



THE AHLE BAYT AND KARBALA



And do not speak of those who are slain in Allah's way as dead; nay, (they are) alive, but you do not perceive.
Al Quran - AlBaqara - 154

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Part 1

THE AHLE BAYT

1. THE EMINENCE OF THE AHLE BAYT ACCORDING TO THE HOLY QUR'AN

1.1 VERSE 1 OR “AYAT-E-QURBA”:

In Surah Shurah, verse 23, the Holy Qur'an declares:

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ ط

“I ask not of you any wage for it but affection in respect of family.”

Hadrat Sayyiduna Abdullah ibn Abbas - *may Allah be pleased with them* - narrates that, “Once we inquired in the blessed court of the Holy Prophet - *may Allah send peace and blessings upon him*:

يَا رَسُولَ اللَّهِ مَنْ قَرَابَتِكَ هَؤُلَاءِ الَّذِينَ وَجِبَتْ عَلَيْنَا مَوَدَّتُهُمْ

‘O Prophet of Allah! Who are those blessed people close to you because of whom it has become necessary upon us to love (and respect)?’

He replied:

قَالَ عَلِيٌّ وَفَاطِمَةُ وَوَلَدَاهُمَا

‘They are ‘Ali, Fathima and their two children (Imam Hasan and Imam Husain).’

(Zarqani Alal Mawaahib Vol. 7 p. 20)

The following books also contain the Tafseer of the above-mentioned Quranic verses from the Hadeeth of the Beloved Prophet – *may Allah send peace and blessings upon him* – narrated by numerous Sahaba – *may Allah be pleased with them*.

- ✓ Tafseer Al-Durr Al-Manthoor Vol. 2, p. 7
- ✓ Al Mustadrak by Imam Haakim
- ✓ As Sawaa’iq Al Muhriqah p. 168
- ✓ Tafseer Jalalain Vol. 2, p. 32

Pertaining to this verse, the distinguished ‘Ulama have also mentioned a wonderful point.

They explain that in this verse, Allah *Almighty* does not use the words, “I do not seek” or something similar but uses the words “I do not ask”. Although the words in context have similar meaning, however they give the view that the only reason why the second type of words are used is because when Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - says “I do not ask” it means that the entire creation is something from whom Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - does not ask. Everyone actually asks him.

In other words, this proves that everyone asks Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - and he asks from no other creation. What can Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - ask from us, when in reality, we are the ones who are reliant on asking him. In fact, this is that blessed court from which even Jibra’eel Ameen ‘*Alayhis Salaam* receives his share of blessings and grace. Remember that the Holy Prophet Muhammad - *may Allah send peace and blessings upon him* - is Mercy to the entire Universe and its contents. Hence, logically, it means that Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - displays his Prophetic mercy on every living being in the universe.

As for the issue of Karbala, this has become a world undertaking which encourages and revitalises the Imaan of Muslims on a continuous basis. Whenever people listen about Karbala, the hearts of the children and elderly people are filled with immense emotion and feeling. This is also a way of expressing support and a fulfilment of an oath taken by a true believer. In other words, we are swearing allegiance, love, support and reverence for the blessed family of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* -.

1.2 VERSE 2 OR “AYAT-E-TATHEER”

In Surah Al Ahzab, verse 33, the Holy Qur’an declares:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٣٣﴾

“Allah only desires O the members of the family of the Prophet! That He may remove from you every uncleanness and purify you well after cleaning you thoroughly.”

This verse is called or referred to as “Ayat-e-Tatheer.” This also indicates to the blessed wives of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - who are the Mothers of the Believers. However, in certain commentaries of the Holy Holy Qur’an and certain Ahadith, a few scholars have mentioned that it indicates that Hadrat Sayyiduna ‘Ali, Sayyidah Fathima and Hasanain Kareemain - *may Allah be pleased with them* – are also included.

(Tafseer Kabeer)

In one Hadith Shareef, it is mentioned that the Holy Prophet - *may Allah send peace and blessings upon him* - once gathered them under his blessed shawl and made the following Du’a:

اَللّٰهُمَّ هٰؤُلَاءِ اَهْلُ بَيْتِيْ وَخَاصَّتِيْ اَذْهِبْ عَنْهُمْ الرِّجْسَ وَطَهِّرْهُمْ تَطْهِيرًا

“O Allah *Almighty*, this is my Ahle Bayt and are special to me, please remove any impurity from them and make them pure.”

(Mishkaat Shareef)

Hadrat Sayyidah Umme Salmah - *may Allah be pleased with her* - once asked:

وَأَنَا مِنْهُمْ

“O Prophet of Allah, am I also among them?”

He replied:

إِنَّكَ عَلَى خَيْرٍ

“You are on goodness”.

At the same time, mention is also made of some other Ashaab that were included in this category by the Holy Prophet - *may Allah send peace and blessings upon him*. We see that once, while explaining the immense stature of Hadrat Sayyiduna Salman Farsi - *may Allah be pleased with him* - the Holy Prophet - *may Allah send peace and blessings upon him* – declared:

سَلْمَانَ مِنْ أَهْلِ الْبَيْتِ

“Salman is from among my Ahle Bayt.”

On another occasion, Hadrat Sayyiduna Waa'ilah - *may Allah be pleased with him* – asked:

وَأَنَا مِنْ أَهْلِكَ

“Am I also among your Ahle Bayt?”

He replied:

أَنْتَ مِنْ أَهْلِي

“Yes, you are among my Household.”

Imam Tha'labi explains that by Ahle Bayt is meant all the members of Bani Hashim, for the Holy Prophet – *may Allah send peace and blessings upon him* – placed his blessed shawl on Hazrat Abbas – *may Allah be pleased with him* – and his daughters made Du'a:

يَا رَبِّ هَذَا عَمِّي وَهَؤُلَاءِ أَهْلُ بَيْتِي

“O Allah! This is my uncle and he is like my father and they are my Ahle Bayt.”

(Sawaanehe Karbala)

The words, “Ahle” and “Aale” has appeared on a number of occasions in the Holy Holy Qur'an. It can imply someone who follows you, a master, someone who has the same beliefs as you, a wife etc.

Therefore, to insist that this only implies one single group and disqualifies another, is certainly not proper and fair. There are some who actually immediately remove the blessed wives of the Holy Prophet - *may Allah send peace and blessings upon him* - from this category. They also claim to be great lovers and admirers of the Ahle Bayt in their twisted logic. They do not seem to understand a simple point which is that when someone asks you about your family, and if you are married, they would obviously also mean your wife or wives as well.

Imam Fakhrudeen Razi - *may Allah be pleased with him* - in the *Tafseer Kabeer* explains “Ayat-e-Tatheer” in the following manner:

فَالأُولَى أَنْ يُقَالَ هُمْ أَوْلَادُهُ وَأَزْوَاجُهُ وَالْحَسَنُ وَالْحُسَيْنُ مِنْهُمْ وَعَلَى مِنْهُمْ لِأَنَّهُ كَانَ مِنْ أَهْلِ

الْبَيْتِ بِسَبَبِ مُعَاشَرَةِ بِنْتِ النَّبِيِّ ﷺ وَمُلَازِمَتِهِ النَّبِيِّ ﷺ

“The most appropriate explanation is that by Ahle Bayt is meant the children of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him*, his wives, Sayyiduna Imam Hasan, Sayyiduna Imam Husain and Sayyiduna ‘Ali - *may Allah be pleased with them* - are also included in this category. The reason that (Hadrat Sayyiduna ‘Ali - *may Allah be pleased with him*) is included in this is on account of his connection with Sayyidah Bibi Fathima and obviously also because of his closeness to the beloved Nabi – *may Allah send peace and blessings upon him*.”

Allama Saawi in his *Tafseer* explains that:

فِي أَهْلِ بَيْتِ سَكْنِهِ وَهُنَّ أَزْوَاجُهُ وَأَهْلُ بَيْتِ نَسَبٍ 2 وَكَيْ / 8 تَهْجُهُ وَهُنَّ ذُرِّيَّتُهُ

“Ahle Bayt could imply those who lived in his household, such as, his blessed wives and those who are related to his blood line; such as, his offsprings.”

Shaikh Muhaqqiq Allama Shaikh Shah Abdul Haq Muhaddith Dehlwi - *may Allah be pleased with him* - explains in the *Ash'atul Lam'aat Shareef* that:

بیت سه است؛ بیت نسب، بیت سکنی و بیت ولادت، پس بنو هاشم اولاد عبد المطلب اہل بیت

پیغمبر ﷺ اند از جهت نسب و از واج مطہرات آں حضرت ﷺ بیت سکنی اند و اولاد شریف آں

حضرت ﷺ اہل بیت ولادت اند

“There are three categories of the Ahle Bayt. The Bayt of Nasab, the Bayt of Sakanah (living together in his house) and the Ahle Bayt of Wilaadat. The Bayt of Nasab (or family blood line) would imply the Bani Hashim who are the children of Abdul Mutallib. They are the Ahle Bayt of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - in respect of family blood line or family lineage. The blessed wives are his Ahle Bayt who lived and resided with him. His children are his Ahle Bayt and are refereed to as Ahle Bayt Wilaadat (in other words, those born from him).”

(a) Points to be noted in this explanation

One important point to be borne in mind is that in this verse Allah *Almighty* has referred to removing any impurity from the Ahle Bayt. Ma'azzalah, it does not mean that they were impure and hence the need to remove any impurity from them. In like manner, when we appoint someone to clean the Masjid, it does not mean that the Masjid is actually impure. It means that our intention is to make sure that no impurity may come close to Masjid's environment. Hence, the meaning of this verse is that Allah *Almighty* in His Divine Mercy does not want any impurity to come near the Blessed Household.

(b) An important point about the Blessed Ashaab

In Surah Anfal, verse 11, Allah *Almighty* describes the blessed Muslims who took part in the Battle of Badr as follows:

يُنَزِّلُ عَلَيْكُمْ مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ وَيُذْهِبَ عَنْكُم رِجْسَ الشَّيْطَانِ
وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ ﴿١١﴾

“He sent down water from the sky upon you to purify you with it, and to remove the impurity of Satan from you, and to give your hearts fortitude and firmly establish your feet with it.”

It is quite surprising that people would use the word “Tat’heer” in the previous verse to describe the purity of the Ahle Bayt, but when a verse uses the word “Tat’heer” to describe the blessed Ashaab, they do not even accept the blessed Ashaab as Muslims, being purified by Allah *Almighty*! It is quiet shocking! The word is the same, the tense is the same, the scale is the same, and nonetheless there is immense love displayed for the Ahle Bayt and immense hatred displayed for the Ashaab by using this very same word. Need we say more?

There is no doubt that the love for the Ashaab is because of their connection with Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - and love for the Ahle Bayt is also because of their connection to the Holy Prophet - *may Allah send peace and blessings upon him*. If only people could understand and realise that those who were in the company of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* – are ought to be respected. The blessed person whom Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - carried on his shoulder, namely Sayyiduna Imam Husain - *may Allah be pleased with him* - is to be respected and the person who carried his beloved Prophet on his shoulder when they were travelling at night during the migration, namely Hadrat Sayyiduna Abu Bakr - *may Allah be pleased with him* - should also be respected. All the Ahle Bayt are to be respected and loved and all the blessed Ashaab are to be respected and loved as well.

The people of love believe that if the group of Hazrat Ali, Hazrat Fatimah, Imam Hasan, Imaam

Husain joins the Holy Prophet – may Allah send peace and blessings upon him – and thus called “Panjtan Paak” then surely the group of four Caliphs joined with the Holy Prophet – may Allah send peace and blessings upon him – is also to be considered as such.

If you do not do this, Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - will never look at you. At the same time, there are many verses in the Holy Qur'an which describe the greatness of Ahle Bayt. However, we will present a few verses and a short explanation to each verse so that the treatise does not become too lengthy.

1.3 VERSE 3 OR “AYAT-E-MUBAAHALAH”

In Surah Ale Imran, verse 61, the Holy Qur'an declares:

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا
وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ
لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ ﴿٦١﴾

“Therefore say to those who dispute with you (O Muhammad) concerning ‘Isa after the knowledge has come to you, “Come! Let us summon our sons and your sons, and our women and your women, and ourselves and yourselves - then pray humbly, thereby casting the curse of Allah upon the liars!”

There was once a group of Christians who arrived from Najran. They eventually agreed to have an oath to the death on what was false and what was the truth. Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - then appeared in front of them with Hadrat Sayyiduna ‘Ali, Sayyidah Fathima, Imam Hasan and Imam Husain - *may Allah be pleased with them*. However, when the head priest saw this delegation of Holy Personalities, he quietly murmured to his followers:

إِنِّي لَأَرَىٰ وُجُوهًا لَوْ سَأَلُوا اللَّهَ أَنْ يُنْزِلَ جَبَلًا لِمَرِّهِ مِنْ مَكَانِهِ فَلَا تَبْتَهِلُوا فَتَهْلِكُوا وَلَا يَبْقَىٰ عَلَى
وَجْهِ الْأَرْضِ نَصْرًا إِنِّي إِلَىٰ يَوْمِ الْقِيَامَةِ فَقَالُوا يَا أَبَا الْقَاسِمِ قَدْ رَأَيْنَا أَنْ نُبَاهِدَكَ وَأَنْ نَتْرَكَكَ عَلَىٰ
دِينِكَ وَتَتْرُكَنَا عَلَىٰ دِينِنَا

“Without doubt I can see such faces (in front of me) that if these people plead to Allah *Almighty* to move the mountain from its place, then Allah *Almighty* through their Du’a would move the mountain. For the sake of God! do not have a Mubaahalalah against them or else we will be destroyed and there will remain no Christians on the face of the earth until the Day of Judgement.” They then said, “O Abul Qasim! We are not performing a Mubaahalalah with you. You may remain on your

1.4 VERSE 4 OR “AYAT-E-SALAAT”

In verse 56, Surah Al Ahzab, the Holy Qur’an declares:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ ۚ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا

تَسْلِيمًا ﴿٥٦﴾

“Undoubtedly, Allah and His Angels send blessings on the Prophet (the Communicator of Unseen News), O you who believe! Send upon him blessings and salute him fully well in abundance.”

Once the blessed companions inquired:

قَدْ عَلِمْنَا كَيْفَ نُسَلِّمُ عَلَيْكَ، فَكَيْفَ نُصَلِّي

“O Prophet of Allah, we know how to send Salam upon you, please explain to us how to send Salawat upon you?” He then taught them it to them to send Durood in this manner:

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى اِبْرٰهِيْمَ وَعَلَى اٰلِ اِبْرٰهِيْمَ اِنَّكَ حَيُّ

مَجِيْدٌ

(Narrated by Hadrat Sayyiduna Ka’ab bin Ajzah - may Allah be pleased with him)

Hazrat Imam Shafe’i – may Allah be pleased with him – says:

يَا أَهْلَ بَيْتِ رَسُولِ اللَّهِ حُبُّكُمْ

فَرَضَ مِنَ اللَّهِ فِي الْقُرْآنِ أَنْزَلَهُ

O the Ahle Bayt of Rasoolillah - may Allah send peace and blessings upon him, Allah Almighty almighty has declared your love to be compulsory in the Quran

كَمَا كُمْ مِنْ عَظِيمِ الْقَدْرِ أَنْكُمْ

مَنْ لَمْ يُصَلِّ عَلَيْكُمْ لَا صَلَوةَ لَهُ

It is sufficient in your excellence that who does not send Durood upon you, his Salah is invalid

إِذَا نَحْنُ فَضَّلْنَا عَلَيَّا فَإِنَّا

رَوَافِضُ بِالتَّفْضِيلِ عِنْدَ ذِي الْجَهْلِ

When we mention the excellence of Hazrat Ali – may Allah be pleased with him – then according to the informed we are labelled as Shiites due to this

وَفَضَّلَ أَبِي بَكْرٍ إِذَا مَا ذَكَرْتُهُ

رُمِيتُ بِنَصْبٍ عِنْدَ ذِكْرِ الْفَضْلِ

And when we mention the excellence of Hazrat Abu Bakr – may Allah be pleased with him – then we are branded as Naasibi (Khawaarij)

قَالُوا الرَّفْضَةُ قُلْتُ كَلَّا

مَا الرَّفْضُ دِينِي وَلَا اِعْتِقَادِي

My reply to those who label me as Shiites is that my religion and my faith can never be that of the shiites

لَكِنْ تَوَلَّيْتُ غَيْرَ شَيْءٍ

خَيْرًا مِمَّا وَخَيْرَهَا دِي

But without doubt I love the good of Imam and the good guide

إِنْ كَانَ رِفْضًا حُبُّ آلِ مُحَمَّدٍ

فَلَيْشْهَدِ الشَّقْلَانِ إِنِّي رَافِضٌ

If loving the Ahle Bayt is Shiasm then I make both the worlds witness that I am a Shia!
(Al-Sawaa'iq Al-Muhriqah p. 148, Mirqaat Al-Mafateeh Vol. 1, p. 30, Seerate Imam Shafe'i p. 22)

1.5 VERSE 5 OR “AYAT-E-MARDAAT”

In Surah Baqarah, verse 207, the Holy Qur'an declares:

وَمِنْ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٢٠٧﴾

“And some among men sells his life in seeking the pleasure of Allah and Allah is Merciful over his slaves.”

Pertaining to this verse, Imam Razi - *may Allah be pleased with him* - explains that when the Holy Prophet - *may Allah send peace and blessings upon him* - left Hadrat Sayyiduna ‘Ali - *may Allah be pleased with him* - in Mecca Shareef to sleep in his bed while he departed for Madina Shareef, Jibra’eel Ameen ‘*Alayhis Salaam* and Mikaa’eel ‘*Alayhis Salaam* appeared at that moment. They were commanded to do so by Allah *Almighty* Who declared to them, “Look, ‘Ali is prepared to sacrifice his life for my beloved Muhammad. Go and protect him the entire night”. This is when both of these Angels appeared on earth. It is recorded that Jibra’eel Ameen ‘*Alayhis Salaam* stood at his head side and Mika’eel ‘*Alayhis Salaam* stood at his feet. Jibra’eel Ameen ‘*Alayhis Salaam*, in extreme joy and happiness, declared in a loud voice, “O ‘Ali ibn Abi T’Alib! Who is like you today? Allah *Almighty* also boasts about you in front of the Angels.” This is when this verse was revealed. (Tafseer Kabeer)

1.6 VERSE 6 OR “AYAT-E-ABRAAR”

In Surah Ad Dahr, verse 7 until 22:

يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ﴿٦﴾

“They fulfil their vows, and fear a day; the evil of which is wide-spread.”

Hadrat Sayyiduna Abdullah ibn Abbas - *may Allah be pleased with them* - narrates: “One day Hadrat Imam Hasan and Hadrat Imam Husain - *may Allah be pleased with them* - became very ill. The blessed Ashaab, in the company of the Holy Prophet - *may Allah send peace and blessings upon him* -, then went to visit them. Some of the Ashaab mentioned to Hadrat Sayyiduna ‘Ali - *may Allah be pleased with him* -, ‘O ‘Ali! Make a Nazr (vow).’ Hadrat Sayyiduna ‘Ali - *may Allah be pleased with him* - then made a vow that if his two sons became well, he and his wife, Sayyidah Fathima - *may Allah be pleased with her* - will keep three fast. Allah *Almighty* then blessed them with good health and Hadrat Sayyiduna ‘Ali - *may Allah be pleased with him* - then started to keep the three fast with his wife.

“On the first day when they kept fast, at the time of Iftaar, there was nothing in the house to break their fast. In other words, there was nothing to eat. Hadrat Sayyiduna ‘Ali - *may Allah be pleased with him* - then took some credit from someone and Sayyidah Fathima - *may Allah be pleased with her* - then made some bread. They then made Iftaar with only water. After Maghrib, when all of them sat down to eat. Before they could eat a single piece of bread, someone outside the house shouted, ‘O the family of the Holy Prophet - *may Allah send peace and blessings upon him* -! I am a miskeen (a very needy person), I am hungry, please give me some food. Allah *Almighty* will feed you from the bounty of Jannah.’ When they heard this person, they took all the bread they had prepared and gave it to the beggar. They only drank water and slept.

“The next day, fast was also kept with only drinking water during Sehri. Sayyidah Fathima - *may Allah be pleased with her* - then prepared some bread with the same flour. They then made Iftaar again with water and after Maghrib when they all sat to eat these pieces of bread. Before they could even place one piece of bread in their mouth they heard someone outside the house shout, “O the

family of the Holy Prophet - *may Allah send peace and blessings upon him* -, I am a yateem (orphan), please give me some food”.

