human soul. Piety and detachment from the world is its container. Patience, sincerity, reliance on Allah, satisfaction and being calm during difficulties are all guardians of certitude.

When we talk with certainty and our speech has some essence, insight and impact, then our thoughts travel towards the certainty of Imam Husain (a.s.) and we wonder - "What are those lofty and dazzling heights where his certitude is manifested?"

4. Sacrifice: The land of Mina should feel proud of the martyrs of Karbala. Right from the morning of Aashoora till its afternoon, the successor of H. Ibraheem Khaleelullah (a.s.) and H. Ismail (a.s.) sacrificed seventy two of his closest relatives and followers and each time he would raise the corpse towards the sky and say "O Lord! This is my sacrifice. Please accept it". Finally, when Imam Husain (a.s.) himself was martyred, then his sister - Zainab, the unparalleled - was standing beside him. She too lifted her hands towards the sky and said, "O Lord! This is my sacrifice. Please accept it".

### 5. Tranquillity of Heart: Every religion asserts

that it is the source of the "tranquillity of heart". But what are the avenues and approaches provided by them to attain this elusive state of existence? O Husain! When your mourners – young and old, men and women - wail and weep on your calamities, then everyone feels a sense of peace and serenity in their hearts. O Husain! You are the fountainhead of the tranquillity of hearts.

O the mourner in occultation! O Son of Hasan al-Askari (a.s.)! For the sake of the remembrance of Husain (a.s.), the prostration of Husain (a.s.), the certitude of Husain (a.s.), the sacrifice of Husain (a.s.) and the tranquillity of Husain (a.s.), bestow us with such grace that makes us worthy of presenting ourselves before Imam Husain (a.s.)! Aameen!!

### **The Uniqueness Of "Asraare Shahadat"**

The martyrdom of Imam Husain (a.s.) is a mammoth event that triggered a revolution in the society. If we evaluate closely the agitations and revolutions that took place post Karbala, we will find a connection at some level with Imam Husain (a.s.) whose thoughts and mission ignited the hearts of the people and encouraged them to rise up against injustice. Perhaps, this is the reason why every community in the world is conscious of the uprising of Imam Husain (a.s.) as also why this topic was written about in every age and this trend will continue till the end of time. The proof of this lies in the fact that there are innumerable books written specifically concerning the events of the Day of Ashoora offering a historical perspective of the martyrdom. Each of these books is unique in terms of its individuality and personality. However, this treatise refers to a book that does not limit itself only to the history of Imam Husain (a.s.) and his companions on the Day of Ashoora. Rather, it also offers a perspective from the aspects of jurisprudence, religious fundamentals, beliefs, history, gnosis, mysticism, etc. all in a single place. This is because the author of this book has written it in many sittings and commenced this book with twelve introductory articles. He has followed each speech with additional points which substantiate and lend credence to the points made in the speech; or which explain the philosophy of the points or which give a complete perspective to the events; or simply bring forth such hidden aspects for which it is more appropriate to say that it is a style which is characteristic of the author himself. The reason for this is that the author of this book was not just a writer and a competent speaker. Rather, he was a jurist, an authority for reference (Marja'), a researcher and a personality that encompassed several streams of knowledge. This fact is further endorsed by the great scholar Allamah Tehrani who in his book *Tabaqaat'e Aalaame' Shia* has described him by using adjectives such as "ocean of knowledge"; "wise orator"; "proficient jurist"; "man of traditions" in his praise.

The first preface of this book deals with the discussion on why Allah the Almighty did not protect the Holy Imams (a.s.) from their enemies and permitted that they be killed. In other words, why Imam Husain (a.s.) was killed by his enemies and apparently Allah did not take any steps to protect him.

Introduction : With regards to the martyrdom of the Imams (a.s.), the oppressions they faced and the difficulties in which they were engulfed, Allamah Majlisi (r.a.) says that in the books *Kamaaluddin*, *Ehtejaaj* and *Elal alSharaae'* it is narrated as follows -

Mohammed Ibn Is'haaq Taaleqani reports that we were in the presence of Shaykh Abul Qasim Ibn Rauh (r.a.) along with a group which included Ali Ibn Eesa Qasri: One person from the group stood up and addressing Husain Ibn Rauh (r.a.) sought permission from him to ask a question. He replied that he may ask whatever question he wanted. He asked, "Was not Imam Husain (a.s.) the designated leader and the proof of Allah?" Husain Ibn Rauh (r.a.) replied, "Yes, undoubtedly he was." The person then asked, "Was not the killer of Imam Hussain an enemy of Allah?" Husain Ibn Rauh (r.a.) again responded in the affirmative. Then the person questioned, "Is it appropriate and acceptable that Allah the Almighty allows His enemy to overcome His proof and designated leader?" Abul Qasim Husain Ibn Rauh (r.a.) retorted, "Listen carefully to what I have to say. Indeed, Allah the Almighty does not address His creatures directly and nor does He speak to them. Rather, He has placed His Prophets and His Messenger amongst them

and with characteristics similar to the people. If Allah would have sent His Prophets as a different kind of creature, the people would have run away from them and would have never accepted them. However, when the Prophets came amongst them as men, and ate along with them and walked with them in their markets, the people said, 'We will not submit to you till you present a thing which we are unable to bring and categorically establish that you are a special creation of Allah while we are not.'

Therefore, Allah granted them miracles that were beyond the capacity of ordinary mortals. The Prophets (a.s.) exhibited different miracles in line with the unique characteristics of their eras. Then some Prophets (a.s.), after warning their communities, sought punishment for them; thus a storm overcame the oppressors and tyrants of the society and annihilated them. Another Prophet (a.s.) was thrown into a fire, which was cooled for him by the Almighty. Yet another Prophet (a.s.) produced a she-camel from solid rocks and caused pure milk to flow from its udders. And yet another crafted a path in the seas and caused a spring to flow from a rock. One amongst them granted eyesight to the blind, cured the lepers and by the permission of Allah, granted life to the dead. Finally, the seal of them split the moon into two halves and even spoke to animals such as wolves and camels.

When such miracles were presented and ordinary people were unable to replicate them, Allah the Almighty, through His Grace, Mercy, Wisdom and Decree, granted superiority to His Prophets (a.s.) over other creatures and due to which they were always successful. While in other situations, Allah caused them to be subjugated. If Allah would have granted them supremacy in every condition and not caused them to be engulfed by difficulties and tested through examination, people would have forsaken Allah and accepted the Prophet (a.s.) as their lord; the merits of patience and turning towards Allah in difficulties and success in examination would have been lost forever.

However, Allah the Almighty made the circumstances of the Prophets (a.s.) and their successors (a.s.) similar to those of the people so that they exhibit patience in times of difficulties, torment and examination; that they display gratitude in conditions of safety and difficulties and in times of success over their enemies; that in every condition they remain humble and do not incline towards oppression and tyranny. All this was to remind the creatures of Allah that they have a Lord and that the same Lord is their Creator and Sustainer; that He is the one who decrees their affairs for them so that they worship (only) Him and obey His Messenger (a.s.); so that His proof is completed upon those who tormented them or accused them of divinity or those who opposed and bore enmity towards the message of the Apostles of Allah (a.s.). This was so that the destruction and salvation of the people was only after all the divine signs and communications were manifested for them"

Mohammed Ibn Ibrahim Ibn Ishaq says that "The next day I was sitting in the presence of Husain Ibn Rauh. My heart was saying to myself - whatever he said yesterday, was it from his own side?" At that instant, Shaykh Husain Ibn Rauh turned towards me and said, "O Mohammed! If I live high in the skies and from there the birds hurl me down or if the winds toss me in the valleys, it is more acceptable for me than to speak any thing about the religion of Allah from my own side and offer my personal view about any matter."

In the same preface, the author narrates an event from the Sunni scholar Mufti Idreesi who reports that once we were seated with several scholars at a place, frequented by several people. Incidentally, an Ajamee (a nonArab) passed from there. The scholars did not invite him as he was an ignorant person. Rather, they began to tease and taunt him. One amongst them said, "O Ajamee! O stupid fellow! Why do you people start behaving like children every year during Moharrum? Why do you beat and throw mud on your chests? Or wail and cry out, Ya Husain! Ya Husain?"

The Ajamee turned around and said, "Do you know the secret behind our actions? These actions are necessary and obligatory upon us. If we leave these actions and do not observe them for a period of time, you people will claim that the accursed Yazeed did not martyr the beloved of the Holy Prophet (s.a.w.a.) and Fatemah (s.a.) and did not render homeless the daughters of the Prophet (s.a.w.a.). Rather going a step further, you will claim that the event of Karbala had not occurred at all!"