“Sayyidah Fathima - *may Allah be pleased with her* - then informed her husband to take all the bread and give it to this orphan and that they will manage with only water. They then only drank water for Iftaar and on the third day also, they only drank water for Sehri. That day Sayyidah Fathima - *may Allah be pleased with her* - also made some bread and prepared it for Iftaar. As usual, after Maghrib, when they sat to eat together, they heard a voice of someone outside who was saying, “O the family of the Holy Prophet - *may Allah send peace and blessings upon him* -! I am a prisoner. I am hungry, please give me something to eat.’ Sayyidah Fathima - *may Allah be pleased with her* - then ordered her husband to give all of this bread to this person and also mentioned that they would manage with only water.

“However, on the fourth day, they were feeling extremely weak and were finding it difficult to walk. When the Holy Prophet - *may Allah send peace and blessings upon him* - arrived to see them, he was shocked to see how weak they had become and tears filled in his eyes. At that moment, Jibra’eel Ameen arrived and declared, “Congratulations upon the blessed family of the Holy Prophet - *may Allah send peace and blessings upon him* -. Without doubt, Allah *Almighty* has certainly become very pleased with your actions and that you merely drank water, yet fed someone who was poor.” In regard to this incident, the above mentioned verse of the Holy Qur’an was revealed. (Tafseer Khaazin, Tafseer Kabeer, Ruhul Bayan, Ar Riyaadul Asar)

1.7 VERSE 7 OR “AYAT-E-FATARDAH”

In Surah Duha, verse 5, the Holy Qur’an declares:

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ

“And undoubtedly, soon your Lord shall give you so much that you shall be satisfied.”

Pertaining to this verse, Hadrat Sayyiduna Abdullah ibn Abbas - *may Allah be pleased with them* - explains, “Among the things which will also please and satisfy the Holy Prophet - *may Allah send peace and blessings upon him* - is that none of his family will ever enter the Fire of Hell.” This verse also proves the eminent status of the Ahle Bayt.

1.8 VERSE 8 OR “AYAT-E-HAAD”

In Surah Ar Ra’ad, verse 7, Allah *Almighty* declares:

إِنَّمَا أَنْتَ مُنْذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ

“You are only a warner and a guide to every people.”

In reference to this verse, Hadrat Sayyiduna Abdullah ibn Abbas - *may Allah be pleased with them* - explains, “After this verse was revealed, the Holy Prophet - *may Allah send peace and blessings upon him* - placed his hand on his blessed chest and declared, ‘I am Munzir’ and then placing his hand on the shoulders of Hadrat Sayyiduna ‘Ali - *may Allah be pleased with him* - he declared, ‘O ‘Ali! You are Haadi and after me, guidance will be received through you.’”

In other words, if we look at the spiritual orders of all the Silsilas, we will notice that they all lead to Hadrat Sayyiduna ‘Ali - *may Allah be pleased with him* -. In other words, the spiritual blessing upon all the Awliya is received from the blessed hands of Hadrat Sayyiduna ‘Ali - *may Allah be pleased with him* -.

1.9 VERSE 9 OR “AYAT-E-BAHRAIN WAL MARJAAN”

In Surah Ar Rahman, verses 19 and 22, the Holy Qur’an declares:

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ﴿١٩﴾

“He made flow two oceans that look to be joined.

يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ ﴿٢٢﴾

There comes out from them the pearl and the coral.”

In reference to these verses, Hadrat Sayyiduna Anas bin Malik - *may Allah be pleased with him* - explains that from the “two oceans” is meant Hadrat Sayyiduna ‘Ali and Sayyidah Fathima - *may Allah be pleased with them* - and from the pearl and coral is meant Hadrat Sayyiduna Imam Hasan and Hadrat Sayyiduna Imam Husain - *may Allah be pleased with them* -.” (Imam Zarqani, As Sawaaiqu Al Muharriqah).

1.10 VERSE 10 OR “AYAT-E-SADQAH”

In Surah Mujaadilah, verse 12, the Holy Qur’an declares:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُجِيتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةٌ ۚ ذَٰلِكَ

خَيْرٌ لَّكُمْ وَأَطْهَرُ ۚ فَإِنْ لَّمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٢﴾

“O believers! When you desire to say anything secretly to the Messenger, then give some alms before your submission. This is better for you and purer. But if you are unable to give anything then Allah is Forgiving, Merciful.”

It is reported that certain rich and influential people used to visit the Holy Prophet - *may Allah send peace and blessings upon him* - and used to speak about unnecessary things. In this manner, other

people especially the poor did not get the opportunity to speak to the Holy Prophet - *may Allah send peace and blessings upon him* -. When Hadrat Sayyiduna ‘Ali - *may Allah be pleased with him* - noticed this, he was extremely displeased and mentioned to the Holy Prophet - *may Allah send peace and blessings upon him* -, “O Prophet of Allah! If there was a law which made it necessary upon these rich people to give Sadqah first before they spoke to you, in this way, this Sadqah will also be able to help the poor and needy. In like manner, since they are given less opportunity to speak to you (through this Sadqah given to them, these poor people) will also become happier.”

The Holy Prophet - *may Allah send peace and blessings upon him* - replied, ‘O ‘Ali! You have spoken the truth. However, I cannot place such an instruction upon these people because I do not want to hurt their feeling.’

However, a little while later, the above verse was revealed and the same command was given in this verse as per the wishes of Hadrat Sayyiduna ‘Ali - *may Allah be pleased with him* -.

When this verse was revealed, the Holy Prophet - *may Allah send peace and blessings upon him* - stated, “O ‘Ali! Allah *Almighty* has fulfilled your wishes and had placed a restriction that without giving Sadqah, they should not present themselves so that this can help the poor”.

When Hadrat ‘Ali - *may Allah be pleased with him* - heard this, he also immediately gave Sadqah and began speaking to the Holy Prophet - *may Allah send peace and blessings upon him* -. He also inquired about ten issues. Thereafter, this command was abrogated because certain poor people could not manage to give anything. This is the reason that later Hadrat Sayyiduna ‘Ali - *may Allah be pleased with him* - is reported to have stated, “There is a verse in the Holy Qur’an who no one practised upon except for me and after me, no one could fulfil (this command).” (Tafseer Madaarik, Tafseer Khaazin)

1.11 VERSE 11 OR “AYAT-E-SALAAM”

In Surah As Saffaat, verse 130, the Holy Qur’an states:

سَلَامٌ عَلَىٰ آلِ يَاسِينَ ﴿١٣٠﴾

“Peace be upon Elyas.”

Hadrat Sayyiduna Abdullah bin Abbas - *may Allah be pleased with them* - states that, “This is actually *Salaamun ala Il Yaseen* and the *Ale Yaseen* is the family of the Holy Prophet - *may Allah send peace and blessings upon him* -.” (Durre Mansur).

Some of the eminent Saints have recited this as “Ale Yaseen” because one of the names of the Holy Prophet - *may Allah send peace and blessings upon him* - is also “Yaseen”.

Allama ibn Hajr Makki - *may Allah be pleased with him* - explains, “Many of the eminent Mufasssireen have recorded the words of Hadrat Sayyiduna ibn Abbas - *may Allah be pleased with them* - and have stated that by *Ale Yaseen* is meant the children of the Holy Prophet - *may Allah send peace and*

blessings upon him -.”

1.12 VERSE 12 OR “AYAT AHLUZ DHIKR”

In Surah Al Ambiyah, verse 7, the Holy Qur’an declares:

فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٧﴾

“O people! Ask the men of knowledge if you have no knowledge.”

Hadrat Sayyiduna Jaber bin Abdullah - *may Allah be pleased with him* - narrates that once Hadrat Sayyiduna ‘Ali - *may Allah be pleased with him* - was asked, “Who are the Ahle Dhikr who have been mentioned that we should question?” He replied, “We are the people of Dhikr.” (As Sawaaiqu Al Muharriqah)

1.3 VERSE 13 OR “AYAT-E-ULIL AMAR”

In Surah Nisa, verse 59, the Qur’an declares:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ

“O believers! Obey Allah and Obey the messenger, and those who have power of command amongst you.”

Hadrat Abdul Ghaffar bin Qasim reports that Hadrat Sayyiduna Imam Jafer Saadiq - *may Allah be pleased with him* - was once asked about who is meant by those in command. He replied, “I swear by Allah Almighty that among them is ‘Ali.” (As Sawaaiqu Al Muharriqah)

1.14 VERSE 14 OR “AYAT-E-HASANAAT”

In Surah Shurah, verse 23, the Holy Qur’an declares:

وَمَنْ يَفْعَلْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا

“And whoever does a good-deed, We shall increase to him good in respect thereof.”

Hadrat Sayyiduna ibn Abbas - *may Allah be pleased with them* - states that, “In this verse, the meaning of ‘good-deed’ implies doing good to the Ahle Bayt.” (As Sawaaiqu Al Muharriqah)

1.5 VERSE 15 OR “AYAT-E-W’ALI YU KUM”

In Surah Al Maidah, verse 55, the Holy Qur’an declares:

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ

الزَّكَاةَ وَهُمْ رَاكِعُونَ ﴿٥٥﴾

“Only Allah is your friend and His Messenger and the believers that they establish the prayer and pay the poor-due and are bowed down before Allah.”

It is reported that this verse was revealed at that moment when Hadrat Sayyiduna ‘Ali - *may Allah be pleased with him* - was in Ruku (bowing). A poor person approached Hadrat Sayyiduna ‘Ali - *may Allah be pleased with him* - and asked him for charity. On his finger there was a silver ring which fell off and in this way, the need of this poor person was fulfilled. In other words, these are those people who even help people while they are in Salaah. (Tafseer Kabeer).

1.16 VERSE 16 OR “AYAT-E-HAB LILLAH”

In Surah Ale Imran, verse 103, the Holy Qur’an declares:

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۚ

“And hold fast, all together, by the Rope of Allah, and be not divided among themselves.”

In reference to this verse, Hadrat Sayyiduna Imam Jafer Saadiq - *may Allah be pleased with him* - explains that, “The Rope of Allah *Almighty* are we; who are the Ahle Bayt in reference to whom Allah *Almighty* has stated, ‘hold fast to the Rope of Allah *Almighty*.’” (Ihya ul Uloom)

1.7 VERSE 17 OR “AYAT-E-WUDDA”

In Surah Maryam, verse 96, the Holy Qur’an declares:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا ﴿٩٦﴾

“Undoubtedly, those who believed and did good deeds soon the Most Affectionate will make for them love (in the hearts of people).”

In reference to this verse of the Holy Qur’an, Hadrat Muhammad ibn Al Hanafiyah - *may Allah be pleased with him* - explains, “Which is that Muslim in whose heart there is no love for ‘Ali and the Ahle Bayt?” (Tafseer Durre Mansur)

1.18 VERSE 18 OR “AYAT-E-MO’MIN”

In Surah Sajdah, verse 18, the Holy Qur’an declares:

أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَا يَسْتَوُونَ ﴿٧٨﴾

“Will then he who is a believer be like him who is disobedient, they are not equal?”

Hadrat Sayyiduna Abdullah ibn Abbas - *may Allah be pleased with them* - explains, “In this verse, the word ‘believer’ implies Hadrat Sayyiduna ‘Ali and the word ‘disobedient’ implies Waleed bin Uqbah. There was once an argument between both of them and on this instance, Waleed bin Uqbah mentioned to Hadrat Sayyiduna ‘Ali - *may Allah be pleased with him* -, ‘Remain silent, you are still a small boy. I am intelligent, my tongue is wise, I am skilled in throwing a spear and are more brave than you.’

“However, the Lion of Allah *Almighty* replied, ‘You remain silent. You are disobedient.’ In other words, whatever you are saying, you are merely saying in boast and none of these things are worthy of praise. The true worth of a person is determined by his piety and he who is not blessed by this quality is certainly cursed and unfortunate. This is when this verse was revealed clearly highlighting the fact that Waleed bi Uqbah was a Faasiq and ‘Ali was a believer and a beloved servant of Allah *Almighty*. Hence, they can never be equal.” (Al Khaazin)

2. THE VARIOUS AHADITH WHICH PROVE THE EMINENCE OF THE AHLE BAYT

Hadrat Sayyiduna Abdullah ibn Abbas - *may Allah be pleased with them* - narrates that the Holy Prophet - *may Allah send peace and blessings upon him* - has stated, “Have love for Allah *Almighty* because He certainly bestows His bounties upon you. Have love for me due to your love for Allah *Almighty* and because I am the beloved of Allah *Almighty* and have love for my Ahle Bayt because of the love (you have) for me.” (Tirmidi, Mustadrak)

In another Hadith Shareef, three commands have been given to the Muslims which they should educate their children about.

1. Love for their Prophet,
2. Love for the Ahle Bayt, and
3. Teach them to read the Holy Qur’an.

Hadrat Sayyiduna Naaf’e - *may Allah be pleased with him* - reports from Hadrat Sayyiduna Abdullah ibn ‘Umar - *may Allah be pleased with them* - that the Holy Prophet - *may Allah send peace and blessings upon him* - has stated, “He who wishes to possess Tawakkul should possess love for my Ahle Bayt. He who wishes to protect himself against the Fire of Hell, he should have love for the People of my House. He who wishes to attain knowledge and wisdom, he should love and reverence my Household. I swear by Allah *Almighty* that whosoever loves and reveres them, he will be in peace in both worlds.” (Ruhul Bayan)

The statement of Hadrat Sayyiduna ‘Ali - *may Allah be pleased with him* -

When this beautiful quality and attribute is found in someone, then the following statement of the Lion of Allah *Almighty* should also be borne in mind as well. He has stated, “Love and reverence for me and hatred for Abu Bakr and ‘Umar cannot be found in one heart.” (Taarik Al Khulafah)

Hadrat Sayyidun Abu Sa’eed Khudri - *may Allah be pleased with him* - narrates that the Holy Prophet - *may Allah send peace and blessings upon him* - has stated that, “I am leaving behind for you two mighty things. One is the Book of Allah *Almighty* which is a rope from the heavens till the earth and the other is my family, the Ahle Bayt. Both of this will not separate from each other until they meet me together at the Fountain of Kauther.” (As Saawwiqu Al Muharriqa)

It is mentioned that during the Farewell Pilgrimage, while the Holy Prophet - *may Allah send peace and blessings upon him* - was sitting on his camel, Qaswa, and delivering the Khutbah, he declared, “O people! I am leaving behind two things which if you hold fast to, you will never be misguided. One of them is the Book of Allah *Almighty* and the other is my family, the Ahle Bayt.”

He then continued, “Therefore, hold fast to the Book of Allah *Almighty*, the Holy Qur’an, and attach yourself to my Ahle Bayt. I warn you through Allah *Almighty* about my Ahle Bayt and I warn you (about the affairs) of my Ahle Bayt that you should fear Allah *Almighty*.” (Mishkaat Shareef, Jamia Al Sagheer)

In the Hadith Shareef it is mentioned that the Holy Prophet - *may Allah send peace and blessings upon him* - has stated, “The stars are a means of safety and peace for the people in the heavens. When the stars have fallen, then the people of the heavens will be destroyed and my family is a means of peace for the people on earth and when they cease to exist, O people of the earth, you will also cease to exist.” (Al Khasaa’is Al Kubra)

Love and enmity for the Ahle Bayt

Hadrat Sayyiduna Jareer bin Abdullah Bijli - *may Allah be pleased with him* - narrates that the Holy Prophet - *may Allah send peace and blessings upon him* - has stated that, “Remember! He who has passed away in the love for Ale Muhammad, he is a Martyr. He who has passed away in the love for Ale Muhammad, he will be pardoned. He who has passed away in the love for Ale Muhammad, in his grave, two doors of Jannah will be opened.

“Beware! He who has passed away in the love for Ale Muhammad, the Angel of death will first give him glad tidings of Jannah and then the Munkar and Nakeer (will also give him this news).

“Beware! He who has passed away in the love for Ale Muhammad, he will enter Jannah with such immense joy and gladness like when a bride enters the house of her husband.

“Beware! He who has passed away in the love for Ale Muhammad, at the time of his death, he will be blessed with the (gift of) making Taubah.

“Beware! He who passes away in the love for Ale Muhammad, Allah *Almighty* will allow his Angels to make his grave a place of Ziyarah.

“Beware! He who passes away in the love for Ale Muhammad, he will pass away on the Sunnah of the Holy Prophet - *may Allah send peace and blessings upon him* - and among the Jam’ah who are the people of Imaan. He who passes away in the love for Ale Muhammad, he will die in a state of complete Imaan and beware, he who dies in a state of hatred and enmity for Ale Muhammad, on the Day of Judgement he will arise in this state that in between his eyes it will be written, ‘This is that person who has no hope for the Divine Mercy of Allah *Almighty*.’

“Beware, he who dies in the state of hatred and enmity for the Ahle Bayt, he will not even smell the fragrance of Jannah and he who dies in the state of hatred and enmity for Ale Muhammad, he will die as a Kaafir.’ (Nurul Absaar, Tafseer Kabeer, Jamia Sagheer, Ishaaf Ar Raaghibeen, Nuzhatul Majaalis)

Imam Fakhrudeen Razi - *may Allah be pleased with him* - has also explained that the unique quality of the Ahle Sunnah wa Jamaah is that as much as they love the Ahle Bayt, they also love and revere the blessed Ashaab. At this moment, the beloved Ummah of the Holy Prophet - *may Allah send peace and blessings upon him* - is certainly going through a period of upheaval and trial and the waves of doubt and upheaval which approaches the traveller can only be crossed and passed through one way. That way is to climb on the boat of the Ahle Bayt and follow the stars of guidance in the form of the blessed Ashaab. In this way, you will cross this vast ocean which is in front of you. Bear in mind that if you are on a boat and no means of navigation, how will you cross this ocean? And if you have navigation but no boat to travel on, how will you cross this ocean? All Praise is due to Allah *Almighty* that He has blessed us in this manner in that on one hand we hold fast to the Ahle Bayt and on the other we hold fast to the blessed Ashaab.

Once the eminent companion, Hadrat Sayyiduna Abu Zarr - *may Allah be pleased with him* - held the door of the Ka’ba and declared, “O people! Those who know me, know me. Those who do not know me, I will inform them who I am. I am Abu Zarr and I heard the Holy Prophet - *may Allah send peace and blessings upon him* - declare, ‘The similitude of my Ahle Bayt with you is like the boat of Nabi Nuh ‘*Alayhis Salaam*. Whoever climbed on board the boat of Nabi Nuh ‘*Alayhis Salaam* he was saved from been drowned in the storm. Those who turned their back, they were destroyed in this storm. In like manner, he who climbs on board the boat of the Ahle Bayt, in other words, follows them, he will protect himself from falling into the pit of misguidance. He who rejects them, he will drown in the sea of misguidance.’” (Mishkaat Shareef)

A few words in the form of a lecture about the Ahle Bayt

Every Prophet certainly conveyed the message of guidance to his people. Nabi Nuh ‘*Alayhis Salaam* also mentioned to his people, “I do not ask you for anything in return for this, my reward is with my Lord”. In like manner, these words were also echoed by Nabi Hud ‘*Alayhis Salaam*. All of these Prophets made it clear that their reward was with their Creator *Almighty*. In other words, the Divine Creator *Almighty* made us into people that give others and not people that take from others. The Holy Prophet - *may Allah send peace and blessings upon him* - also gave the same message to the Muslims, however, there was also a slight difference in his words. In other words, he made it clear that if you wish to show gratitude to him in any way for this immense Divine Mercy which he had blessed us with, then one of the ways of doing this was to show love, respect and revere his beloved family. The

‘Ulama have also made a clear distinction between love and reverence or need. Without love, certain things in the world do complete themselves, however, if there is no reverence or dire need, then life is destroyed.

An example of this can be explained in this manner. A fish does not have love for water, but has absolute need for water. If you take this fish out of the water, it will die. In like manner, we have absolute need for the Ahle Bayt to be able to exist in this universe. If you have no love, reverence and need for them, then consider yourself as nothing but the walking dead. If a fish cannot survive without water, in like manner a true believer cannot survive without having love and reverence for the Ahle Bayt.

The reason is very simple. Love for the Ahle Bayt is love for the Holy Prophet - *may Allah send peace and blessings upon him* - and love for the Holy Prophet - *may Allah send peace and blessings upon him* - is love for Allah *Almighty*. This is especially important when it comes to Hadrat Sayyiduna Imam Husain - *may Allah be pleased with him* -. The Holy Prophet - *may Allah send peace and blessings upon him* - has also stated that, “He who loves Husain, without doubt, he loves me and he who loves me, without doubt loves Allah *Almighty*”. In like manner, a person continues to read Salaah, keep fast, etc and yet has no love for the Ahle Bayt. There is no doubt that he himself has robbed himself of Jannah. The Holy Prophet - *may Allah send peace and blessings upon him* - has also made it clear that Jannah is Haraam upon those who cause oppression to the Ahle Bayt.

This beautiful message has also been presented by the great saint, Shaikh Sa’adi - *may Allah be pleased with him* -. His words are:

*Ilaahi be haqqeh Bani Fathima
Keh bar qouleh Imaan kunam khaatimah.*

What is the name of the blessed mother of Hadrat Sayyiduna Ghous Paak - *may Allah be pleased with him* -? It is Fathima. What is the name of the blessed daughter of the Holy Prophet - *may Allah send peace and blessings upon him* -? It is Fathima. When the great Shaikh Sa’adi - *may Allah be pleased with him* - realised that one cannot rely on one’s Salaah and other forms of Ibadah, then weeping in the Divine Court of Allah *Almighty* he presented the Wasila of the Ahle Bayt.

Who is Data Ganj-e-Bakhsh - *may Allah be pleased with him* -? He is a Sayed. Who is Khawaja Ghareeb Nawaz - *may Allah be pleased with him* -? He is a Sayed. Who is Ghous-e-Paak - *may Allah be pleased with him* -? He is a Sayed and all the Sayeds are the children of Bibi Fathima - *may Allah be pleased with her* -. This is why Shaikh Sa’adi - *may Allah be pleased with him* - completed his plea in the following words:

*Aghar dawa tam radd kuni war qubul
manu daste damaan-e-Ale Rasul.*

We know that when one does not recite the Holy Qur’an in a proper manner in Salaah, the Salaah is not complete. In like manner, without reading the Durood and Salaam on the Ahle Bayt in Salaah makes the Salaah incomplete. This is one of the many ways that Allah *Almighty* has blessed this

family who were always willing to place their necks under the sword for the sake of Islam.

We are the slaves of Panjetan Paak

Hadrat Sayyiduna ‘Ali - *may Allah be pleased with him* - narrates: “Once the Holy Prophet - *may Allah send peace and blessings upon him* - entered our house and spent the night with us. Hasan and Husain were sleeping. However, during the night, Hasan awoke and asked for something to drink. The Holy Prophet - *may Allah send peace and blessings upon him* - awoke and began to milk into a small bowl a little goat which we had. He then brought the milk and made him drink. At the same time, Husain also wanted to drink and attempted to hold the bowl but he stopped him from doing this. Sayyidah Fathima then said, ‘O Prophet of Allah! It seems that Hasan is more beloved to you.’ He replied, ‘No, however, it is Hasan who had asked first.’ After this, the Holy Prophet - *may Allah send peace and blessings upon him* - declared, ‘Me and you, these two, (Hasan and Husain) and that person who is asleep, (‘Ali), on the Day of Judgement, we will all be together in one place.’” (Tabarani, Musnand Imam Ahmed from Kanzul Ummaal).

Hadrat Sayyiduna Huzaifah bin Yamaan - *may Allah be pleased with him* - narrates: “Once my mother asked me, ‘From when have you been connected with the Holy Prophet - *may Allah send peace and blessings upon him* -?’ I replied since a certain time. I then said to her, ‘O my beloved mother! Allow me to leave, I wish to read the Maghrib Salaah with the Holy Prophet - *may Allah send peace and blessings upon him* -. I will then remain with him until he seeks pardon for me and for you, O my beloved mother.’ I then went and performed the Maghrib Salaah with him and continued to sit there. He then performed the ‘Isha Salaah and everyone left after the Salaah. Something then occurred and he then began to make Du’a. After the Du’a, he recognized my voice and said, ‘O Huzaifah!’ I replied, ‘I am present, O Prophet of Allah’. He asked, ‘How did you come? Allah *Almighty* has pardoned you and your mother.’ He then said, ‘O Huzaifah! An angel has just arrived who has never come to earth before. He had sought permission from Allah *Almighty* to come and make Salaam to me. Allah *Almighty* gave him permission to do so and he had also revealed the following to me, ‘Fathima is the leader of the females in Jannah and Hasan and Husain are the leaders of the young people in Jannah.’” (Ibn Jareer from Kanzul Ummaal, Tirmidhi Shareef, Manaaqib Hasanain)

Hadrat Sayyiduna ‘Ali - *may Allah be pleased with him* - narrates that the Holy Prophet - *may Allah send peace and blessings upon him* - has stated, “There is a place in Jannah which is called ‘Wasilah’. When you make Du’a to Allah *Almighty* then seek from Him (the place of Wasilah) for me’. The blessed Ashaab asked, ‘O Prophet of Allah! Will there be others with you at this place?’ He replied, “Ali, Fathima, Hasan and Husain” (ibn Marduyah, Kanzul Ummaal)

Hadrat Sayyiduna Abu Ayub Ansaari - *may Allah be pleased with him* - narrates: “Once the Holy Prophet - *may Allah send peace and blessings upon him* - mentioned to Sayyidah Fathima - *may Allah be pleased with her* -, ‘Among our Ahle Bayt, the Nabi among us is the best of the Ambiya and he is your father, and our Martyr is the best among the Martyrs and he is the uncle of your father, in other words, Hadrat Ameer Hamza - *may Allah be pleased with him* -.’ He then continued, ‘Among the Ahle Bayt is also that person who is able to travel in Jannah with his two wings wherever he wishes and he is the son of your father’s uncle, (Abu Taalib) namely Jafer Tayyar. In the Ahle Bayt there are also Sibtain (Hasan and Husain) in this Ummah and they are your sons, Hasan and Husain and among us

also, there will be the Mahdi.” (Tabarani Sagheer from Majma’uz Zawaa’id)

Hadrat Sayyiduna Abdullah ibn ‘Umar - *may Allah be pleased with them* - narrates that the last few words of the Holy Prophet - *may Allah send peace and blessings upon him* - in this world was that, “We should take care of his Ahle Bayt”. (Tabarani Awsat)

This is also the reason that there is a statement of Hadrat Sayyiduna Abu Bakr - *may Allah be pleased with him* - which is recorded in the *Bukhari Shareef* that, “We should respect the Ahle Bayt because of their connection (and relationship) with the Holy Prophet - *may Allah send peace and blessings upon him* -.” (Bukhari Shareef).

Khateeb in the *Taarik-e-Baghdad* records from Hadrat Sayyiduna Uqbah bin Amir Jahni and Imam Tabarani in the *Mu’jam Awsat* record from Hadrat Sayyiduna Uqbah and Hadrat Sayyiduna Anas - *may Allah be pleased with them* - and Azadi record from Hadrat Sayyiduna Abdullah ibn Abbas - *may Allah be pleased with him* - that the Holy Prophet - *may Allah send peace and blessings upon him* - has stated that, “When Jannah came to know of the arrival of Hasan and Husain that they will enter (this place), it began to dance with such joy like how a bride dances with joy.” (Fatawa Radawiyyah)

Hadrat Sayyiduna Zaid bin Arqam - *may Allah be pleased with him* - narrates that the Holy Prophet - *may Allah send peace and blessings upon him* - once addressing Sayyidah Fathima, Hadrat Sayyiduna ‘Ali and Imam Hasan and Imam Husain - *may Allah be pleased with them* - declared, “Those who have fought against you, this is my war and those who have made peace with you, it is peace with me.” (Tirmidhi Shareef, Manaaqib Fathima)

Sayyidah Umme Salmah Ummul Mo’mineen - *may Allah be pleased with her* -, narrates that once the Holy Prophet - *may Allah send peace and blessings upon him* - said to Sayyidah Fathima - *may Allah be pleased with her* - to bring her husband and both her sons. The Holy Prophet - *may Allah send peace and blessings upon him* - then placed a sheet over them which was part of my bedding and had come from the spoils of Khyber. He then made Du’a, “O Allah *Almighty*! This is Ale Muhammad, please send such blessings and mercy upon Ale Muhammad as you sent mercy and blessings upon Ale Ibrahim. Without doubt, All Praise and Grace is for You.” Sayyidah Salmah - *may Allah be pleased with her* - narrates, “I then picked up one corner of the sheet so that I can also enter but the Holy Prophet - *may Allah send peace and blessings upon him* - took it away from my hand and stated, ‘You are already (a person of) goodness.’” (Ibn Asaakir from Kanzul Ummaal)

The same narration is to be found ibn Abi Shaybah in which it is reported that she asked, “O Prophet of Allah! Am I also (part of the Ahle Bayt) and he replied, ‘yes you also.’”

Hadrat Zainab binte Abi Salmah - *may Allah be pleased with her* - narrates that the Holy Prophet - *may Allah send peace and blessings upon him* - was once in the house of Sayyidah Umme Salmah - *may Allah be pleased with her* -. He then made Hasan sit on one side of him, Husain sit on the other side and he also allowed Fathima to sit as well and then declared, “O Ahle Bayt, upon you is the Divine Mercy of Allah *Almighty* and His Divine Benediction. Allah *Almighty* is indeed worthy of Praise and Great.” Zainab admits that she and Sayyidah Umme Salmah - *may Allah be pleased with her* - were asleep, however, Sayyidah Umme Salmah - *may Allah be pleased with her* - began to

weep. The Holy Prophet - *may Allah send peace and blessings upon him* - then looked at her and asked, “Why are you crying?” She replied, “You have taken them and not me and my daughter?” He replied, “You and your daughter are among the Ahle Bayt”. (Ibn Asaakir, Tabarani Kabir from Kanzul Ummaal)

These and previous narrations also clearly prove beyond a shadow of doubt that the blessed wives of the Holy Prophet - *may Allah send peace and blessings upon him* - are also part of the Ahle Bayt. As a matter of fact, in the Holy Qur'an the word Ahle Bayt is also used to indicate the wife or wives of someone. This has already been described prior to this.

Hadrat Sayyiduna Nasr bin Jahni - *may Allah be pleased with him* - narrates that he was informed by Hadrat Sayyiduna ‘Ali bin Jafer - *may Allah be pleased with him* -, who was informed by his brother Hadrat Sayyiduna Moosa (Kaazim) bin Jafer Saadiq - *may Allah be pleased with him* -, who mentions that he was informed by his father, Hadrat Sayyiduna Imam Jafer Saadiq - *may Allah be pleased with him* -, who was informed by his father Hadrat Sayyiduna Imam Muhammad Baaqir - *may Allah be pleased with him* -, who narrates from his father Hadrat Sayyiduna ‘Ali bin Husain (Imam Zainul Aabideen) - *may Allah be pleased with him* -, who narrates from his father, Hadrat Sayyiduna Imam Husain - *may Allah be pleased with him* -, who narrates from his father Hadrat Sayyiduna ‘Ali - *may Allah be pleased with him* -, that Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - once held the hands of Imam Hasan and Imam Husain - *may Allah be pleased with them* - and stated, “He who loves me and these two and their mother and father, on the Day of Judgement, they will be with me.” (Tirmidhi Shareef, Manaaqib Hadrat ‘Ali)

Hadrat Sayyiduna ‘Ali - *may Allah be pleased with him* - narrates that once Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - placed a shawl and sat on this shawl. He then made ‘Ali, Fathima, Hasan and Husain sit on this shawl. He then held of the corner of this shawl and made Du’a, “O Allah *Almighty* please be pleased with them as I am pleased with them.” (Majma’uz Zawaahid)

From this we come to realise that if the Holy Prophet - *may Allah send peace and blessings upon him* - utters words of this nature for someone, what must be the actual state and stature of these people!

This also proves that in their entire life, whatever actions they had performed, Allah *Almighty* and also His beloved Prophet - *may Allah send peace and blessings upon him* - pleased with them. In other words, they have never performed such activities in their life which displeased the Holy Prophet - *may Allah send peace and blessings upon him* -. Therefore, we can safely conclude that the battle which occurred between Hadrat Sayyiduna ‘Ali - *may Allah be pleased with him* - and Hadrat Sayyiduna Ameer Mu’awiyah - *may Allah be pleased with him* -, in this regard, Hadrat Sayyiduna ‘Ali - *may Allah be pleased with him* - was on truth and Hadrat Sayyiduna Ameer Mu’awiyah - *may Allah be pleased with him* - had erred in his judgement. At the same time, since this was a judgement of error, he is also entitled to Divine Pardon because misjudgement in ‘Ijtihad also carries with it a single reward.

In like manner, the Battle of Karbala was something in which Hadrat Sayyiduna Imam Husain - *may Allah be pleased with him* - was on the truth. As for those who due their lack of insight into the matter

say that Imam Husain - *may Allah be pleased with him* - was incorrect when making his decision to go to Karbala should heed the above words of the Holy Prophet - *may Allah send peace and blessings upon him* -.



Part 2

THE PERSONALITIES OF THE AHLE BAYT

1. Sayyidah Fathima Zahrah - *may Allah be pleased with her* -

Her Name and Title

According to one report, it is mentioned that Sayyidah Fathima Zahrah - *may Allah be pleased with her* - is the youngest of the four daughters of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* -. Her actual name is Fathima and there are nearly one hundred thirty five titles which have been attributed to her. We will explain a few of them.

As for the name “Fathima”, it is said that this name was personally kept for her by Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - and was mentioned by him also.

Hadrat Sayyiduna Anas - *may Allah be pleased with him* - narrates and this is recorded in the *As Sawaaiqu Al Muharriqah*, that Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - has stated, “I have kept the name of my daughter ‘Fathima’ so that those who respect and revere her will be protected from the Fire of Hell.” (The word ‘Fathima’ is extracted from the root word ‘Fatam’ whose meaning is ‘separation’ which also proves that even while she was in this world, she was separate from this world).

Another title is “Butul.” This also has a similar meaning and also implies “distinction.” In other words, in eminence and purity, she is distinct from other females in this world. According to Allama Taajudeen Subki - *may Allah be pleased with him* - another reason why she is even more eminent than Sayyidah Maryam is because she is a part of the Holy Prophet - *may Allah send peace and blessings upon him* -. This will be seen in future statements.

The Holy Prophet - *may Allah send peace and blessings upon him* - also once informed her, “O Fathima! Are you not pleased that you are the leader of the females in Jannah.”

The Holy Prophet - *may Allah send peace and blessings upon him* - has also stated, “He who has angered Fathima, has angered me and Fathima is the most beloved to me.” Hadrat Sayyidah Ayesha - *may Allah be pleased with her* - also narrates that, ‘Among the females, the most beloved to the Holy Prophet - *may Allah send peace and blessings upon him* - was Fathima and among the males,

the most beloved was her husband ‘Ali.’” (Mishkaat Shareef, Al Isti’aab)

“Zahrah” is also one of her famous titles. This implies “a blossom of Jannah.” Another reason for this title is that Imam Hasan and Imam Husain - *may Allah be pleased with him* - were born after Asr and because she is free of Haiz and Nifaas, she continued to perform her Asr and Maghrib Salaah and not one of her Salaah became Qada.

The Holy Prophet - *may Allah send peace and blessings upon him* - has also stated that, “My daughter (Fathima) is a maiden from Jannah who never suffers from haiz.” (Nisaa’i Shareef)

It is also mentioned that when Sayyidah Fathima Zahrah - *may Allah be pleased with her* - was in the blessed womb of her mother, for nine months, her mother could smell the fragrance of Jannah. When she was born, this fragrance disappeared and continued to appear from Sayyidah Fathima - *may Allah be pleased with her* -. This also proves that she was a blossom of Jannah.

It is mentioned that even when Sayyidah Fathima Zahrah - *may Allah be pleased with her* - was young, her behaviour was completely different from other individuals. When little children played among themselves, she used to sit with her blessed mother, Sayyidah Khatijah - *may Allah be pleased with her* -. Another reason for her distinction among the other children of the Holy Prophet - *may Allah send peace and blessings upon him* - is that when she was born, the Ka’ba was being reconstructed by the Quraish, the announcement of Prophethood was already made, and at that time the Holy Qur’an was been revealed.

Another distinguishing factor of Sayyidah Fathima’s - *may Allah be pleased with her* - greatness can be gleamed from the following incident. When Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - reached the heavens, the Angels stood up in respect for him. When he appeared in Masjidul Aqsa on the night Me’raj, all the previous Prophets stood up in respect for him. Yet, such is Sayyidah Fathima’s - *may Allah be pleased with her* - greatness that Sayyidah Ayesha - *may Allah be pleased with her* - admits that whenever she appeared in the presence of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* -, he always stood up in respect for her. He used to also kiss her and made her sit on the same spot where he had just sat. When he used to visit her, she used to behave in exactly the same manner with the Holy Prophet - *may Allah send peace and blessings upon him* -. (Tirmidhi Shareef, Al Mustadrak)

It is also mentioned that one day when Hadrat Sayyiduna ‘Ali - *may Allah be pleased with him* - revealed his wish to marry the daughter of Abu Jahl, then the Holy Prophet - *may Allah send peace and blessings upon him* - stood on the Mimbar and publicly announced, “By Allah *Almighty*! The daughter of the Prophet and the daughter of the enemy of Allah *Almighty* cannot live in the same house.” Hadrat Sayyiduna ‘Ali - *may Allah be pleased with him* - immediately refrained from this action.

One day, there was a slight disagreement between Sayyidah Fathima - *may Allah be pleased with her* - and Hadrat Sayyiduna ‘Ali - *may Allah be pleased with him* -. This was then resolved by the Holy Prophet - *may Allah send peace and blessings upon him* - and he returned happily. When the blessed Ashaab asked the reason for his immense joy, the Holy Prophet - *may Allah send peace and blessings*

upon him - replied, "Today, I have managed to make peace between two individuals who are the most beloved to me in the entire world."

It is also reported that whenever the Holy Prophet - *may Allah send peace and blessings upon him* - left on any expedition or journey, the last person he met before leaving was Sayyidah Fathima - *may Allah be pleased with her* - and the first person he met on his return was also his beloved daughter so that the separation did not seem lengthy.

It is said that even when Sayyidah Fathima - *may Allah be pleased with her* - was married, the Holy Prophet - *may Allah send peace and blessings upon him* - used to visit her twice a day. One day, Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - mentioned that their house was at a little distance and it would be nice if they lived nearer. They mentioned that they did not have the means of purchasing a house nearer to him. Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - mentioned that the house of a certain Sahabi was also empty and that they should ask him, but they stated that they felt embarrassed in doing so. However, when this blessed companion came to hear about this, he handed this house of his to them without asking for anything.

What can we say about the greatness of Sayyidah Bibi Fathima - *may Allah be pleased with her* -! This was also the name of the blessed sister of Hadrat Sayyiduna 'Umar - *may Allah be pleased with him* - through whom he also accepted Islam. The daughter of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - is that person who will save the Ummah.

One of Sayyidah Bibi Fathima's - *may Allah be pleased with her* - unique qualities is that she used to spend the entire night in Ibadah. Sometimes, she was Ruku, sometimes in Sajdah and sometimes she used to stand the entire night in Ibadah. When the night used to end, Sayyidah Bibi Fathima - *may Allah be pleased with her* - used to make Du'a to Allah *Almighty* to increase the night. Hadrat Sayyiduna Imam Hasan - *may Allah be pleased with him* - mentions that he used to hear his blessed mother making Du'a the entire night. However, she never ever made Du'a for herself. The entire night, she used to make Du'a so that the Ummah of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - is pardoned on the Day of Judgement. One day, Hadrat Sayyiduna Imam Hasan - *may Allah be pleased with him* - asked her this question and she replied, "O my son! Our right comes later, first we have to fulfil the rights of the Ummah." (Madarijun Nubuwwah)

A famous statement

There is no doubt that every person loves his children and considers each child a coolness for their eyes. This is especially true for a daughter when it comes to a father. It is said that every daughter is a mercy for their father and imagine the state of Sayyidah Faatima - *may Allah be pleased with her* - who is the daughter of the Holy Prophet - *may Allah send peace and blessings upon him* -! In other words, he is the mercy for the entire universe and his blessed daughter is a mercy for him.

It is mentioned that once there was an old Jewish person who was from the tribe of the Bani Sulaim. He approached the Holy Prophet - *may Allah send peace and blessings upon him* - for some help. One of the blessed companions handed him his camel. Hadrat Sayyiduna 'Ali - *may Allah be pleased with him* - handed him his turban. When they inquired inside the blessed house of the Holy Prophet -

may Allah send peace and blessings upon him - they were told that there was nothing to be found in this blessed house. Finally, the Holy Prophet - *may Allah send peace and blessings upon him* - asked Hadrat Sayyiduna Salman Farsi - *may Allah be pleased with him* - to take this person to the house of his blessed daughter. The old man also accompanied the blessed companion.