The people asked, "Why would we do that?" The Ajamee replied, "This is because we have experienced such a thing in the past and have witnessed this over and over again with our own eyes." The people asked, "When was this and how?" He replied, "Surely the Prophet of Allah (s.a.w.a) appointed his cousin brother as his heir, as the prince of the believers, as the leader of the successors, as the Imam and Caliph by the order of Allah. This event presented itself after the farewell Hajj at Ghadeer Khum. And at that time, more than 70,000 men had gathered to perform the Hajj. This event reached you from several sources and is even recorded in your books. However, when you observed that the Shiahs, on account of Taqaiyyah or fear, did not celebrate the event of Ghadeer, which is Islam's greatest Eid, you turned away from religion, opposed the order of Allah and His Messenger and blatantly denied the event of Ghadeer. That is why, every year during Moharrum, we conduct gatherings, recite elegies and lamentations, mourn and grieve, revive the memories of the difficulties inflicted upon Imam Husain (a.s.) and curse his killers so that we quell the desire in your hearts to deny this event which is more manifest than the sun."

When the people heard this, they had goose-bumps; they started shivering; bowed their heads in shame and fixed their gaze on the ground. They started looking at each other and said – "By Allah! This person has been inspired by Allah to utter such words for surely he is an ordinary person, ignorant of the ways of the scholars and the means of debate!"

### **Rewards and Merits of Crying for Imam Husain (a.s.).**

A special aspect of "Asraare Shahaadat" is that Marhoom-e-Darbandi (r.a.) has, in the second article of this book, comprehensively discussed the topic of crying upon Imam Husain (a.s.) in the light of its merits, rewards and of it being a great worship. For example, he reports a tradition from Muntakhab. about Imam Sadiq (a.s.) – 'On sighting the moon of Moharrum, there would be an increase in the grief and sorrow of Imam Sadiq (a.s.). He (a.s.) used to lament uncontrollably over his grand father Imam Husain (a.s.) and people from every region would come to offer their condolences to him (a.s.). They used to recite elegies remembering the calamities upon Imam Husain (a.s.) and beat their chests in grief. When they would conclude their lamentation, Imam (a.s.) would address them saying, "O people! Know that Imam Husain

(a.s.) is alive before Allah and is acquiring his sustenance as he desires. His attention is constantly on Karbala where he was martyred along with his companions. He witnesses the visitors to his grave, those who weep upon him and mourn him. He recognises those who grieve over him and knows their names and the names of their fathers. He is cognisant of their position and status in Paradise. Surely, *the Imam (a.s.) knows those who lament him and he (a.s.) seeks forgiveness for them. He recommends their forgiveness to his holy grandfather (s.a.w.a.), his respected father (a.s.) and mother (s.a.) and his compassionate brother (a.s.).*"

The Imam (a.s.) also said, "If only the visitors to my grave and those who cry out of grief were aware of their reward and status before Allah, they would be pleased with their lamentation. Surely, my visitor and mourner will return to his family while he is happy and content. When he gets up from the gathering of mourners, he will not have a single sin to his name and he will be as when his mother had given birth to him."

Further, the author reports a tradition from Mo'awiyah Ibn Wahab who narrates that "I sought permission from Imam Sadiq (a.s.) to depart and Imam (a.s.) granted me the same. When I went to the Imam (a.s.), I saw that he was on his prayer mat. I waited till such time that Imam (a.s.) completed his prayer. Thereafter I heard the Imam (a.s.) supplicate to Allah (s.w.t.) in the following words -

*'O the One, who granted us respect and nobility, preferred us for successorship and promised us intercession; He granted us the knowledge of kingdoms and caused the hearts of the believers to incline towards us. Forgive me, my brothers and the visitors to the grave of my ancestor, Imam Husain (a.s.); those who spend their wealth in our way and bear physical difficulties out of love for us with the hope that a great reward awaits them from You on our account. They have pleased the heart of your Prophet (s.a.w.a.), hastened to fulfil our commands and caused distress to our enemies and, through this, they seek Your pleasure. O my Lord, for our sake, be satisfied with their deeds and watch over them every day and night.*

*O my Lord, they have left their families (for Ziyarat), so cause their families to be in a good condition. Protect them from the tyranny of every tyrant and assist them. Guard them from Your creatures, whether they be powerful or weak. O my Lord, fulfil their desires, whatever they may be, which they harbour in their heart from the time they left home (for Ziyarat). For surely, they have left their children, relatives and comforts; preferred us over their spouses and sacrificed (their company) for us. O my Lord! Their neighbours have mocked them over leaving their houses (for Ziyarat) and have ridiculed them. Yet there is nothing that prevents them from reaching us unlike those who oppose us..*