When Sayyidah Fathima - *may Allah be pleased with him* - heard his story, she immediately handed this person her scarf and said, “We do not have any food because we ourselves have not eaten for a few days. This scarf can be sold or placed as a guarantee, and through this you can buy some food.” The old Jewish person was shocked at her behaviour and generosity. He then mentioned to Hadrat Sayyiduna Salman Farsi - *may Allah be pleased with him* -, “I have read about this behaviour even in the Taurah. O Salman! Become a witness that after looking at the behaviour of Fathima, I have brought Imaan on her father.” This person then bought some food and also sent whatever was remaining to Sayyidah Fathima - *may Allah be pleased with her* -. She refused to accept anything and said, “Whatever we give in the Path of Allah *Almighty*, we do not take it back.”

It is also mentioned that Sayyidah Fathima - *may Allah be pleased with her* - had two kameez. One was new and the other was old. When a person came to ask for help, she handed this person the new kameez and kept the old one for herself. Her action was also according to the Holy Qur'an, because the Holy Qur'an clearly states that, ‘No one can achieve reward except if they give that which they love in the Path of Allah *Almighty*.’

Pardah of today

Today, we find that our Muslim mothers and sisters take great pride in taking their scarves and shawls and throwing it out of the windows. In this manner, a great harm is caused to them. Yet, we advice that if you continue to appear in public without a proper scarf and proper covering, you would only spread a germ that would have far reaching consequences. Even scientists have admitted that the skin of males are stronger than that of females. This proves that if females wants to maintain their beauty, they should cover themselves and if they do not, all they are doing is damaging their bodies. If our Muslim sisters and mothers can adopt the behaviour of Sayyidah Fathima - *may Allah be pleased with her* -, then they would have no need for fancy make-up or plastic surgery. If the Muslim female is looking for true beauty, this can only achieved by following the example of Sayyidah Fathima - *may Allah be pleased with her* -.

In *Tafseer Ruhul Bayan*, it is mentioned that when the time came close for the passing of Sayyidah Fathima - *may Allah be pleased with her* -, Malakul Maut did not feel at ease to take away her soul. It is said that Allah *Almighty* Himself took away her soul.

What more can we say about the real Pardah displayed by this great lady. It is mentioned that on the Day of Judgement when everyone will be worried about themselves and their troubles and when people will even be drowning in their own perspiration, on that day, someone will declare, “O people of Mehsher! Lower your gaze, bow your heads and keep them lowered until the moment the daughter of the Holy Prophet - *may Allah send peace and blessings upon him* - does not cross the Pulsiraat.” At this time, she will be accompanied by seventy thousand maidens of Jannah and she will pass the Pulsiraat like a bolt of lightning. (Recorded from Hadrat Sayyiduna ‘Ali and Hadrat Sayyiduna Abu

Ayub Ansari - *may Allah be pleased with them -*).

It is mentioned that once in the blessed court of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - a discussion arose on how a male can protect himself from the evil vision of a female and how a female can protect herself from the evil vision of a male. Everyone present gave their own opinions. Hadrat Sayyiduna ‘Ali - *may Allah be pleased with him* - was also present in this gathering. When he returned home, he mentioned this to Sayyidah Fathima - *may Allah be pleased with her* -. He also asked her for her opinion. She replied, “A male should lower his gaze and a female should also lower her gaze”. When Hadrat Sayyiduna ‘Ali - *may Allah be pleased with him* - mentioned this answer to Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - he declared, “Why should an answer like this not come from her, after all, she is a part of me.”

5

Thereafter, the same type of command appeared in the Holy Qur’an as well. This is mentioned in Surah Nur.

It is also to be noted that since the voice of a female is naturally soft and also sweet, there is no doubt that in most instances, it does have a certain effect on the mind of the listener. This is the reason Allah *Almighty* had made it clear that when a female speaks to a stranger, she needs to adopt a stern voice so that the person does not become a victim of any wrong impression. This is clearly mentioned in Surah Al Ahzab.

Hadrat Sayyiduna Anas - *may Allah be pleased with him* - narrates that once he went to fetch one of the blessed children of Sayyidah Fathima - *may Allah be pleased with her* - and she displayed her hands from behind a Pardah. Yet, it must be remembered that this eminent companion was someone who was very close to the blessed family and lived with them like a member of the family, yet she displayed complete Pardah in front of him. Sayyidah Fathima - *may Allah be pleased with her* - gave the lesson that to display and reveal oneself in front of a stranger is nothing but a cause of fitnah.

Muslim females should be aware that this is the cause of respect for a Muslim and that they should also try to emulate the example of this great lady.

Why are Muslim women of today victims of inferior complex?

We find that Muslim women of today suffer from such inferior complexes that they do anything to follow the manner and the fashion of the West. Whether this is permissible or not does not seem to interest them. They seem to forget that nearly four thousand years earlier it was a woman who began the act of walking between the Safa and Marwa. The word “Zam Zam” also is a word uttered by a woman. This water is also something which became a blessed item because of the actions of a woman.

It was a woman who was addressed as being chosen above other females. It was because of women that most verses in Surah Nisa were revealed so that she is not robbed of her rightful inheritance. It is also mentioned that it was a female who first brought Imaan on the Holy Prophet - *may Allah send peace and blessings upon him* -. The Holy Prophet - *may Allah send peace and blessings upon him* - has also clearly stated that if a person dies protecting the respect of a female, he will arise as a Martyr on the Day of Judgement. It was the call of a female that made Muhammad bin Qasim enter the Indo-

Pak subcontinent and made this area become known as Baabul Islam. Yet, in spite of this immense stature which has been given to females by Islam, they seem to look elsewhere for their inspiration.

If our females want to look for inspiration, look at the example of Sayyidah Ayesha - *may Allah be pleased with her* - and Sayyidah Khatijah - *may Allah be pleased with her* - to whom the Divine Greeting appeared. Look at Sayyiduna Aaminah - *may Allah be pleased with her* - who carried Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* -. The example of Sayyidah Maryam - *may Allah be pleased with her* - who carried Nabi 'Isa 'Alayhis Salaam. In fact, one day in the market place in Madina Shareef, there was female Muslim Bedouin who was insulted by the Jews. In retaliation, one of the Jews was killed and they were also severely reprimanded by the Holy Prophet - *may Allah send peace and blessings upon him* -.

We ask the Muslim women of today, which religion has given such prominence to females except Islam?

A few Ahadith in regard to the eminence of Sayyidah Fathima - *may Allah be pleased with her* -

Prior to this, the statement of Sayyidah Ayesha - *may Allah be pleased with her* - has already passed which mentions the respect and love which used to be displayed by the Holy Prophet - *may Allah send peace and blessings upon him* - for his beloved daughter.

At one time, explaining the reason for this distinction, Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - informed Sayyidah Fathima - *may Allah be pleased with her* -, “During the Me’raj, while I was travelling in the heavens, I entered Jannah. I then stood at a certain tree. I have never seen such beautiful white leaves on a tree before. The fruits of this tree were also full of fragrance. I then ate one of these fruits and it became a sperm within me. When I arrived on earth and slept with my blessed wife, Sayyidah Khatijah - *may Allah be pleased with her* -, from this union Fathima was born. Thereafter, whenever I wish to smell the fragrance of Jannah, I smell Fathima. Fathima is also not like other females and does not have the same illness as other females.” (Majma’uz Zawaa'id from Tabarani Shareef)

It is mentioned that among the females, the one who displayed the most likeness in behaviour to Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - was Sayyidah Fathima - *may Allah be pleased with her* -. We have already read the story of how she wept before Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - passed away and also smiled a few minutes later. When asked later on, she revealed that Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - had informed her that he was leaving the world and that she would be the first from the Ahle Bayt who would come to meet him. This report appears in the Bukhari Shareef.

The marriage of the blessed lady

After reaching Madina Shareef, the hardship of the Muslims and the tyranny of the disbelievers against them began to decrease a little. In this environment, in the second year of Hijrah, the Holy Prophet - *may Allah send peace and blessings upon him* - performed the marriage of Sayyidah Fathima - *may Allah be pleased with her* - to Hadrat Sayyiduna 'Ali - *may Allah be pleased with him*

-. There were others also who had approached the Holy Prophet - *may Allah send peace and blessings upon him* - for the hand of this blessed lady, but according to one narration reported by Hadrat Sayyiduna ibn Abbas - *may Allah be pleased with him* -, the Holy Prophet - *may Allah send peace and blessings upon him* - is reported to have stated that, “Allah *Almighty* has already commanded me to marry Fathima to ‘Ali”. (Majma’uz Zawaahid from Tabarani; Imam ibn Hajr has also mentioned that the narrator of this Hadith Shareef is extremely authentic)

When it was time for her to marry, many families from the Muhaajir and Ansaar also sent their proposals, however Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - mentioned that he was waiting for Divine Permission on who she should marry. Certain eminent Ashaab also sent proposals, but the same answer was given to them.

One day, Hadrat Sayyiduna Abu Bakr, Hadrat Sayyiduna ‘Umar and Hadrat Sayyiduna Sa’ad bin Ma’az - *may Allah be pleased with them* - were speaking and the same topic arose. Hadrat Sayyiduna Abu Bakr - *may Allah be pleased with him* - mentioned, “Everyone has sent proposals to Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - and on every occasion, he has mentioned that this is within the Divine Decree of Allah *Almighty* on who she should marry. However, Ali has never ever sent a proposal and has never ever mentioned this subject. Perhaps the reason that he has not mentioned this is because of his very poor condition. I am under the impression that perchance, this is the reason that this issue has been delayed.”

Hadrat Sayyiduna Abu Bakr - *may Allah be pleased with him* - then turned to his other two companions and said, “What do you two have to say about this? Shall we not approach Hadrat Ali and ask him to propose to the beloved daughter of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* -? And if he complains that he is very poor, then we will also help and assist him.”

Hadrat Sayyiduna Sa’ad - *may Allah be pleased with him* - replied, “O Abu Bakr! Allah *Almighty* has certainly blessed you in this regard.”

They then went in search of Hadrat Sayyiduna Ali - *may Allah be pleased with him* - but could not find him in the Masjid. Finally, they were told that Hadrat Sayyiduna Ali - *may Allah be pleased with him* - was in the orchard of a certain Ansaar and that he was helping to fetch water and had also hired his help. They then decided to approach him.

Hadrat Sayyiduna Abu Bakr - *may Allah be pleased with him* - then spoke and said, “O Ali! There is no doubt that the elite among the Quraish have asked for the hand of the beloved daughter of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - in marriage, but he has rejected all of these proposals by saying this was something which Allah *Almighty* would decide upon. We also see that you have noble habits and behaviour and you are also among the relatives of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* -. Perhaps, this issue has been delayed because of you.”

The narrator mentions that the eyes of Hadrat Ali - *may Allah be pleased with him* - filled with tears and he remarked, “O Abu Bakr! You have encouraged me do something which I had restrained myself

from doing and also something which I was oblivious of. There is no doubt that I am extremely happy to marry the daughter of the beloved Prophet - *may Allah send peace and blessings upon him* -, however poverty has stopped me from going further.”

Hadrat Sayyiduna Abu Bakr - *may Allah be pleased with him* - replied, “O Ali! Do not say something like this, with Allah *Almighty* and Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - whatever is in the universe, is like a mere speck of dust.”

Hadrat Sayyiduna Ali - *may Allah be pleased with him* - then mounted his camel and returned to his home. After tying his camel he put on his shoes and went to the house of Sayyidah Umme Salmah - *may Allah be pleased with her* -. As he stood at the door, she asked who it was. Before she could reply, Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - said, “Stand up and open the door. This is that person who is loved by Allah *Almighty* and His Prophet - *may Allah send peace and blessings upon him* -.”

Sayyidah Umme Salmah - *may Allah be pleased with her* - asked, “May my parents be sacrificed for you, who is it?”

Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - replied, “This is my beloved brother and someone whom I love very much among creation.”

Sayyidah Umme Salmah - *may Allah be pleased with her* - narrates that she ran to the door in such a hurry that her shawl also became stuck and when she opened the door, she saw that it was Hadrat Sayyiduna Ali - *may Allah be pleased with him* -. She said, “However, as long as I did not cover my face, he did not enter.”

Hadrat Sayyiduna Ali - *may Allah be pleased with him* - then entered the room and after greeting Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* -, Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - asked him the purpose of his visit. He also sat very humbly on the floor as if he was embarrassed to ask something. Again Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - asked him, “O Ali! If there is any need, please inform me, your needs will certainly be fulfilled.”

Hadrat Sayyiduna Ali - *may Allah be pleased with him* - replied, “O Prophet of Allah! May my parents be sacrificed for you. You are fully aware that you had taken me from your uncle and aunt, Sayyidah Fathima binte Asad and had taken care of me. At that time, I was still very young. You had also taken care of me even more than my parents and had treated me even more kindly. Through you also, Allah *Almighty* has blessed me with guidance and with Islam and had protected me from Shirk which my parents had become immersed in. (Bear in mind that his mother, Hadrat Sayyidah Fathima binte Asad - *may Allah be pleased with her* - later on accepted Islam). There is no doubt that you are my saviour in both worlds. At the same time, I am also desirous that I have a wife and children who are my support and with this intention, I have approached Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - to ask him whether he would allow his daughter Fathima to marry me.”

In the Heavens, the Angels also came as a Baraat (wedding party)

Hadrat Sayyidah Umme Salmah - *may Allah be pleased with her* - narrates that when these words were mentioned, the blessed face of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - lit up with happiness and joy. He then looked closely at Hadrat Sayyiduna Ali - *may Allah be pleased with him* - and then smilingly asked, "O Ali! Do you have anything which you are able to give as Mehr for this marriage to Fathima?"

Hadrat Sayyiduna Ali - *may Allah be pleased with him* - replied, "I swear by Allah *Almighty* that you are not unaware of my condition. You are also aware that I have a single piece of armour, a sword and for the purpose of bringing water, I have only one single camel and nothing else."

Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - declared, "With your sword, you will take part in Jihad on the Path of Allah *Almighty*. Therefore, you cannot stay without this. As for the camel, you bring water to your family and during any journey, you also use it to carry your goods. However, in place of the piece of armour which you have, I am prepared to give my daughter to you in marriage. I am also well pleased with you. O Ali! Be happy with the fact that even before this occurring on earth, Allah *Almighty* has already arranged your marriage to Fathima in the Heavens. And before you approached me, certain Angels approached me whom I have never seen before and they also congratulated me on the pure family which will begin from this connection. I then asked this Angel as to what it was saying and it declared, 'O Prophet of Allah! My name is Sabtaa'eel and I am stationed in a certain part of the Arsh. I had also requested Allah *Almighty* to deliver this good news to you and behind me, Jibra'eel Ameen is also approaching you who is also bringing the good news from Allah *Almighty* and very soon, he will arrive here as well.'

Before this Angel could finish, Hadrat Jibra'eel Ameen appeared and made Salaam to Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* -. He then handed Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - a piece of white silk on which was written some words. Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - asked him what was written on this piece of white silk and he replied, "O Prophet of Allah! Allah *Almighty* has blessed this world with His special glance of Divine Favour. He has also chosen you as a Prophet to the entire universe. He has also chosen your Habeeb to be your son-in-law and to be the husband of Fathima."

I then asked, "O Jibra'eel, who is this Habeeb of mine?" He replied, "It is Ali, who is also your religious brother. 'Allah *Almighty* has also ordered that all the dwellers of Jannah and all of Jannah be beautified. The Tree of Tubah has been beautified with jewels. He has also instructed that the Angels gather on the fourth Heaven near the Baitul Ma'mur and the keeper of Jannah, Ridwan, has also been instructed to place a Mimbar at this spot. This is also Mimbar on which Nabi Adam '*Alayhis Salaam* stood and repeated the name of all things to the Angels.

At that moment, Allah *Almighty* had commanded the Angel named Raahil to praise Allah *Almighty* and due to this, the entire Heavens have gone into spiritual ecstasy. Hadrat Jibra'eel Ameen then continued, "Allah *Almighty* has also commanded me that He has given His special slave, Ali, the beloved daughter of His beloved Prophet in marriage and that I should seal this marriage. I then performed this marriage. The Angels were also witness to this and their witnessing is also recorded on this piece of silk. Allah *Almighty* has also commanded me to hand this to you and this has been sealed with a stamp of kasturi and also given to Ridwan, the Keeper of Jannah. When Allah *Almighty*

asked the Angels to be a witness to this marriage, He also ordered the tree of Tubah to scatter its jewels. When this happened, all of this was taken by the Hurs and the Angels. The Hurs will continue to give each other this as a present until the Day of Judgement. I have also been instructed to inform you that you give your daughter in marriage to Ali and also to give glad tidings to Fathima on the birth of two sons who are pure and possess the best of qualities and attributes. They will also be blessed in both worlds.”

Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - then mentioned to Hadrat Sayyiduna Ali - *may Allah be pleased with him* -, “O Ali! Before the Angels could even fully rise to the Heavens, you had knocked on the door. Therefore, I am now fulfilling the Divine Command of Allah *Almighty* and please go to the Masjid, I will also be there very soon. I will perform your Nikah in front of everyone and will also praise you in a manner that will cool your eyes.”

Hadrat Sayyiduna Ali - *may Allah be pleased with him* - continues, “When I left the blessed house of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* -, I left so quickly and in a such a hurry with extreme joy that I could not hold back this joy. I also met Hadrat Sayyiduna Abu Bakr and Hadrat Sayyiduna ‘Umar on the way and they asked me the reason for this. I explained that I had been accepted as the husband of Bibi Fathima - *may Allah be pleased with her* - and that my marriage had also taken place in the Heavens. I also explained that Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - is also coming after me to the Masjid and he will also announce this to everyone. They were extremely pleased when they heard this and all of us entered the Masjid. When Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - entered the Masjid, his blessed face was also full of joy and happiness.”

Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - then mentioned to Hadrat Sayyiduna Bilal - *may Allah be pleased with him* -, “O Bilal! Call the Muhaajir and Ansaar.”

Hadrat Sayyiduna Bilal - *may Allah be pleased with him* - did as he was told.

“I was also sitting next to Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - and when everyone had entered the Masjid, he went on to the Mimbar Shareef. After praising Allah *Almighty*, he declared, ‘O Muslims! Jibra’eel Ameen has just approached me and informed me that Allah *Almighty* has commanded the marriage of my daughter Fathima to Ali at the Baitul Ma’mur. In this instance, all the Angels were also witness to this. I have also been commanded to perform their marriage in this world as well. Therefore, I am making all of you as witness that I have performed the marriage of my daughter Fathima to Ali.’ Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - then came down from the Mimbar Shareef and also instructed me to read the Khutbah.

“After reading the Khutbah, I mentioned to everyone, ‘This marriage has been performed with the Divine Instruction of Allah *Almighty* and He has also given Permission that the daughter of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - be given to me in marriage. My Mehr is also my armour and Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - has also accepted this. Therefore, I request that all of you become a witness to this.’

Everyone then declared, ‘Allah *Almighty* give you in Barakah in this union and may He also grace you with unity.’

Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - then retired to his blessed wives and also instructed the females servants to play the daff.

The Mehr

Hadrat Sayyiduna Ali - *may Allah be pleased with him* - continues, “I then took my armour and went to the bazaar to sell it. I then met Hadrat Sayyiduna ‘Uthman Ghani - *may Allah be pleased with him* - and sold it to him for four hundred Dirhams. However, when he took hold of the armour and I took hold of the dirhams, he mentioned to me, ‘O Ali! Is it not possible that perchance I am entitled for more armour and you are entitled for more dirhams?’ I replied, ‘why not’. He then replied, ‘If that is the case, this armour is also a gift from my side.’”

I then approached Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - with these Dirhams and also the armour once again and informed him about the immense generosity of Hadrat Sayyiduna ‘Uthman Ghani - *may Allah be pleased with him* -. He then made a special Du’a for Hadrat Sayyiduna ‘Uthman - *may Allah be pleased with him* -.

Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - then called Hadrat Sayyiduna Abu Bakr - *may Allah be pleased with him* - and gave him a handful of Dirhams and informed him, ‘With these dirhams, buy a few possessions for Fathima.’ Hadrat Sayyiduna Abu Bakr - *may Allah be pleased with him* - then took Hadrat Sayyiduna Bilal and Hadrat Sayyiduna Salman Farsi with him to the market place.”

Hadrat Sayyiduna Abu Bakr - *may Allah be pleased with him* - narrates that Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - gave him 63 dirhams and he purchased a mattress, a leather eating cloth, a pillow which was filled with date strands, a small water bottle made from leather, a bowl and a piece of soft cloth which could be used as a covering or a partition.

We then took these goods to Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* -. When Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - saw these things, his blessed eyes filled with tears and raising his head towards the sky, he declared.

“O Allah! Please bestow Barakah on those people whose mere symbols also fear You.”

Hadrat Sayyiduna Ali - *may Allah be pleased with him* - continued, “Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - then handed the balance of these Dirhams to Sayyidah Umme Salmah and mentioned to her, ‘Keep these dirhams with you.’

Thereafter, for one complete month, due to extreme embarrassment and humility, I did not approach Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - directly. Whenever, he used to meet me on the road, he used to ask, “O Ali! I have performed your marriage to such a person who is a leader of the females in the universe.”

It is mentioned that this marriage occurred either in the month of Muharram or Rajab. According to ibn Abdul Barr, the age of Hadrat ‘Ali - *may Allah be pleased with him* - was twenty one and the age of Sayyidah Fathima - *may Allah be pleased with her* - was fifteen.

Her departure

Hadrat Sayyiduna Ali - *may Allah be pleased with him* - continues, “After a month had passed, my brother Aqeel approached me and said, ‘O my brother! Until today, I have never been so happy since I heard that you had been betrothed to the blessed daughter of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - and if you bring her to your house, then we would be even more pleased.’

I replied that this is exactly what I also wished for, however, I feel great embarrassment (in asking this directly) to Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* -. He said to me, ‘I swear that you should come with me.’

On the road, we also met the female servant of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* -, namely Sayyidah Umme Ayman - *may Allah be pleased with her* -. We also mentioned our wish in front of her and she replied, ‘Please wait a while. As females, we will speak to Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - because in cases like this, the words of the females have more effect.’

She then went back to Sayyidah Umme Salmah - *may Allah be pleased with her* - and also mentioned these words to all the other blessed females of the household as well. All the blessed females then got together and entered the blessed room of Sayyidah Ayesha - *may Allah be pleased with her* -. We also sat around Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - and mentioned to him, “O Prophet of Allah! We have presented ourselves on an important issue and if only today, Sayyidah Khatijah - *may Allah be pleased with her* - was present, her eyes would be cooled.” (Ar Roudur Faa’iq)

Sayyidah Umme Salmah - *may Allah be pleased with her* - narrates that when the blessed name of Sayyidah Khatijah - *may Allah be pleased with her* - was mentioned, the eyes of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - filled with tears and he declared, ‘There is no one similar to Sayyidah Khatijah - *may Allah be pleased with her* -. She supported me at that time when everyone around me tried to belie me. She also supported me with her wealth and her possessions.’

Sayyidah Umme Salmah - *may Allah be pleased with her* - then remarked, “O Prophet of Allah! Ali wishes his wife to be released and be allowed to enter his house.”

Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - then instructed that Sayyidah Umme Ayman - *may Allah be pleased with her* - be sent outside to call Hadrat Sayyiduna Ali - *may Allah be pleased with him* -. When Hadrat Sayyiduna Ali - *may Allah be pleased with him* - entered the room, he bowed his head in respect and did not utter a word. Sayyiduna Rasoolullah - *may Allah*

send peace and blessings upon him - then asked him, “Do you wish to live with your wife?” He replied, “Yes, O Prophet of Allah, and may my parents be sacrificed for you.” Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - replied, “This will certainly happen tonight.” Hadrat Sayyiduna Ali - *may Allah be pleased with him* - then left the blessed room in extreme happiness.

The Waleema

Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - then instructed his blessed daughter to prepare herself and from the Dirhams which he had kept with Sayyidah Umme Salmah - *may Allah be pleased with her* -, he handed ten Dirhams to Hadrat Sayyiduna Ali - *may Allah be pleased with him* - and informed him, “Purchase some dates, some ghee and some cheese.”

Hadrat Sayyiduna Ali - *may Allah be pleased with him* - narrates that he purchased these items and presented it to Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* -. Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - then asked for a cloth and this was then presented. Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - then mixed these items on the cloth until it became like a sweet dish. He then instructed Hadrat Sayyiduna Ali - *may Allah be pleased with him* - to call whoever he wished.

Hadrat Sayyiduna Ali - *may Allah be pleased with him* - then went to the Masjid and called all the companions who were present. He continues, “I then informed Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - that there were many people present. He then blocked the cloth with a piece of cloth and then declared, “Allow ten people at a time.” I then did I was commanded. The blessed companions continued to eat, however, the sweet dish remained the same and through his Barakah, nearly seven hundred people partook of this sweet dish.”

In the Hadith Shareef, it is mentioned that on the occasion of the blessed marriage, Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - ordered Hadrat Sayyiduna Bilal - *may Allah be pleased with him* - to slaughter a goat and to prepare some food. He was also ordered to feed all the Ansaar and the Muhaajireen. Everyone had a share of this food and still there was food left over. This was then taken to all the Mothers of the Faithful. Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - also joined them while they eating.

Thereafter, Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - called his blessed daughter forward as well as Hadrat Sayyiduna Ali - *may Allah be pleased with him* - and made them sit on his side. He then embraced both of them and kissed them on their foreheads.

When all the females had departed and only Sayyidah Asma binte Umais - *may Allah be pleased with her* - remained, she was instructed to bring a bowl of water. When this was done, Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - sprinkled a hand full of water over the chest and head of both Hadrat ‘Ali and his wife - *may Allah be pleased with them* - and then made Du’a after embracing his daughter, “O Allah *Almighty!* Fathima is from me and I am from her. O Allah *Almighty!* As You have removed all impurities from me and have purified me, in like manner, purify the both of them as well.” (Majma’uz Zawaahid)

Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - mentioned to Hadrat Sayyiduna Ali - *may Allah be pleased with him* -, “O Ali! I have indeed given you a most special person as a bride.”

Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - then walked with them to the house of Hadrat Sayyiduna Ali - *may Allah be pleased with him* - and as he left, he held the door and made Du’a, “O Allah *Almighty*! Please bestow unity among them.” He also mentioned that he had left them in the Divine Care of Allah *Almighty* and in His Divine Protection.

It is also mentioned that for three days, the blessed couple did not consummate their marriage but remained in Ibadah the entire night! During the day, they also spent in fasting.

Finally, Hadrat Sayyiduna Ali - *may Allah be pleased with him* - narrates, “Remembering the advice of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* -, I never became angry with Sayyidah Fathima - *may Allah be pleased with her* - until she was called to Allah *Almighty*. She also never became angry with me and whenever she saw me, she always made an effort to remove my concerns.” (Ar Roudur Faa’iq)

Her dowry

There was no limit to the dowry of Sayyidah Fathima - *may Allah be pleased with her* -. It is mentioned that once a Munafiq approached Hadrat Sayyiduna ‘Ali - *may Allah be pleased with him* - and mentioned to him that if he had married his daughter, he would have given him so much of dowry that through this, he would have been able to purchase so many camels which would be difficult to count. When Hadrat Sayyiduna ‘Ali - *may Allah be pleased with him* - heard this, he angrily replied, “This was a marriage which was Divinely commanded and is the most valuable than the dowry. At the same time, I have no interest in wordily items.” Suddenly, he heard someone say to him, “O ‘Ali look towards the heavens”. As he did so, he saw the entire heavens were filled with camels and on each one of them were many gifts. Hadrat Sayyiduna ‘Ali - *may Allah be pleased with him* - then said to this person, “O Munafiq! Allah *Almighty* has displayed the dowry of Fathima to me which no one has been able to see in the heaven or on earth or will be able to see.” However, the Holy Prophet - *may Allah send peace and blessings upon him* - did give them some items to start their new family.

When we look at the simple things which were given to his blessed daughter and when we look at the immense curse which people in the modern world have placed on the act of dowry, it makes one wonder. Today, this same dowry has become a means for many women actually committing suicide. Some parents have spent their entire life collecting for a dowry and have even left this world without fulfilling it. Some Muslim women have remained in their homes and have become old in the process because their parents could not afford the dowry. This evil has been created by some of the rich and influential and it is sad to see that even some of the poorer people have become victims of this. Yet, we must remember that the life of the Holy Prophet - *may Allah send peace and blessings upon him* - is a perfect example for us to emulate. Is there any female in the world today who is greater than the beloved daughter of the Holy Prophet - *may Allah send peace and blessings upon him* -? When she was given such simple items as a dowry, why do we spend our entire life trying to amass wealth to purchase items for a dowry?

If the Holy Prophet - *may Allah send peace and blessings upon him* - had wanted he could have placed the wealth of the entire world in front of his blessed daughter as a dowry. After all, he was given the keys to the riches of this world, but he did not do that. The Holy Prophet - *may Allah send peace and blessings upon him* - knew that he was a Prophet to the entire universe and this included both the poor and the rich. Hence, he displayed an example which other Muslims could follow. Sad to say that in the modern world, this dowry has become nothing but a curse for some parents. Some parents have become so immersed in debt because they had to purchase expensive gifts for the dowry. They eventually spend their entire life paying off this debt. If people are looking for peace and a proper example, they should inform the family of the groom party that they are following the example of the Holy Prophet - *may Allah send peace and blessings upon him* - and that as Muslims, the bride's family should also do the same. Only in this way can there be peace and the complete removal of all types of oppressive behaviour.

As Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - disliked the wealth of this world, in like manner, he also taught this to his blessed family and blessed Ummah.

Imam Asqalani - *may Allah be pleased with him* - has also recorded from Hadrat Sayyiduna Anas - *may Allah be pleased with him* - about the request made by Sayyidah Fathima - *may Allah be pleased with her* - to Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - for a servant. Instead of giving her a servant, he taught her a special Dhikr which later became known as "Tasbeeh-e-Fathima." In other words, before sleeping, a person should recite "Subhanallah" 33 times, "Alhadulillah" 33 times and "Allahu Akbar" 34 four times. (Zarqani Shareef)

On another occasion, she is said to have approached Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - for a shawl as bedding because they only had one piece of animal skin. This was something they slept on and also something on which they placed food on while feeding their camel. However, Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - mentioned to her, "O my beloved daughter! Have patience, Nabi Moosa '*Alayhis Salaam* spent ten years with this wife and besides a small piece of cloth as bedding, they owned nothing else." (Zarqani Shareef)

In other words, he was teaching his blessed household that they should also adopt simplicity and that they should refrain from the riches of this world.

Hadrat Sayyiduna Imran bin Husain - *may Allah be pleased with him* -, who was one of the servants of the Holy Prophet - *may Allah send peace and blessings upon him* -, narrates that once the blessed daughter of the Holy Prophet - *may Allah send peace and blessings upon him* - approached him and her blessed face was pale because of hunger. The Holy Prophet - *may Allah send peace and blessings upon him* - then placed his blessed hands on her chest and made a special Du'a. This blessed companion narrates that when he met Sayyidah Fathima - *may Allah be pleased with her* - after this and inquired about her state, she mentioned that from that day she never felt hunger!

Again, in all of these incidents, we can clearly see that the Holy Prophet - *may Allah send peace and blessings upon him* - is giving advice to this blessed household to stay away from the riches and the deceit of this world. Many people who have not accepted this advice can see the destruction of this on a daily basis. Because of wealth and property, fathers have turned against sons, sons have turned

against brothers, and uncles have turned against each other. However, this evil has never been displayed by the blessed household of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* -. The reason is that from the very outset, as we see in the life of Hadrat Sayyiduna ‘Ali - *may Allah be pleased with him* - and Sayyidah Fathima - *may Allah be pleased with her* -, all attachment to the world and its wonders were removed from their hearts. If Muslims wish to live a life of contentment and happiness in this world, they would also have to follow these blessed individuals. Only in this manner, can one eliminate the continuous strife that one sees in modern day families.

We make Du’a that we are sacrificed a thousand times for the mere dust which emanated from the blessed sandal of this lady - *may Allah be pleased with her* -. She remained in hunger and made Du’a so that the Ummah of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - could have food and also be blessed with Shafaa’at. We make Du’a that through her blessing, our sins can be pardoned. We, who eat three times a day, continue to transgress against the Divine Laws of Allah *Almighty*. Even in hunger, this blessed lady continued to please her Creator *Almighty* and even when our stomachs are full, we continue to disobey the Allah *Almighty*.

She endured immense difficulty

Sayyidah Fathima - *may Allah be pleased with her* - saw many trials and tribulations in her life time, but she never allowed herself to complain. There were many days when she went hungry and thirsty, but she displayed immense patience. Hadrat Sayyiduna Imam Hasan - *may Allah be pleased with him* - narrates that, “Once, after a day of hunger, we had a little food to eat. My father and Imam Husain had already eaten, but my blessed mother had not yet eaten. Suddenly, someone knocked on the door and mentioned that they had remained hungry for two days. She then instructed me to take the food and give it to the stranger. She also stated, ‘We are hungry for only one day and he is hungry for two days, therefore he has a greater right than us (for this food).’” (Seerat-e-Fathima)

Also bear in mind that Sayyidah Fathima - *may Allah be pleased with her* - had already been informed about the Martyrdom of her beloved son, Imam Husain - *may Allah be pleased with him* -, and she was also shown the sand of Karbala. However, she remained patient. The Holy Prophet - *may Allah send peace and blessings upon him* -, instead of complaining, made Du’a that on that day, his beloved grandson remains firm and steadfast. Hadrat Sayyiduna Abdullah ibn Abbas - *may Allah be pleased with them* - mentions, “We, the Ahle Bayt, were already aware that Imam Husain - *may Allah be pleased with him* - will be martyred.” (Mustadrak)

In spite of this, Sayyidah Fathima - *may Allah be pleased with her* - never once complained about this or revealed any sadness. She never once made Du’a that her son be saved against this immense test which was to befall him. Like the Holy Prophet - *may Allah send peace and blessings upon him* - she continued to make Du’a that Imam Husain - *may Allah be pleased with him* - remains steadfast in the face of this great trial.

When the Holy Prophet - *may Allah send peace and blessings upon him* - passed away, Sayyidah Fathima - *may Allah be pleased with her* - had to endure immense sadness. In fact, when one looks at the immense trails of these blessed people, it makes one hairs stand on end. Bear in mind that at

this moment, Sayyidah Fathima - *may Allah be pleased with her* - was the only living child of the Holy Prophet - *may Allah send peace and blessings upon him* -. She had no brother or sister to comfort her at this time. She had mentioned, “Such trial and test came to me that if it fell upon a day, it would turn to night.” (Madaarijun Nubuwah)

Sayyidah Fathima - *may Allah be pleased with her* - was not crying about an issue like Fidak, she was crying as a daughter and yet, no one heard her audibly crying.

Sustenance from the Unseen

It is recorded that once Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - came to see his beloved daughter and she was in extreme hunger. Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - then made Du’a, “O Allah *Almighty*! Please bestow sustenance upon Muhammad and the family of Muhammad as you had bestowed sustenance upon Maryam binte Imran”. Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - then said to her, “My beloved daughter! Go inside and whatever is there, bring it and come.” When she entered the room, she saw a tray full of jewels and food and there was also roasted meat on this tray. There was also a sweet fragrance coming from this tray. Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - then instructed that they all eat and all of them sat together and ate this food in the Divine Name of the Allah *Almighty*. (Al Hayaat Al Haqqi)

Her continuous recital of the Holy Qur’an

It is reported that even when Sayyidah Fathima - *may Allah be pleased with her* - was preparing food, she used to continue reciting the Holy Qur’an. It is said that when the Holy Prophet - *may Allah send peace and blessings upon him* - used to go for the Fajr Salaah, he used to pass her house. He used to also hear the grinding wheel and also hear her voice (reading the Holy Qur’an). He used to then make Du’a to Allah *Almighty* to reward his beloved daughter for this humility and contentment. (Al Hayaat)

Hadrat Sayyiduna Imam Hasan - *may Allah be pleased with him* - narrates that he used to see his beloved mother day and night in Ibadah and making Du’a for the Ummah and for her beloved father. (Al Mustadrak)

Hadrat Sayyiduna Salman Farsi narrates that, “Once, I had to convey a certain message of the Holy Prophet - *may Allah send peace and blessings upon him* - to her. When I arrived there, the blessed children were sleeping and she was fanning them. At the same time, she was reading the Holy Qur’an. When I saw this, I went into spiritual ecstasy.” (Seerat-e-Fathima)

Her passing

It is mentioned that Sayyidah Fathima - *may Allah be pleased with her* - remained in this sad state for nearly six months after the passing of the Holy Prophet - *may Allah send peace and blessings upon him* -. On the day of her passing, she performed her own Ghusal, wore a new set of clothing and performed her Salaah. She passed away in the 11th of Hijrah on a Tuesday.

It is reported by Hadrat Sayyiduna ibn Abbas - *may Allah be pleased with them* - that before she could pass away, she was extremely concerned about the manner in which her body would be carried in public. Sayyidah Fathima - *may Allah be pleased with her* - mentioned this to the wife of Hadrat Sayyiduna Abu Bakr - *may Allah be pleased with him* -, namely Sayyidah Asma binte Umais - *may Allah be pleased with her* -. However, when she was shown the manner in which her body would be carried, she was very pleased and it is also recorded that this was the first time that anyone saw her smile since the passing of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* -. Her Ghusal was performed by the wife of Hadrat Muhammad bin Hanafiyah - *may Allah be pleased with her* -, Umme Jafer - *may Allah be pleased with her* - and Sayyidah Asma binte Umais - *may Allah be pleased with her* -.

One can imagine the immense sadness which overtook Hadrat Sayyiduna ‘Ali and his children - *may Allah be pleased with them* - on this occasion.

Her children

It is reported that she gave birth to Imam Hasan, Imam Husain, Umme Kulsum and Zainab - *may Allah be pleased with them* -. However, there is also a report that she had another two children as well whose names were Mohsin and Ruqayyah who passed away while they were young.

Sayyidah Umme Kulsum - *may Allah be pleased with her* - was married to Hadrat Sayyiduna ‘Umar - *may Allah be pleased with him* - and she gave birth to two children, Zaid and Ruqayyah. After the passing of Hadrat Sayyiduna ‘Umar - *may Allah be pleased with him* -, she was married to Hadrat Aun bin Jafer Tayyar - *may Allah be pleased with him* -. This is also mentioned in the *Sahih Bukhari*. It is also mentioned that Zaid bin ‘Umar - *may Allah be pleased with him* - was martyred the same day as his blessed mother also passed away. He was killed while trying to mediate in an issue between the Banu Adi.

Sayyidah Zainab - *may Allah be pleased with her* - was married to Hadrat Abdullah bin Jafer Tayyar - *may Allah be pleased with him* - and she was the blessed lady who remained with her brother during the entire time in Karbala. Even while the blessed Ahle Bayt were imprisoned, she displayed immense patience and continued to support those who remained alive and she also presented her own children who were martyred in Karbala fighting for the truth. (Al Hayaat wal Jawaahir)

The Janaza Salaah of Sayyidah Fathima - *may Allah be pleased with her* -

As we have said, Sayyidah Fathima - *may Allah be pleased with her* - passed away on a Tuesday in the 11th year of Hijrah, six months after the passing of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* -. This is the most accepted opinion. She was buried in Jannatul Baqi at night.

In one report it is mentioned that her Janaza Salaah was performed by Hadrat Sayyiduna ‘Ali - *may Allah be pleased with him* - and another report mentions that it was performed by Hadrat Sayyiduna Abbas - *may Allah be pleased with him* -.

Some say that in the morning eminent companions complained to Hadrat Sayyiduna ‘Ali - *may Allah*

be pleased with him - on why they were not informed about the Janazah. He said that it was the wish of his wife that it be a private burial.

Another report also reveals that the person who performed the Janaza Salaah was actually Hadrat Sayyiduna Abu Bakr - *may Allah be pleased with him* - and he was also joined by Hadrat Sayyiduna ‘Umar, Hadrat Sayyiduna ‘Uthman, Hadrat Sayyiduna Abdur Rahman bin Auf, Hadrat Sayyiduna Zubair bin Al Awwam - *may Allah be pleased with them* -. In fact, it is reported that it was Hadrat Sayyiduna ‘Ali - *may Allah be pleased with him* - who had actually requested Hadrat Sayyiduna Abu Bakr - *may Allah be pleased with him* - to read the Janaza Salaah. He declared that this was not possible when her husband was present, but nevertheless, Hadrat Sayyiduna ‘Ali - *may Allah be pleased with him* - mentioned that he had given him permission to lead the Janaza Salaah which he did by reading four Takbeers. (Madaarijun Nubuawah, Tabqaat Ibn Sa’ad, Tarteeb Ash Sharaa’e)

At the same time, it does not make sense that with some eminent companions present, they would not join the Janaza Salaah of the daughter of the Holy Prophet - *may Allah send peace and blessings upon him* -. This report that none of them were present is a rumour which has been created by the people of Hell, namely the Shia. They have done this to merely reveal their hatred for the blessed Ashaab.

It is unanimously agreed that she was buried in Jannatul Baqi as were Imam Zainul Aabideen and Hadrat Sayyiduna Abbas - *may Allah be pleased with them* -. It is also mentioned that they are buried next to each other.