*O Allah! Have mercy upon the faces that have been altered due to the searing heat of the sun; bestow Your mercy upon those cheeks which are rubbed on the grave of Imam Husain (a.s.); bestow Your mercy upon those eyes which cry in grief upon our misfortunes; have mercy upon those hearts which are agitated and restless for us and have mercy upon those cries which are raised for us. O my Lord! / entrust them and their bodies in Your custody till such time that you deliver them to us at the Pond of Kauthar on the day which is a day of great thirst."*

Imam (a.s.) was constantly reiterating this supplication in his prostration. When he completed his prayer, I asked him (a.s.) - 'May my life be sacrificed for you! If the supplication which I just heard from you were made in favour of a person who disbelieves in Allah, the fire of hell would



not touch him. I swear by Allah, the feeling I have is of regret that I went for Hajj and ignored the Ziyarat of Imam Husain (a.s.) (the Hajj mentioned here does not refer to the obligatory Haji).

*Imam (a.s.) said, "I have brought you closer to this (Ziyarat). Then what prevents you from it?" Then he continued, "O Mo'awiyah, do not leave the Ziyarat." I replied that I did not know so much in its regard. :: Then Imam (a.s.) said, "O Mo'awiyah, the number of those who pray for the visitors of Imam Husain (a.s.) is greater in the skies than in the earth. Do you not want that Allah should include you in the group of people for whom the Holy Prophet (s.a.w.a.), H.Ali (a.s.), J. Fatima (s.a.) and all the Imams (a.s.) supplicate? Do you want to be included amongst those people · who have all the sins of the past forgiven and have left the world in the condition that 70 years of their sins have been forgiven? Do you not wish that when you leave this world, your shoulders are not burdened with even a single sin? Do you not wish to be included amongst those who will shake hands with the Messenger of Allah (s.a.w.a.) tomorrow?"*

*(Wasaael al-Shiah, vol. 14, p. 411, H. 19482, Chapter 37).*

After narrating this tradition, Marhoom Darbandi says, "The traditions about mourning and crying on Imam Husain (a.s) that I have mentioned over here are like a handful of from a stockpile of wheat. Even if there was no other tradition on the excellence of mourning for Imam Husain (a.s) - except that of Muawiyah ibn Wahab, - it would have sufficed for us."

### Qur'anic Qualities In Imam Husain (a.s.) – 1

Among the tenets of the Imamite faith is that only he can be the successor of the Holy Prophet (s.a.w.a.) who is protected from errors and is free from faults. He must also be secure from sins and rebellion; the reason being that the successor of Holy Prophet (s.a.w.a.) is a guardian of the religion and Shariah. As a representative of the Holy Prophet (s.a.w.a.), an Imam conveys the laws and doctrine of Islam and if needed, explains and elaborates them. Just as Allah did not reveal the religion of Islam through fallible and ordinary individuals - otherwise they would twist and fabricate its message to suit their ulterior motives, similarly Allah-in His Infinite Wisdom - decided to select infallible and immaculate representatives for conveying the content and matter of the Holy Quran. The life of Holy Prophet (s.a.w.a.) was to last only for sixty three years while the religion of Islam is to survive till the Day of Qiyamat. Thus, it was necessary that like the Holy Prophet (s.a.w.a.), his successors too should be infallible, free from disobedience and unwavering before their carnal desires and in all the ups and downs of life. Only such a person will be trusted and followed by the people. If instead, an ordinary human was entrusted with this responsibility (of guiding the people), who would ensure that we would not succumb to the politics of his time while guiding the community?

Desire for fame, craving for power, following of desires and their like have no role to play and should be kept aside while propagating and explaining the message of Islam. Hence, on various occasions, Holy Prophet (s.a.w.a.) - in accordance with the divine command - selected twelve infallible Imams (a.s.) as his successors so that religion remains safe from innovation and selfish desires. This series of infallible Imams (a.s.) begins with Ameerul Momineen Ali Ibn Abi Talib (a.s.) and concludes with Imam Mahdi (a.t.f.s.) who as per the explicit instructions of Holy Prophet (s.a.w.a.) is the vital link between the Holy Quran and the Islamic nation and an invaluable trust among the people.