2. Hadrat Sayyiduna Imam Hasan **- *may Allah be pleased with him* -**

Hadrat Sayyiduna Imam Hasan’s - *may Allah be pleased with him* - name is Hasan and his title is “Abu Muhammad.” Some his appellations are “Taqi”, “Zaki”, “Muhtab”, “Shabeeyuhul Mustafa”, etc. He is also included among the rightly-guided Khulafa. If one adds the six months in which he was in power, it would complete the thirty years of the Khulafa Raashideen period as foretold by the Holy Prophet - *may Allah send peace and blessings upon him* -. In other words one can say that he was the last of the Khulafa Raashideen. (Ash’atul Lam’aat, Nurul Absaar, Taarikh A’immah)

Birth

Hadrat Sayyiduna Imam Hasan - *may Allah be pleased with him* - was born on the 1st of Ramadan in the 3rd year of Hijrah. Some have mentioned the 2nd year of Hijrah and some have mentioned the 4th year of Hijrah. However, everyone is unanimous about the date of his birth.

When Imam Hasan - *may Allah be pleased with him* - was born, Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - arrived at the residence of Sayyidah Fathima - *may Allah be pleased with her* - and asked Hadrat Sayyiduna ‘Ali as to what name they had kept for the little child. However, Hadrat Sayyiduna ‘Ali - *may Allah be pleased with him* - replied, “What right do I have to keep a name for this child while you are present? Only you have the right to keep a name for this child.” Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - remained silent for

a few minutes. Thereafter, Jibra'eel Ameen '*Alayhis Salaam* arrived and said, "O Prophet of Allah! Allah *Almighty* has conveyed His greeting you and has also sent a message that the child should be named Hasan." Then only did Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - keep the name of his grandson Hasan. (Tabqaat-e-Ibn Sa'ad)

This name implies "something which is extremely beautiful". There is not doubt that this child was to possess both inner and outer beauty as well. (Nurul Absaar)

Another report

When Imam Hasan - *may Allah be pleased with him* - was born, the Holy Prophet - *may Allah send peace and blessings upon him* - arrived at the residence of his daughter and asked, "O Asma binte Umais, please bring my son." The little baby was then presented to the Holy Prophet - *may Allah send peace and blessings upon him* - who wrapped in a red shawl. The Holy Prophet - *may Allah send peace and blessings upon him* - then recited the Adhan in the right ear and the Iqamah in the left ear. On the seventh day, his Aqeeqah was performed. His hair was also shaved and weighed and the same amount in silver was given charity.

It is also mentioned that the Holy Prophet - *may Allah send peace and blessings upon him* - placed his blessed saliva in the mouth of the young child and made Du'a that he and his off spring be protected against the Satan and the evil whisperings of the Satan. Imam Hasan's - *may Allah be pleased with him* - circumcision was also performed on the seventh day. All of this was done by Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - himself.

When we look at his blessed life, we will see that he was blessed with the company of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - for nearly six years and four months. Imam Hasan - *may Allah be pleased with him* - was blessed with the company of his mother for nearly seven years and was blessed with the company of his father for nearly thirty seven years. One can imagine the immense spiritual benefit he must have been blessed with in such august company. (Sawaaneh Karbala)

His appearance was like his blessed grandfather

In the *Sahih Bukhari* it is recorded from Uqbah bin Haarith that, "Once Hadrat Sayyiduna Abu Bakr - *may Allah be pleased with him* - left the Masjid after Asr Salaah in the company of Hadrat Sayyiduna 'Ali - *may Allah be pleased with him* -. He then noticed Imam Hasan - *may Allah be pleased with him* - in the company of other children. He then picked up the little child and said, 'May my father be sacrificed for this little child who a replica of the Holy Prophet - *may Allah send peace and blessings upon him* - and he is not a replica of 'Ali.' When Hadrat Sayyiduna 'Ali - *may Allah be pleased with him* - heard heard this, he smiled."

Hadrat Sayyiduna Anas bin Malik - *may Allah be pleased with him* - narrates that, "No one resembled the Holy Prophet - *may Allah send peace and blessings upon him* - as much as Imam Hasan." (Bukhari Shareef)

In the *Mustadrak* by Imam Haakim, a report is recorded by Hadrat Sayyiduna Abu Hurayrah - *may Allah be pleased with him* - who narrates that, "I once saw Imam Hasan in the lap of the Holy Prophet - *may Allah send peace and blessings upon him* - who was passing his fingers through the beard of the Holy Prophet - *may Allah send peace and blessings upon him* - and the Holy Prophet - *may Allah send peace and blessings upon him* - had placed his blessed tongue in the mouth of Imam Hasan and was making Du'a to Allah *Almighty* mentioning his love for this young child."

In the *Tabqaat* by bin Ibn Sa'ad, the incident of Imam Hasan - *may Allah be pleased with him* - sitting on the back of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - is mentioned. Hadrat Sayyiduna Abdullah ibn Zubair - *may Allah be pleased with him* - narrates that, "Without doubt, I have indeed seen that when the Holy Prophet - *may Allah send peace and blessings upon him* - was in Sajdah, then Imam Hasan used to climb on his shoulders and until he did not move away himself, the Holy Prophet - *may Allah send peace and blessings upon him* - remained in Sajdah. And I have indeed seen that when the Holy Prophet - *may Allah send peace and blessings upon him* - was in Ruku, Imam Hasan used to step in between his feet and he continued to be in Ruku until (Imam Hasan) moved away."

The incident of climbing on the blessed shoulders of the Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - is also mentioned by Hadrat ibn Abbas - *may Allah be pleased with them* - as recorded in the *Sahih Bukhari* and *Sahih Muslim Shareef*. "Once Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - was carrying his grandson, Imam Hasan, on his shoulders when someone remarked, 'O young man! How eminent is the one you ride upon.' Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - then replied, 'How eminent is the rider also.'" (Mishkaat Shareef)

In the *Sahih Muslim*, the report of Hadrat Sayyiduna Abu Hurayrah - *may Allah be pleased with him* - is also mentioned where Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - made Du'a for his grandson in these words, 'O Allah *Almighty*! I love him, please also love him and love those who love him.'

His Ibadah and recital of the Holy Qur'an

It is mentioned that when Imam Hasan - *may Allah be pleased with him* - used to make Wudu, his blessed body used to tremble and his face used to change colour. When people asked the reason for this, he replied, "In Whose Divine Court I am about to stand in, it is His Divine Right that we tremble and our faces become discoloured." (Ihya ul Ullom)

The same used to happen when he used to read the Holy Qur'an. Imam Jafer Saadiq - *may Allah be pleased with him* - narrates that, "This state reached its perfection while he was in Salaah. And among those who made Ibadah, he was in a most supreme category."

Whenever he heard the words, "O you who believe" mentioned in the Holy Qur'an he used to declare "Labbaik" and when he used to hear about Hell and events after death, he used to weep in excess.

The one who will bring peace

In the *Sahih Bukhari* a report is mentioned that, “I saw the Holy Prophet - *may Allah send peace and blessings upon him* - on the Mimbar and on his side was Imam Hasan. Sometimes he looked at the people and sometimes he looked at Imam Hasan and then stated, ‘O People! Without doubt this son of mine is a Sayed. Through him Allah *Almighty* will bring peace to two large groups of Muslims.’”

His immense kindness and charity

Hadrat Sayyiduna Imam Hasan - *may Allah be pleased with him* - never allowed anyone to leave empty-handed. Even before they could ask him, whatever he had he used to give that person so that a person does not become embarrassed by asking. (Tabqaat Kubra)

One day Hadrat Sayyiduna Imam Hasan - *may Allah be pleased with him* - heard someone make Du’a, “O Allah *Almighty*! My creditors are really pressurizing me, please bestow upon me ten thousand Dirhams.” When Hadrat Sayyiduna Imam Hasan - *may Allah be pleased with him* - heard this, he immediately handed the person ten thousand Dirhams. (Ibn Asaakir)

One day a person approached Hadrat Sayyiduna Imam Hasan - *may Allah be pleased with him* - and complained to him about his poverty and destitution. Imam Hasan - *may Allah be pleased with him* - then called his khadims and asked them to give this person fifty thousand Ashrafis. (Tabqaat Kubra) Imam Abul Haamid Imam Muhammad Ghazzali - *may Allah be pleased with him* -, in the *Ihya ul Uloom*, explains that the above person could not manage to carry this wealth. He then went and called some helpers. When these two helpers arrived, Imam Hasan - *may Allah be pleased with him* - also paid these people as well. His servants informed him that there was now no more Ashrafis left, Sayyiduna Imam Hasan - *may Allah be pleased with him* - replied, “We will receive reward from the Divine Court and we will receive even more”. (Taarikh Al Khulafah, Ihya ul Uloom)

Once someone asked Sayyiduna Imam Hasan - *may Allah be pleased with him* -, “Hadrat, you never allow someone to go empty-handed even though you yourself are in need.” He replied, “I am a Faqeer in the Divine Court of Allah *Almighty* and when this is the case, how can I allow someone to leave empty-handed. My Lord always bestows His Divine Bounty upon me and I have become used to this.” (Ibn Asaakir)

Fifty Hajj bare feet

In spite of having animals to travel, Hadrat Sayyiduna Imam Hasan - *may Allah be pleased with him* - performed fifty Hajj bare feet. He used to say that he was embarrassed to travel to the Divine Court of Allah *Almighty* while riding on an animal.

Imam Zainul Aabideen - *may Allah be pleased with him* - explains that while walking, his blessed feet used to become swollen. When they saw him walking other travellers, out of respect, used to jump off their animals, but he used to tell them, “Please continue on your animals. There are also weak people among you. I have become used to the habit of walking for Hajj.” (Usdul Ghaabah, Sawaaneh Karbala)

Such was his eminence that it is mentioned that when Hadrat Sayyiduna Imam Hasan - *may Allah be pleased with him* - passed away or when he was martyred, the tyrant Marwan also joined the

procession of carrying his Janaza. At the same time, this tyrant was also weeping quite profusely. When people asked him the reason for this, he replied, "I used to oppress this person, yet he remained firm as a mountain."

His amazing answer to someone who was killed

Once a person was arrested and brought into the court of Hadrat Sayyiduna 'Ali - *may Allah be pleased with him* -. He was arrested in some barren area. At the time when he was arrested, he was also carrying a knife which had blood on it. In fact, he was standing next to a person who was stabbed. This person then admitted to his crime in front of Hadrat Sayyiduna 'Ali - *may Allah be pleased with him* -. Hadrat Sayyiduna 'Ali - *may Allah be pleased with him* - then asked this person why he had admitted to killing this person. He replied that the environment in which he found himself in there was no benefit to him trying to prove his innocence.

Hadrat Sayyiduna 'Ali - *may Allah be pleased with him* - was then asked him what had happened. He replied, "I am a butcher-man. I have just slaughtered an animal where the murder took place. While I was slicing the meat, I had the urge to urinate. I then went to a private place to urinate and that is when I saw this corpse. People also began to say that I was the murderer. When I saw this, I realized that there was no use to prove my innocence in front of these people because they would never believe me. That is why I felt the best option would be for me to admit to my guilt."

There was another person also in the court and he also admitted that he was the actual murderer. He mentioned, "I am a Bedouin. I am also very poor and I had killed this person because I needed the money. However, after I had killed this person, I heard someone coming and it was this same butcher-man. I then hid in one corner. Suddenly, the law arrived on the scene and arrested this innocent butcher-man. However, now that I can see that a person is going to be sentenced wrongfully when I am actually the guilty party, I have decided to come forward and admit to my crime."

When Hadrat Sayyiduna 'Ali - *may Allah be pleased with him* - heard the entire story, he turned to Hadrat Sayyiduna Imam Hasan - *may Allah be pleased with him* - and asked him his opinion. Imam Hasan - *may Allah be pleased with him* - replied, "O Ameerul Mo'mineen! If this person has killed one person, still he has saved another person and Allah *Almighty* has stated that he who has saved a single life, it is as if he has saved the whole of mankind." Hadrat Sayyiduna 'Ali - *may Allah be pleased with him* - was very pleased and happy with this opinion and decided to pardon both parties and Diyat or payment for the death of this person was paid to the family by the Baitul Maal. (At Tareeq Al Hikmiyah)

The marriages of Imam Hasan - *may Allah be pleased with him* -

It is mentioned that Hadrat Sayyiduna Imam Hasan - *may Allah be pleased with him* - married nearly seventy or a hundred times in his life. The reason for this was that women used to force him to marry them so that they could create some type of connection with the blessed family of the Holy Prophet - *may Allah send peace and blessings upon him* -. After marriage with him for two or three days, many of them were then given Talaq because he felt sorry for them. At the same time, such was the fortune of these females that when he divorced them, he gave them so much of wealth which was sufficient

to take care of them for the rest of their lives. At times, Hadrat Sayyiduna Imam Hasan - *may Allah be pleased with him* - used to give two wives Talaaq and give them ten thousand Dirhams each and many barrels of honey as gifts. Many of the women left after giving him Du'a. As for those who refused to accept Talaaq, he used to withdraw this. Once he married a female and gave her a hundred female slaves as her Mehr and each female slave had a hundred thousand Dirhams.

Once, Hadrat Sayyiduna 'Ali - *may Allah be pleased with him* - mentioned publicly in Kufa, "O people! Do not give your daughters to him because he gives Talaaq in abundance." However, a person from the Bani Hamdaan stood up and said, "By Allah! We will continue to give our daughters to him and it is his choice whether he wishes to keep them or divorce them." In other words, these people considered it an honour, (rightfully so) of giving their daughters in marriage to him.

His Wives

Some of the names of his wives are: Ja'dah binte Ash'as, Saqeefah, Ummatul Hasan, Ramalah, Umme Walad, Umme Basheer, binte Abu Mas'ud bin Utbah, Kholah binte Manzur bin Riyaan, bin Amar bin Jaabir, Fathima binte Abu Mas'ud, Umme Ishaq binte Talha bin Ubaidullah.

His Children

There are reports that he had twelve sons and five daughters.

The names of his sons were: Hadrat Zaid, Hadrat Hasan Muthanna, Hadrat Hamza, Hadrat Yaqub, Hadrat Husain Al Asram, Hadrat Abdullah, Hadrat Talha, Hadrat Abdur Rahman, Hadrat Ismail, and Hadrat Abu Bakr, Hadrat 'Umar and. Hadrat Qasim - *may Allah be pleased with them* -.

Of the sons mentioned above, four of them, namely, Hadrat Abu Bakr, Hadrat 'Umar, Hadrat Abdullah and Hadrat Qasim were martyred in Karbala.

The names of his daughters were: Sayyidah Fathima, Saayidah Umme Salmah, Sayyidah Umme Abdullah, Sayyidah Ummul Husain Ramalah, Sayyidah Ummul Hasan - *may Allah be pleased with them* -. (Tadkirah Al Hummam, Sawaaneh Karbala, Taarikh Al A'immah)

His Demise

Ibn Sa'ad narrates that Imran bin Abdullah bin Talha - *may Allah be pleased with him* - reports that Imam Hasan - *may Allah be pleased with him* - once saw a dream in which he saw Surah Ahad written on his forehead. When his family heard about this dream, all of them were very happy.

However, when this was mentioned to Hadrat Sayyiduna Sa'eed bin Al Musayyib - *may Allah be pleased with him* - he replied, "If indeed this dream has been seen, then it is a frightening dream."

It is mentioned that just before Hadrat Sayyiduna Imam Hasan - *may Allah be pleased with him* - could pass away, he became extremely agitated. Obviously, his family were also crying. He then called his sister, Sayyidah Zainab - *may Allah be pleased with her* -, close to him and said to her,

“Please make Du’a that I leave this world in a state of Imaan. My parents are also waiting for me. Allah *Almighty* protect you and since you are the senior among all, you should look after the entire family and do not allow anyone to be hurt.” When his sister heard his words, she began to cry even more, but still, she continued to remain firm.

When Imam Husain - *may Allah be pleased with him* - heard these words, also embraced his brother and said to him, “Why should you be worried, very soon you will be meeting the Holy Prophet - *may Allah send peace and blessings upon him* -. You will be meeting our parents, Hadrat Khatijah and all the other members our family such as Hadrat Qasim, Hadrat Tahir, Hadrat Hamza and Hadrat Jafer.”

When Sayyiduna Imam Hasan - *may Allah be pleased with him* - heard the words of Imam Husain - *may Allah be pleased with him* -, he replied, “My dear brother, I am about to enter a state which I have never experienced before and right now, I am able to see such creation in front of me which I have never seen before. At the same time, O Husain, I can see a time in your future when no one will be with you except Allah *Almighty*. You must remember the advice of our grandfather, Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* -, and our father, Hadrat Sayyiduna ‘Ali - *may Allah be pleased with him* -, and do not allow yourself to become impatient and very soon, you will also join me.” (Usdul Ghabah, Tahzeeb Al Kamal, Tadmira Al Hummam, Sawaaneh Karbala)

This dream proved true because a few days later, Sayyiduna Imam Hasan - *may Allah be pleased with him* - was poisoned by his enemies and the poison was so dangerous that it began to severely destroy his internal organs.

Very close to his passing, his beloved brother, Imam Husain - *may Allah be pleased with him* -, approached him and said to him, “O my brother, who is that person who has done this to you?” Imam Hasan - *may Allah be pleased with him* - replied, “Do you wish to kill the person?” Imam Husain - *may Allah be pleased with him* - replied that he will and that was his intention. Imam Hasan - *may Allah be pleased with him* - replied, “If the same person is my murderer whom I suspect, then indeed Allah *Almighty* is very swift in taking account. And if that person is not the guilty party, then you would be responsible for killing an innocent person.” He also mentioned to his brother that he had been continuously given poison on a daily basis, but on that day much more of this poison was given to him. (Taarik Al Khulafah. Sirrus Shahaadatain, Tahzeeb Al Kamal)

Who was the person that poisoned Imam Hasan - *may Allah be pleased with him* -?

In regard to this, Sadrul Afaadil, Hadrat Moulana Na’eemudeen Muradabadi - *may Allah be pleased with him* - explains in the *Sawaaneh Karbala*, “Some of the scholars of the Holy Qur’an have said that the person responsible for this was his wife, Ja’dah binte Ash’as bin Qais, and they have also said that she was actually a spy sent by Yazeed to perform this task. They also say that Yazeed had promised her that if she performed this task, he would marry her. In other words, she fell into this trap laid by Yazeed. However, there is no basis for such an accusation. How is it possible to label someone a murderer when there is no solid testimony and evidence? Certain historians have recorded this without any proper references.”

At the same time, it also seems extremely illogical. The truth was only known in that time and it

becomes impossible to prove this after a long period.

This is especially true when it is such an important event. The events above also clearly explain that Imam Hasan - *may Allah be pleased with him* - never revealed the name of anyone. As for the issue of Imam Husain - *may Allah be pleased with him* -, he himself never revealed any specific name.

So who are those who give the name of Ja'dah as the actual murderer? There is no testimony until the final days of any of these eminent Ahle Bayt that they mentioned her name. No one also sought revenge against her.

Another evil is that the wife of this eminent Imam is being connected to someone else and this is certainly a very evil action. It seems that this accusation that one of wives actually poisoned him is nothing but a made up story of the Khaarijis. We already know that most of the females of that period wanted their daughters to marry Imam Hasan - *may Allah be pleased with him* -, how could a female married to him be deceived by a tyrant like Yazeed? It seems extremely illogical. Allah *Almighty* knows the truth of what actually happened.

If one reads in a certain manuscript that a person named Qatadah mentioned this that Sayyiduna Ameer Mu'awiyah - *may Allah be pleased with him* - was responsible for this action. There is no basis for this. There is no proper Sanad to this story. When Imam Hasan - *may Allah be pleased with him* - himself did not reveal the name of this person, what knowledge can others have in this regard. Ibn Katheer also negates all of these accusations.

The burial of Imam Hasan - *may Allah be pleased with him* -

When the time came for his passing, Hadrat Sayyiduna Imam Hasan - *may Allah be pleased with him* - called Imam Husain - *may Allah be pleased with him* - and mentioned to him, "When Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - passed away, our father also wanted to be the Head of Government, but Allah *Almighty* kept him away from this and gave this position to Abu Bakr - *may Allah be pleased with him* -. When he passed away, he also displayed the same wish, but this was given to 'Umar - *may Allah be pleased with him* -. When he was martyred, again he had the same wish, but this was given to 'Uthman - *may Allah be pleased with him* -. After the martyrdom of 'Uthman Ghani - *may Allah be pleased with him* -, he was eventually given this position.

"However, we can see that this period was full of disagreement and disunity and even battles took place in this regard. I am of the opinion that in our family the status of Nubuawah and Khilafah cannot be together. (In other words, our family has already been blessed with Nubuawah on Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - and therefore Khilafah seems to be a position not meant for us). I also have fear that these people in Kufa will call you out of your house and try to mislead you. (This is exactly what happened later on).

"I have also requested the blessed Mother of the Believers, Sayyidah Ayesha - *may Allah be pleased with her* -, to allow me to be buried next to the Holy Prophet - *may Allah send peace and blessings upon him* - and when I pass away, you must ask her again. If she accepts, then so be it. However, I do

not think that people will allow you to do this. Do not fight with them and bury me instead in Jannatul Baqi. There is no doubt that those people who are buried in this blessed graveyard are the most supreme of creation.”

After his brother had passed away, Imam Husain - *may Allah be pleased with him* - approached Sayyidah Ayesha - *may Allah be pleased with her* - to seek permission and she happily allowed him to be buried next to the Holy Prophet - *may Allah send peace and blessings upon him* -. However, when the Governor of Madina Shareef, Marwan, heard about this, he completely refused to allow this to happen.

They then had a face to face meeting and there came a moment when both groups supported by Imam Husain - *may Allah be pleased with him* - and the other group supported by Marwan wanted to withdraw their swords. However, at that moment, Hadrat Sayyiduna Abu Hurayrah - *may Allah be pleased with him* - appeared in between them and said, “What a great tragedy that the beloved grandson of the Holy Prophet - *may Allah send peace and blessings upon him* - is being refused this honour.” He also approached Imam Husain - *may Allah be pleased with him* - and said to him. “Did your brother not inform you that if there is a possibility that there would be an argument or a fight, then he should be buried in Jannatul Baqi?” When Imam Husain - *may Allah be pleased with him* - heard this, he finally agreed that his brother be buried in this blessed graveyard. The Janaza Salaah was read by Imam Husain - *may Allah be pleased with him* - and he was buried next to his mother Sayyidah Fathima - *may Allah be pleased with her* -. (Al Isti’aab)

The people of Hell, namely the Shias, also accuse Sayyiduna Ayesha - *may Allah be pleased with her* - that she refused to allow him to be buried next to the Holy Prophet - *may Allah send peace and blessings upon him* -. They fail to read that in most of their books it is mentioned that it was Marwan who actually refused to allow this. Many of the blessed companions who were still alive also did not force this issue and allowed him to be buried in Jannatul Baqi. Hadrat Sayyiduna Abu Hurayrah - *may Allah be pleased with him* - also made it clear to people that they could weep as much as they wanted because that was a day in which the most beloved grandson of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - was leaving this world. (Tahzeeb Al Tahzeeb)

The chapter on Imam Hasan - *may Allah be pleased with him* - ends with an incident narrated by Data Ganj Bakhsh, Hadrat ‘Ali Hajwari - *may Allah be pleased with him* - from the *Kashful Mahjub*.

He writes that once a Bedouin approached Imam Hasan - *may Allah be pleased with him* - and began to insult him. In fact, he began to insult him to such a degree that he even insulted the forefathers of the great Imam. However, in spite of this, Imam Hasan - *may Allah be pleased with him* - displayed immense patience and steadfastness and merely replied, “O Bedouin! Perhaps you are hungry or thirsty or have some other urgent need.”

However, this only made the Bedouin insult him even more. He started to take the names of certain members of the blessed family and also insulted them. Imam Hasan - *may Allah be pleased with him* - listened quietly to all of these words and then instructed one of his servants to bring a small pouch of silver coins from his room. He then placed this in front of the Bedouin and apologised that this was the only monies he had and he was extremely sorry that he could not help him with more. When the

Bedouin saw this, he blurted, “I bear witness that you are indeed the blessed grandson of the Holy Prophet - *may Allah send peace and blessings upon him* -. I only appeared to test your patience and your forbearance.” (Kashful Mahjub).

This proves that praise or insult in front of these blessed people means the same. They do not help someone simply because that person helped them or they do not refuse to help someone simply because that person had insulted them. To them, all is equal. They only perform those actions which they are certain is something which pleases Allah *Almighty*.

The lives of these eminent sons of Islam should be a lesson for the present day Muslims. How many Muslims do not even practise upon these principles? In fact, some of them would actually go out of their way to oppose another Muslim because they heard so and so had made a certain statement. They never took the time to find out whether this is true, but would jump to a conclusion in the blink of an eye. Yet, when we see the life of Imam Hasan - *may Allah be pleased with him* - it was in stark contrast to how modern day Muslims behave. Muslims would go out of their way not to help another Muslim and come up with feeble excuses while Muslims of the past went out of their way to help Muslims.

3. Shaheed-e-Karbala

Hadrat Sayyiduna Imam Husain

- *may Allah be pleased with him* -

Name and titles

Hadrat Sayyiduna Imam Husain's - *may Allah be pleased with him* - name is Husain. His title is “Abu Abdullah” and some of his appellations are, “Sibtatur Rasool”, “Rayhaanatur Rasool”.

His Birth

Sayidah Ummul Fadl binte Haarith - *may Allah be pleased with her* -, who is the beloved aunt of the Holy Prophet - *may Allah send peace and blessings upon him* - and the wife of Hadrat Sayyiduna Abbas - *may Allah be pleased with him* -, narrates that she mentioned to Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - that she had indeed seen a most frightening dream. Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - asked her to explain this dream, however, she again mentioned that it was extremely frightening. However, the Holy Prophet - *may Allah send peace and blessings upon him* - said, “Never mind, explain this dream to me.” She then said, “I had seen a piece of your blessed body being cut and placed on my lap.” When the Holy Prophet - *may Allah send peace and blessings upon him* - heard this, he replied, “O Ummul Fadl, there is nothing to be afraid of. It is indeed a most blessed dream. The meaning of this is that very soon, my daughter Sayyidah Fathima will be blessed with a son by the Divine Command of Allah *Almighty* and you will take this child in your lap.” (Mishkaat Shareef)

Sayyidah Ummul Fadl - *may Allah be pleased with her* - admits that this is exactly what happened. “When Imam Husain - *may Allah be pleased with him* - was born, he was placed in my lap. Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - arrived said, ‘Allow me to see my son.

What name has been kept for him?" Hadrat Sayyiduna 'Ali - *may Allah be pleased with him* - replied that his name was 'Harb'. However, Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - replied that his name is 'Husain'. The Holy Prophet - *may Allah send peace and blessings upon him* - also mentioned, 'I have kept the same names for them which were the names of the sons of Nabi Harun *'Alayhis Salaam*. In his language, their names were 'Shabbar', 'Shabeer' and 'Mubasshir' and in Arabic it would equate to 'Hasan', 'Husain' and 'Mohsin'."

Besides his martyrdom which was a unique event in Islam, his birth is also said to be unique. We all know that when a child is born prematurely, it really doesn't see the light of day. Most babies who are born even in the seventh month most often die at birth. However, Imam Husain - *may Allah be pleased with him* - was born in the sixth month. Even in birth, he proved to be someone who could survive under whatever situation and remain alive. Even after his martyrdom, it is the belief of the Ahle Sunnah that the Martyrs are still alive and this is clearly proven from the Holy Qur'an itself.

Imam Husain - *may Allah be pleased with him* - was then wrapped in a piece of white cloth and presented to the Holy Prophet - *may Allah send peace and blessings upon him* -. Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - then read the Adhan and Iqaamah and placed his blessed tongue in the mouth of the baby. He also made a special Du'a for Imam Husain - *may Allah be pleased with him* -. On the seventh day, his Aqeeqah was performed.

The Holy Prophet - *may Allah send peace and blessings upon him* - also declared, "The name Hasan and Husain are names from Jannah and before them, no one had these names." (As Sawaaiqu Al Muharrikah)

His care

When Imam Husain - *may Allah be pleased with him* - was born, at that time, his elder brother Imam Hasan - *may Allah be pleased with him* - had still not yet completed drinking milk. Due to this the Holy Prophet - *may Allah send peace and blessings upon him* - asked his aunt to breast feed him. This also again proves the Hadith Shareef that a piece of his flesh would fall into her lap.

It is reported that Imam Husain's - *may Allah be pleased with him* - aunt displayed immense love and dedication for him. She treated him as her own son and sometimes remained awake at night to care for him. She also sacrificed her sleep and rest to care for him as a normal mother would do.

Moulana Abdur Rahman Jaami - *may Allah be pleased with him* - narrates: "Once, Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - had his own son, Hadrat Ebrahim - *may Allah be pleased with him* -, on his right thigh and Imam Husain - *may Allah be pleased with him* - on his left thigh. He was also kissing them and holding them close. Suddenly, Jibra'eel Ameen appeared and said to him, 'O Prophet of Allah, Allah *Almighty* will not grant that they be together. Whichever of them you choose, you may keep with you and the other will be returned to Allah *Almighty*.' The Holy Prophet - *may Allah send peace and blessings upon him* - replied, 'If Husain passes away, then Fathima will be extremely distressed and this would also cause pain to me. If Ebrahim is taken away, even though I will be very sad, but it will be sadness which I will have to bear alone. Therefore, I am prepared to carry this sadness but cannot endure the sadness of Fathima.'"

It is mentioned that three days after this incident, the beloved son of the Holy Prophet - *may Allah send peace and blessings upon him* - passed away. Thereafter, whenever Imam Husain - *may Allah be pleased with him* - used to appear in front of the Holy Prophet - *may Allah send peace and blessings upon him* -, he used to kiss him and used to say, “This is that Husain for whom I sacrificed my own son.” (Shawaahidun Nubuwwah)

Imam Husain - *may Allah be pleased with him* - is that blessed person whose grandfather is the Leader of the Prophets, whose father is the Leader of Awliyah, whose mother is the Leader of the ladies in Jannah, and whose brother is the Leader of the young people in Jannah.

The behaviour of the Holy Prophet - *may Allah send peace and blessings upon him* - towards his grandson

It is mentioned that among the children of Sayyidah Fathima - *may Allah be pleased with her* - Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - displayed special love for Imam Husain - *may Allah be pleased with him* -. He used to say, “Husain is from me and I am from Husain. That person is a beloved slave of Allah *Almighty* who also loves Husain because he is my grandson.” (Tirmidhi Shareef)

Hadrat Sayyiduna Bara’a bin ‘Aazib - *may Allah be pleased with him* - narrates that, “He used to carry Imam Husain on his shoulders and used to make Du’a, ‘O Allah *Almighty*, I love Husain, You also love Husain.’”

This Hadith Shareef also ridicules those who think that Imam Husain - *may Allah be pleased with him* - went to Karbala to fight for power. When a person is someone who is sitting on the blessed shoulders of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him*, what power can anyone else give him? When he is the one that sat on the blessed shoulders of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him*, what higher seat can anyone else give him?

Hadrat Data Gangh Bakhsh - *may Allah be pleased with him* - narrates that on the day of Eid, Imam Husain - *may Allah be pleased with him* - came to the Holy Prophet - *may Allah send peace and blessings upon him* - and complained to him that all the other children had small horses to ride on and he did not have a horse. The Holy Prophet - *may Allah send peace and blessings upon him* - did not think it proper to disappoint his beloved grandson. He then fell on his knees and feet and asked his grandson to sit on his blessed back. Imam Husain - *may Allah be pleased with him* - also mentioned that these horses also had a piece of string around their mouth which the rider could hold and control the horse with. The Holy Prophet - *may Allah send peace and blessings upon him* - then placed a piece of red string in his blessed mouth and allowed his grandson to turn him around. Whichever direction the young child turned, the Holy Prophet - *may Allah send peace and blessings upon him* - also turned in that direction. The great Wali, Hadrat Data Saheb - *may Allah be pleased with him* -, explains that this proves that whatever is the pleasure of Imam Husain - *may Allah be pleased with him* - is also the pleasure of the Holy Prophet - *may Allah send peace and blessings upon him* -.

Again once, Imam Husain - *may Allah be pleased with him* - climbed on the back of Sayyiduna

Rasoolullah - *may Allah send peace and blessings upon him* - while he was in Salaah. Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - did not rise from the Sajdah until his grandson did not jump off his blessed back. Through his grandson, the Sajdah of the Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - was prolonged. One can say that the Salaah was given to Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - when he went for Me'raj while the Me'raj of Imam Husain - *may Allah be pleased with him* - was when he went into Sajdah during Karbala.

It is mentioned that when Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - used to walk in the streets of Madina Shareef, he used to carry his beloved grandson on his blessed shoulders. The people in Madina Shareef used to come out of their houses to see this. Imagine the status of Imam Husain - *may Allah be pleased with him* -! His hands are around the forehead of the Holy Prophet - *may Allah send peace and blessings upon him* - and his small feet are on the chest of the Holy Prophet - *may Allah send peace and blessings upon him* -.

Some have the audacity to say what is great about this. After all, most grandfathers carry their grandchildren on their shoulders. However, they are right. It is nothing special for them. After all, some of their grandfathers are walking coughing machines. Some of their grandfathers are people who are walking bags of either cigarette smoke or huqqah smoke. They are somewhat correct. There is nothing special in this action when it comes to *their* grandfathers, but this is no ordinary grandfather. This the beloved Prophet - *may Allah send peace and blessings upon him* - whose chest is that blessed chest in which the Holy Holy Qur'an was revealed. This is that blessed chest which is described in Surah Alam Nashrah. When we look at the various reports of the Ahadith, we will see that Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - used to love taking his grandson with him.

Hadrat Sayyiduna Abu Hurayrah - *may Allah be pleased with him* - narrates, "I have seen this with my own eyes and heard this with my own ears that once, Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - held the hands of Imam Husain - *may Allah be pleased with him* - and the feet of Imam Husain - *may Allah be pleased with him* - was on the feet of the Holy Prophet - *may Allah send peace and blessings upon him* -. The Holy Prophet - *may Allah send peace and blessings upon him* - then asked his grandson to walk on him and this continued until Imam Husain - *may Allah be pleased with him* - walked on the chest of the Holy Prophet - *may Allah send peace and blessings upon him* -. He then asked his grandson to open his mouth so that his young grandson would drink from his blessed tongue. He then asked Allah *Almighty* to make Imam Husain His beloved and that he had also made his grandson his beloved as well." (Al Usaabah. Imam Ibn Hajr Asqalani)

Hadrat Sayyiduna Abu Hurayrah - *may Allah be pleased with him* - narrates, "Once Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - was in the Masjid when his young grandson, Imam Husain - *may Allah be pleased with him* - arrived in the Masjid. He then alighted onto the shoulders of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - and began to place his fingers through the blessed beard of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* -. Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - also placed his blessed tongue in the mouth of Imam Husain - *may Allah be pleased with him* - and then made Du'a, 'O Allah *Almighty* I love him, You also love him and whoever loves him, please also

love them as well.”

We can see that on many occasions, Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - placed his blessed tongue in the mouth of Imam Husain - *may Allah be pleased with him* -. Some ‘Ulama say that this is the reason that even though he stayed without water for so many days in Karbala, he never complained about feeling thirsty.

Hadrat Sayyiduna Abu Hurayrah - *may Allah be pleased with him* - narrates, “I saw Imam Husain - *may Allah be pleased with him* - sipping on the blessed tongue of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - as a person will sip on a wet date. This is also the result of the Du’a of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - that those who love Imam Husain - *may Allah be pleased with him* - have become successful and those who dislike him have only destroyed their Hereafter.”

In the book *Madaarijun Nubuwwah*, a story is mentioned about a King of Khorasaan who someone saw in a dream. This King was also walking freely in Jannah. Someone asked him how he had been saved and he replied, “Once, I was thinking about the people of Karbala and I said to myself that if I was only there, I would have certainly helped Imam Husain - *may Allah be pleased with him* - and the people that were with him. It is only because of this thought of mine, that Allah *Almighty* pardoned my sins.”

Once someone saw the Holy Prophet - *may Allah send peace and blessings upon him* - kissing his grandson and also smelling the face of his grandson. This person then asked, “O Prophet of Allah! We only kiss our children, but I notice that you kiss this child and also smell him as well.” The Holy Prophet - *may Allah send peace and blessings upon him* - replied, “This is a flower of Jannah, and a person smells a flower.”

In the modern world, when a child is born in our houses, we consider it a great source of blessing if some Mufti, or Peer or some important person from the community comes and gives Adhan and Iqaamah in the ears of this child. But imagine the greatness of Imam Hasan and Imam Husain - *may Allah be pleased with them* - that Adhan and Iqaamah is being read in their ears by the Holy Prophet - *may Allah send peace and blessings upon him* - himself. The Holy Prophet - *may Allah send peace and blessings upon him* - is also reading, “Inni Rasoolullah” (I am the Prophet of Allah).

In other words, no child will ever hear an Adhan like this in their life time and no person will ever read Salaah the way Imam Husain - *may Allah be pleased with him* - read his final Salaah. People make Sajdah in the Masjids, but in Karbala Imam Husain - *may Allah be pleased with him* - made Sajdah below a sword. He sacrificed his entire family and yet made sure that his final act in this world was for the sake of the Allah *Almighty*. Can we ever find an example like Imam Husain - *may Allah be pleased with him* -?

The immense mercy of Imam Husain - *may Allah be pleased with him* -

It is mentioned that once Hadrat Sayyiduna Ameer Mu’awiyah - *may Allah be pleased with him* - sent a person to visit Imam Husain - *may Allah be pleased with him* - in Madina Shareef. Obviously, the

person had never met Imam Husain - *may Allah be pleased with him* - before so he was confused who this person was. Hadrat Sayyiduna Ameer Mu'awiyah - *may Allah be pleased with him* - explained to him, "When you enter the Masjid in Madina Shareef, you will find people sitting in a large circle. These people will be sitting with immense respect. When you see this, you will know that this is the gathering in which Imam Husain - *may Allah be pleased with him* - is to be found." This clearly proves the respect and reverence people had for the great Imam.

Hadrat Sayyiduna Anas bin Malik - *may Allah be pleased with him* - narrates, "Once, I was sitting in the blessed company of Imam Husain - *may Allah be pleased with him* - when a female slave brought a bouquet of flowers and presented it to him. The great Imam accepted this bouquet. After smelling the flowers, he mentioned to her that from today she was free and that he had freed her in the Path of Allah *Almighty*. I then asked him, 'You have freed such a good-mannered female slave merely because of a bouquet of flower?' He replied, 'When a present is given to you, you should give that person a better present and the best present for this female slave was her freedom and this is why I freed her in the Path of Allah *Almighty*.'" (Taufah Ithna Ashariyah)

His simplicity and humility

Hadrat Sayyiduna Imam Husain - *may Allah be pleased with him* - was extremely simple and humble. He used to dislike pride and arrogance. He never felt embarrassed in sitting with poor people. One day, while Hadrat Sayyiduna Imam Husain - *may Allah be pleased with him* - was walking on the street, he saw a few poor people that were eating in a group. When they saw him, they all ran to him to also join them in eating this food. He immediately joined them and also ate a few morsels of food. He then mentioned to them that, "I was not hungry, but merely to satisfy you people, I sat and ate with you people."

His love for his grandson

Once one of the blessed companions invited the Holy Prophet - *may Allah send peace and blessings upon him* - for some food. While he was walking on the street with his blessed companions, he saw Imam Husain - *may Allah be pleased with him* - with other children. He then grabbed his young grandson and after kissing him, he continued on his journey. (Musnad Imam Ahmed)

He never displayed enmity against anyone

Hadrat Sayyiduna Imam Husain's - *may Allah be pleased with him* - inner and outer being was an example of purity and cleanliness.

Once, there was a slight argument between him and his brother, Muhammad bin Al Hanafiyah - *may Allah be pleased with him* -. After he had left his brother, some people said to Hadrat Muhammad bin Hanafiyah - *may Allah be pleased with him* - that Imam Husain - *may Allah be pleased with him* - will never return to him again. However, he mentioned that he would show them how he will call him back. He then wrote a note to Imam Husain - *may Allah be pleased with him* - as follows, "O my dear brother! The father of both of us is Hadrat Sayyiduna 'Ali - *may Allah be pleased with him* -. Because of this, I am not superior to you and neither are you superior to me. However, your mother is the

blessed daughter of the Holy Prophet - *may Allah send peace and blessings upon him* -. Even if all types of greatness descends upon my mother, she will never be equal to your mother. Therefore, in this regard, you are greater than me. Therefore, I urge you to come in front of me before I do so. The Holy Prophet has also stated that if there is disagreement among two Muslims and whoever is first to make peace, Allah *Almighty* will allow him to enter Jannah first. It is therefore my wish, that due to your superiority, you are the one that enters Jannah first.” When Imam Husain - *may Allah be pleased with him* - read this letter, he was greatly affected and returned to his brother and warmly embraced him. (Al Husain)

His immense knowledge

You can imagine the state of knowledge of that person who receives his education from the city of knowledge and from the door of knowledge. The ‘Ulama are unanimous that Imam Husain - *may Allah be pleased with him* - had immense knowledge and whenever there was an issue which required an answer, most people approached him

Once, Hadrat Abdullah ibn Zubair - *may Allah be pleased with him* - was confronted with an issue of when a little baby should become entitled for state grant, at what age or state. He also approached Imam Husain - *may Allah be pleased with him* - to ask him this question. Imam Husain - *may Allah be pleased with him* - replied, “After being born, when a child starts to make a sound, from that moment, a child becomes entitled for state grant.” (Usdul Ghaabah)

His Ibadah

Hadrat Sayyiduna Imam Husain - *may Allah be pleased with him* - spent his entire life in Ibadah and in achieving the Divine Pleasure of Allah *Almighty*. He used to teach people during the day and spent the night in Ibadah. When people saw him in Salaah, he was constantly weeping. Hadrat Sayyiduna Imam Husain - *may Allah be pleased with him* - continued to display this dedication even during the moments of Karbala. Like his brother, he also performed nearly twenty five Hajj while walking for Hajj.