The Holy Prophet (s.a.w.a.), through a well known tradition known as Hadees-e-Saqalain, has informed us that the Majestic Quran and his Ahle Bait (a.s.) shall never be separated from each other. Holy Quran is the miracle of the Messenger of Allah (s.a.w.a.) whereas the Imams (a.s.) are his progeny. The progeny of the Holy Prophet (s.a.w.a.) are the embodiment of the Holy Quran and at the same time, the Holy Quran too introduces them explicitly. The progeny of the Holy Prophet (s.a.w.a.) implemented the Quranic injunctions and teachings in daily life. It denotes the silent words of Allah whereas the Ahle Bait (a.s.) are the speaking Quran. The Holy Prophet (s.a.w.a.) is succeeded by twelve Imams of which Imam Husain (a.s.) is the third. Imam Husain (a.s.) destroyed the conspiracies of Yazid and his ideology against Islam till the Day of Judgment, sacrificing himself (a.s.) as well as his family members. As per a saying of Holy Prophet (s.a.w.a.), the Holy Quran and Imam Husain (a.s.) are the axis of guidance. We find the attributes of Imam Husain (a.s.) in the Holy Quran just as we find the attributes of the Holy Quran in his (a.s.) sacred being. This is precisely the reason why the Holy Prophet (s.a.w.a.) declared:

*"Husain is from me and I am from Husain":*

Let us now see how Holy Quran and Imam Husain (a.s.) epitomize each other.

- The existence of Imam Husain (a.s.) is akin to the Word of Allah (Quran). The Word of Allah (Quran) is mute while Imam Husain (a.s.) is the verbal and speaking Quran.
- Both are a trust of the Holy Prophet (s.a.w.a.) among his nation. However, in case of Imam Husain (a.s.), he made a special arrangement by making him ascend the pulpit along with him and declaring: "O People! This is Husain Ibn Ali. Recognize him carefully and choose him over all others."

(Behaar-ul-Anwaar vol. 43 pg. 262, Amaali-e-Sadooq, Majlis 87 pg. 478, MuntakhabTuraihi vol. 1, pg. 117)

He (s.a.w.a.) then said: "O Allah! I entrust him to you and to the righteous ones from my nation."...

(Behaar-ul-Anwaar vol. 45 pg.118, Maseerul Ahzaan pg. 72, Amaali-e-Toosi vol. 1 pg. 258)

### **Imam Husain (a.s.) & Quran - Always together**

in excellences, lofty characteristics and virtues, Imam Husain (a.s.) is equal to the Holy Quran.

1. The Holy Quran is guidance for men, amiracle of the last prophet (s.a.w.a.) and a means of distinction between right and wrong. Imam Husain (a.s.) too is a means of guidance for the people, among the signs of Allah and a criteria for differentiating between truth and falsehood.

(Behaar-ul-Anwaar vol. 32, pg. 205, Kamaaluddin vol. 1, pg. 265)

2. The Holy Quran was revealed in the night of Qadr. The night of the birth of Imam Husain (a.s.) is similar to the night of Qadr. (Surah Qadr:1) (when angels descend as per the instructions of Allah.) In the night of his (a.s.) birth too, Rooh-ul-Ameen. Janabe Jibraeel (a.s.) along with a group of angles descended on the house of revelation to offer their congratulations.

(Behaar-ul-Anwaar vol. 43, pg. 243, Amaali-e-Sadooq, Majlis 28,pg. 118)

3. On the Day of Judgment, the Holy Quran shall intercede for those who were particular in its recitation.

(Behaar-ul-Anwaar vol.74, pg. 177, A'alaamud Deen Pg. 102)

Imam Husain (a.s.) too shall intercede for those who visit his grave and mourn over his afflictions.

(Behaar-ul-Anwaar vol. 44, pg. 281, Amaali-e-Toosi vol. 1 pg. 54)

4. With respect to eloquence and its profound concepts and meanings, the Noble Quran is a miracle. The entire personality of Imam Husain (a.s.)- even the sacred dust of Karbala- is a miracle personified. This is manifested regularly in the different corners of the world from the things attributed to him (a.s.).

5. The newness and freshness of Holy Quran is perpetual due to which its reciter never tires of it recitation. So is the remembrance of Imam Husain (a.s.). The narrations of the events of Karbala and the oppression heaved on him (a.s.) and his progeny neither tires the narrator nor the listener.

6. Reciting, looking and listening to the recitation of Holy Quran are acts of devotion. So is the recitation of elegies on Imam Husain (a.s.), participating in Majaalis (gatherings), mourning, trying to mourn, making people weep over his sacrifices – are all acts of worship and entitled for divine rewards.

(Behaar-ul-Anwaar vol. 44, pg. 289, KaamiluzZiyaarat, ch 33, page 106)

7. It is incumbent upon the Muslims to preserve the sanctity of the Holy Quran, not to disrespect it and not to touch it except in a state of purity.

Similarly, it is obligatory upon the Muslims to respect and revere Imam Husain (a.s.) - as per the instructions of Allah and His Messenger (s.a.w.a.). However, the Muslims did not heed this instruction. They humiliated him, soiled the earth with his (a.s.) blood and sold their religion by killing him - all for a paltry sum and the promise of governorship of the city of Rayy – which never materialised in their lust for money and power, they smeared their hands with blood and perpetuated such a heinous crime.

(Behaar-ul-Anwaar vol. 44, pg. 384, Maqtal Khwarizmi, vol. 1, pg. 239)

Imam Husain (a.s.) and the Virtues of Surah Al-Hamd.

All the excellences mentioned for Surah AlHamd also stand true for Imam Husain (a.s.). Let us take a look and analyse:

1. Surah Al-Hamd is called as Ummul Kitaab - the Mother of the Book. Imam Husain (a.s.) also is called as Abul Aimmah – the Father of the Imams (a.s.).

(Behaar-ul-Anwaar vol. 43, pg. 295, ManaqibShahrAshoob, vol. 3, pg. 226)

2. Surah Al-Hamd contains treasures of obedience. Imam Husain (a.s.) is the means of salvation.

(Behaar-ul-Anwaar vol. 44, pg. 242, Muntakhab Turaihi, vol. 1, pg. 48)

3. Surah Al-Hamd is also called as Waafiyah i.e. one who fulfils the promise. Imam Husain (a.s.) also shall provide the basis of forgiveness (of his Shias).

4. Surah Al-Hamd is an intercessor whereas the dust of Imam Husain (a.s.)'s grave has curing powers.

(Behaar-ul-Anwaar vol. 44, pg. 221, Amaali-e-Toosi . vol. 1 pg.324-325)

5. Surah Al-Hamd is termed as Kaafiyah i.e. *the sufficient*. *The love of Imam Husain (a.s.)* too is sufficient (for deliverance).

6. Surah Al-Hamd represents the entire Quran (in context). Imam Husain (a.s.) is identical and equivalent to the Quran (according to Hadees-e-Saqlain)

7. Surah Al-Hamd has seven verses and is called as Sab'un' min al-Masaani since it was revealed twice. Imam Husain (a.s.) too enjoys this position because he descended twice from the sky and ascended twice. Like other Imams (a.s.) and the Prophets (a.s.), his soul descended towards the earth at the time of his blessed birth and ascended towards the heavens on his martyrdom. However, the sacred body of Imam Husain (a.s.) too was taken to the skies and brought back. This excellence is particular only to Imam Husain (a.s.). We find in traditions that after the soldiers of Yazid (I.a) had killed Imam Husain (a.s.), they raised his severed head on a spear and took it towards Kufa. On the way, the angels descended from the skies and took his blessed

body in the same bloodied condition to the fifth heaven and placed it next to the image of Hazrat Ali (a.s.). When the inhabitants of the skies saw his holy body smeared in blood, they began cursing his killers. After that the angels returned his body to the earth.

(Behaar-ul-Anwaar vol. 45, Pg. 229, Kitaabul Mohtazar pg. 126-127)

8. If one recites Surah Al-Hamd while keeping its apparent and hidden meaning in mind and is convinced of the same, Allah will grant him goodness better than the entire world. .

(Behaar-ul-Anwaar vol. 89, pg.228, Majma'ul Bayaan, vol. 1 pg. 18, Uyyoon-o-Akhbaar al-Reza (a.s.), vol. 1, pg. 302)

Similarly, the one who remembers and mourns Imam Husain (a.s.), then for every drop of tear, Allah shall give him a reward better than this world and whatever is in it.

And one who goes for his (a.s.) Ziyaarat, then for every word, Allah will give him a reward better than this world.

(Kaamil al-Ziyaarat of Ibn Qoolwayh (r.a.))

Finally, we hope that the above mentioned points awaken the intellect of every Muslim who believes in the Majestic Quran and follows the Holy Prophet (s.a.w.a.) and compels him to ponder on the greatness and eminence of Imam Husain (a.s.) in the light of the noble verses of Holy Quran.

O Allah! Keep us steadfast on the right path, grant us the grace to conduct ourselves according to the teachings of Holy Quran and Ahle-bait (a.s.), hasten the reappearance of Imam Mahdi (a.t.f.s) and include us among his servants. Aameen!!