His wives

The wives of Hadrat Sayyiduna Imam Husain - *may Allah be pleased with him* - are:

Sayyidah Sher Banu - *may Allah be pleased with her* -: She was from the royal family of Persia. During the reign of Hadrat Sayyiduna ‘Umar - *may Allah be pleased with him* - she was brought as a prisoner when Persia was conquered. She was then given to Imam Husain - *may Allah be pleased with him* - as well as all the jewels and other valuables which came with her. Sayyidah Sher Banu - *may Allah be pleased with her* - is also the mother of Imam ‘Ali bin Husain - *may Allah be pleased with him* - who is famously known as Imam Zainul Aabideen - *may Allah be pleased with him* -.

Sayyidah Laylah - *may Allah be pleased with her* -: She was from the Saqafi tribe and from her, Imam ‘Ali Akbar - *may Allah be pleased with him* - was born.

Sayyidah Rubaab - *may Allah be pleased with her* -: She is from the family of the famous Arab poet Umra'ul Qais. Imam Husain - *may Allah be pleased with him* - used to show immense respect for her.

Sayyidah Umme Ishaq - *may Allah be pleased with her* -: Her father is among the Asha'rah Mubashirah, namely Hadrat Sayyiduna Talha bin Abdullah - *may Allah be pleased with him* -. From her, his daughter, Sayyidah Fathima Sughra - *may Allah be pleased with him* -, was born.

Sayyidah Qadaa'iyah - *may Allah be pleased with her* -: She is also from the tribe with the same name. From her, his son, Sayyiduna Jafer - *may Allah be pleased with him* -, was born.

His sons and daughters

Hadrat Sayyiduna Imam Husain - *may Allah be pleased with him* - had four sons and two daughters whose names are: Imam 'Ali bin Husain famously known as Imam Zainul Aabideen, Imam Abdullah famously known as 'Ali Asghar, Sayyidah Fathima Sughra Khatun, Imam 'Ali Akbar, Sayyiduna Jafer and Sayyidah Sakeenah Khatun - *may Allah be pleased with them* -.

A brief history of them will be presented.

Hadrat 'Ali bin Husain, Imam Zainul Aabideen - *may Allah be pleased with him* -

We already know that his mother was Sayyidah Sher Banu - *may Allah be pleased with her* -. During the event of Karbala, he was very sick. His mother was also present in Karbala.

Hadrat 'Ali Akbar - *may Allah be pleased with him* -

He was only eighteen years old at the time of Karbala and he was also martyred with his blessed father.

Hadrat Abdullah - *may Allah be pleased with him* - famously known as 'Ali Asghar.

During the incident of Karbala, he was only six months old. He was also martyred in Karbala after one of the cursed soldiers of Yazeed shot an arrow at him. He passed away in the arms of his blessed father. His mother was also present in Karbala.

Hadrat Jafer - *may Allah be pleased with him* -.

He was not present in Karbala and had passed away long before this incident.

Sayyidah Fathima Sughra - *may Allah be pleased with her* -

When Imam Husain - *may Allah be pleased with him* - was in Madina Shareef she was still young at that time and had married her cousin, Hadrat Sayyiduna Hasan Muthanna - *may Allah be pleased with him* -, who was the son of Imam Hasan - *may Allah be pleased with him* -. One of the reasons that Imam Husain - *may Allah be pleased with him* - did not take her was because she had just married

and her husband was also not present in Madina Shareef at the time. It would have been improper to take her with him without the permission of her husband. During the incident at Karbala, she remained with her own family in Madina Shareef. She had three sons whose offsprings still exists until the present day. Their names were Abdullah Al Muhaz, Ebrahim and Hasan Al Musal-lath.

Sayyidah Sakeenah binte Al Husain - *may Allah be pleased with her* -

She was present in Karbala with her mother. She was also only seven years old. She was someone that Imam Husain - *may Allah be pleased with him* - displayed immense love for and the same was displayed for her mother.

Note:

The names presented are those which are accepted by the majority of scholars. Some have their own opinion, but this is the majority view. The family of Imam Husain - *may Allah be pleased with him* - spread around the world through two children of his. They are Imam Zainul Aabideen - *may Allah be pleased with him* - and Sayyidah Faatima Sughra - *may Allah be pleased with her* -.

It is also mentioned that the tyrant Yazeed had many sons. Some put the number to twelve but you will never find any of his offspring in the world today. This proves that Allah *Almighty* completely destroyed his family lineage while the entire world is filled with the off-springs of Imam Husain - *may Allah be pleased with him* - through only two children. (Al Jawaahir, Taarikh Karbala. Hayaat-e-Khafi)

Reports without basis

There are some reports that Sayyidah Sakeenah - *may Allah be pleased with her* - passed away on the road to Syria while she was a prisoner. There is no basis of this at all. None of the authentic books give us any proof in this regard. In fact, Sayyidah Sakeenah - *may Allah be pleased with her* - is said to have lived many years after Karbala. In fact, later in life, she married Hadrat Sayyiduna Mas'ab bin Zubair - *may Allah be pleased with him* -.

Another bogus account is that while she was in Karbala, Imam Husain - *may Allah be pleased with him* - is said to have placed mehndi on her hands to prepare her for her future marriage. Again, this is complete lies. Firstly, everyone knows that when you mix mehndi, you need water. Where was the water available in Karbala? In other words, do you think that Imam Husain - *may Allah be pleased with him* - would use water to mix mehndi on this occasion when his little son, Imam 'Ali Asghar *Allahu 'Anhu*, was crying of thirst?

Another important point is that Sayyidah Sakeenah - *may Allah be pleased with her* - was only seven years old at that time. Where would the issue of marriage even come in? This was a critical moment in Islamic history. The story of mehndi being placed on her hands are hearsays found in cheap books found in the bazaars where certain writers create such stories just to sell their books.

4. Imam Zainul Aabideen - *may Allah be pleased with him* -

Imam Zainul Aabideen's - *may Allah be pleased with him* - full name is 'Ali bin Husain. His titles are "Abu Muhammad", "Abul Hasan", "Abu Bak'r and some of his appellations are "Sajjad", "Zainul Aabideen," etc.

Imam Zainul Aabideen - *may Allah be pleased with him* - was born on the 25th of Jamaadi-ul-Awwal in 38 Hijrah. As we have mentioned, his mother's name was Sher Banu, the daughter of Yazdjar. Before Imam Zainul Aabideen - *may Allah be pleased with him* - reached the age of three years, his blessed grandfather, Hadrat Sayyiduna 'Ali - *may Allah be pleased with him* - was martyred a few years later. He also had to endure the martyrdom of his father, Imam Husain - *may Allah be pleased with him* -. Imam Zainul Aabideen's - *may Allah be pleased with him* - was very ill during the incident of Karbala and all the sadness of Karbala had to be faced by him alone.

It is mentioned that when Yazeed had taken the remaining members of the blessed family as prisoners to Damascus, he asked the advisers of his court about what should be done with these people. Most of them advised that they should be killed. When Imam Zainul Aabideen - *may Allah be pleased with him* - heard this he told Yazeed that his people were worse than those advisers that lived in the time of Pharaoh because when Pharaoh asked what should be done with Nabi Moosa 'Alayhis Salaam and Nabi Harun 'Alayhis Salaam, they advised him that they should be imprisoned. But his advisers are saying that the family of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - should be killed. Therefore, they are even more evil than the people of Pharaoh. When they heard this reply, none of them could give an answer. (Al Hayaat)

His immense piety

Imam Zainul Aabideen - *may Allah be pleased with him* - had such great piety that it is mentioned that when he used to stand for Salaah, his complexion used to change. When he made Wudu, the same thing happened. Imam Zainul Aabideen - *may Allah be pleased with him* - used to advise people that he was about to stand in the Divine Court of Allah *Almighty*, hence this fear and awe. He used to perform nearly a thousand rak'ah everyday till the day he passed away.

Imam Shehaab - *may Allah be pleased with him* - mentions, "I have never seen anyone greater in piety among the people of the Bani Hashim than 'Ali bin Husain." The same words were also echoed by Hadrat Sayyiduna Sa'eed bin Musayyib - *may Allah be pleased with him* -.

Imam Zainul Aabideen - *may Allah be pleased with him* - used to be so deep in concentration in Salaah that one day while reading Salaah in his house, his house caught on fire. Everybody ran around to extinguish the fire, but he continued to read his Salaah. People began to scream, "Ya ibnur Rusool, Ya Ibnur Rusool", but he took no notice. He continued to be in Sajdah. When he made the Salaam, he asked people about the smoke around him. He was then informed about what happened. Imam Zainul Aabideen - *may Allah be pleased with him* - then declared to everyone that he was busy extinguishing the Fire of Hell, hence he was unaware of the fire of this world. (Al Hayaat Al Khafi)

His knowledge and eminence

Most historians mention that Imam Zainul Aabideen - *may Allah be pleased with him* - was one the most renowned in Ibadah and knowledge. It is said that he used to read so much of Wazifa at night that even an entire group would find it difficult to complete. (Al Hayaat)

His contentment

In the *Nurul Absaar* a story is mentioned that once, while he was leaving the Masjid, a person approached him and started to insult him. Imam Zainul Aabideen's - *may Allah be pleased with him* - khadims wanted to attack this person but he stopped them. Imam Zainul Aabideen - *may Allah be pleased with him* - then told the person that perhaps he was unaware of who he was and while in this state, he handed the person his personal Jubba and five thousand Dirhams. When the person saw this behaviour, he bore testimony that this was indeed the son of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* -.

Imam Zuhri's testimony

Imam Zuhri - *may Allah be pleased with him* - explains, "I once saw Imam Zainul Aabideen - *may Allah be pleased with him* - when Abdul Malik bin Marwan had him imprisoned. His feet were tied. On his hands, were chains and around his neck, there was also a chain. He was also put in a special tent set up as a prison and this was surrounded by guards. When I saw his state, I began to weep. I said to myself, how nice it would be if I was in his place instead and he be spared this ignominy. He then looked at me and said, 'O Zuhri! Are you under the impression that these chains are able to restrict me? If I wish, I can immediately remove them. However, I insist on remaining like that so that you will always remember the Divine Punishment of Allah *Almighty* and also because the experience on the day of Mehsher becomes easier.' (In other words, he insisted on remaining like this so that others would learn a lesson about what they would have to face in the Hereafter). He then threw away the chains from around his hands and feet and said to me, 'O Zuhri! I will not travel with these people for more than two stations.' When the guards looked for him, they could not find him."

Imam Zuhri - *may Allah be pleased with him* - continues, "I was called in the court of Abdul Malik bin Marwan and questioned about the great Imam. I revealed whatever knowledge he had. Abdul Malik bin Marwan then continues, 'When my guards found that he was missing, he suddenly appeared in front of me and asked, 'What is the disagreement between me and you?' I then asked him to wait a while but he said that he would not do so and he walked out of the tent. By Allah *Almighty*! I felt extreme panic and fear when I looked at him.'"

How did he get the title of "Zainul Aabideen"?

It is mentioned that one night, while Imam Zainul Aabideen - *may Allah be pleased with him* - was in Salaah, the Satan appeared in the form of a large snake. His intention was to mislead the great Imam and also make him break his Salaah. The snake continued to wrap around him but still he paid no attention. It also bit him on his hand which was extremely painful. Imam Zainul Aabideen - *may Allah be pleased with him* - refused to break his Salaah. Allah *Almighty* then revealed that this was Satan himself. He then insulted the Satan until the Satan moved away and after this, he heard someone say to him on three occasions, "You are indeed Zainul Aabideen".

In the *Shawaahidun Nubuawah*, it is mentioned that Hadrat Khidir '*Alayhis Salaam* used to regularly visit him.

Some of his miracles

Imam Zainul Aabideen - *may Allah be pleased with him* - understood the conversation of the birds when they made their own sounds. Once someone was trying to slaughter a bird and it began to make a loud noise. Imam Zainul Aabideen - *may Allah be pleased with him* - then mentioned that this bird was reciting the Divine Praise of Allah *Almighty* and it is mentioning that today, it did not seek any sustenance.

One night, someone heard a voice asking, "Where is that person who refrains from the world and turns towards the Hereafter?" From the direction of Jannatul Baqi, another voice was heard, "It is indeed 'Ali bin Husain." (Shawaahid)

One day, Imam Zainul Aabideen - *may Allah be pleased with him* - was out with his family and friends. They were preparing to eat when suddenly a gazelle appeared in front of them. Imam Zainul Aabideen - *may Allah be pleased with him* - then turned towards this animal and said, "I am 'Ali bin Husain bin 'Ali bin Abi Talib and my mother is Fathima, the blessed daughter of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* -. Come towards me and join us." The gazelle then came near him and also started to eat. It then moved away on to one side. One of companions then requested him to call this animal again. Imam Zainul Aabideen - *may Allah be pleased with him* - replied, "If I give this animal protection, please do not break my promise to it."

Imam Zainul Aabideen - *may Allah be pleased with him* - again mentioned the same words and called it towards him. The gazelle again came forward and stood next to him. It also began to eat with them. However, one of them suddenly placed his hand over this gazelle and it ran away. Imam Zainul Aabideen - *may Allah be pleased with him* - was furious about this and refused to speak to this person after that.

Once, they were sitting on a plain when a gazelle approached him. It began to hit the ground with its feet and also began to make a loud noise. The people asked, "O Ibnur Rusool! What is this animal trying to say?" He replied, "It is saying to me that a certain person from the Quraish yesterday captured its young and she had not fed her young since yesterday."

Some of the people were surprised at these words and were even more shocked when Imam Zainul Aabideen - *may Allah be pleased with him* - asked them to call a certain person from the Quraish. When this person came to him, Imam Zainul Aabideen - *may Allah be pleased with him* - revealed to him what the gazelle had informed him. He then asked this person to return the young gazelle so that its mother could feed it. Imam Zainul Aabideen - *may Allah be pleased with him* - also stated that the mother had assured him that after feeding its young, she would return the young to him. This person then brought back the young. Imam Zainul Aabideen - *may Allah be pleased with him* - then asked this person to free both of them which he did and she returned again making a loud noise. When the people asked about this noise, he mentioned that she was giving thanks to Allah *Almighty* for this

favour.

On the night Imam Zainul Aabideen - *may Allah be pleased with him* - passed away, he asked his son, Imam Muhammad Baqir - *may Allah be pleased with him* - to bring some water so that he could make fresh Wudu. When his son brought water, Imam Zainul Aabideen - *may Allah be pleased with him* - again asked him to bring more water. When they saw inside the first water, they noticed a dead animal inside. Bear in mind that the night was dark, yet, Imam Zainul Aabideen - *may Allah be pleased with him* - had clearly seen this. Only when Imam Muhammad Baqir - *may Allah be pleased with him* - looked carefully himself, he noticed that there was a dead rat inside the container. Imam Zainul Aabideen - *may Allah be pleased with him* - also mentioned to his son that tonight would be the night in which he would pass away and also gave him some advice.

Imam Zainul Aabideen - *may Allah be pleased with him* - had a camel which he used to travel to Mecca Shareef. He never used to whip this camel or even encourage it to go faster while he was travelling. When Imam Zainul Aabideen - *may Allah be pleased with him* - passed away, this same camel arrived at his grave and placed its head near his grave. It also began to make sounds like it was crying. When Imam Muhammad Baqir - *may Allah be pleased with him* - saw this, he asked the camel to leave, but it refused to go anywhere. The camel only lived for three more days.

One day, there was a disagreement between Imam Zainul Aabideen - *may Allah be pleased with him* - and his uncle, Muhammad bin Al Hanafiyah - *may Allah be pleased with him* -, on who should be the rightly person for the position of leadership in Wilaayat. Imam Zainul Aabideen - *may Allah be pleased with him* - then declared to his uncle that they should approach the Hajre Aswad and find this out. When the both of them appeared in front, no reply was heard after Muhammad Al Hanafiyah - *may Allah be pleased with him* - spoke to the Hajre Aswad, However, when Imam Zainul Aabideen - *may Allah be pleased with him* - spoke, the Hajre Aswad replied, “O Muhammad bin Al Hanafiyah, without doubt, after Husain, the person who is rightfully entitled for the position of Wilaayat and Imaamat is ‘Ali bin Husain.” (In other words, the person who would carry the status of Imaamat forward would be Imam Zainul Aabideen - *may Allah be pleased with him* -)

Such was their certainty in Allah *Almighty* that they knew that He would give the power of speech to a stone. Hence, both of them approached the Hajre Aswad. At the same time, this clearly proves that their belief and certainty is the same as displayed in the greater Sunni community when it comes to their belief in the miracles performed by the Awliya. Many sceptics in the modern age do not believe in miracles and Karamat, but Imam Zainul Aabideen - *may Allah be pleased with him* - is clearly showing his uncle a Karamat of his. The modern day sceptic says that we should only believe what we see, yet, they cannot even see the air we breathe but they still believe in it!

It is mentioned that once, the hand of a male and female became stuck to the Hajre Aswad and no matter how much people tried to remove their hands, they could not succeed. Some even suggested the hands of these people be cut. At that moment, Imam Zainul Aabideen - *may Allah be pleased with him* - appeared and the people called him forward. Imam Zainul Aabideen - *may Allah be pleased with him* - then passed his blessed hands over their hands and suddenly their hands were released. He departed from this area.

Abdul Malik and the great Imam

Once, Abdul Malik sent a stern warning to the Hujjaj to stop killing and injuring the Bani Abdul Mutallib because he was of the opinion that the Bany Ummayyah were exaggerating the fact that very soon their government would cease to exist. This letter to Hujjaj was written and dispatched in secret. However, the miracle of Imam Zainul Aabideen - *may Allah be pleased with him* - is that he immediately came to know of this correspondence. Imam Zainul Aabideen - *may Allah be pleased with him* - himself then sent a note to Abdul Malik and asked him whether he had written a letter to Hujjaj on a certain day and at a certain time.

He also informed Abdul Malik that he was informed of this by his great grandfather, Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - and that it was an act which was highly liked in the Divine Court of Allah *Almighty*. He also informed him that his government would be saved because of this action. He then handed this letter to one of khadims and informed him to deliver this immediately to Abdul Malik. When Abdul Malik looked at the date on this correspondence and realised that not only was he correct in his decision but that the great Imam had become aware of a secret unknown to anyone in the country. Abdul Malik was so impressed by this miracle that in a fit of wonderment, he sent camels to the great Imam which were filled with Dirhams and other expensive gifts. It is reported that so much of wealth was sent which even the camels carried these with great difficulty.

Imam Zainul Aabideen and Khuzaimah

Minhaal bin Amar narrates, “Once, I went to meet the great Imam during the days of Hajj. He then asked me about Khuzayma bin Kaahil Al Asadi. I informed him that he was living in Kufa. The great Imam then cursed this person and said, ‘O Allah *Almighty*! Burn him with the heat of iron and also burn him in a fire.’”

Minhaal bin Amar continues, “When I returned to Kufa, I learnt that Mukhtaar bin Abu Ubaid had already left. I then became his friend and left with the intent of meeting him. When I arrived in his house, he himself was already climbing on his horse to leave. I then joined him and we reached a place where we all waited for someone to arrive. Suddenly Khuzaymah was presented before him. Mukhtaar then declared, ‘I praise Allah *Almighty* that He has allowed me to capture this person.’ He then called his guards so that the hands and feet of this person being cut off. He then asked them for a fire to be lit and Khuzaymah was then thrown into this fire. When I saw this, I said out aloud, ‘Subhaanallah!’ When Muhtaar asked me the reason why I had mentioned these words, I related the words of curse which I had heard from the great Imam for this person. Mukhtar then asked me for proof and I declared that I had heard this with my own ears. He then jumped off his horse and after performing two rak’ah of Salaah, he went into a long Sajdah and then we departed from this place. On the road, my house appeared first and I asked him to join me for food but he mentioned to me, ‘O Minhaal! When you yourself had informed me that Allah *Almighty* had accepted the Du’a of Imam Zainul Aabideen, now I am so joyous that I have no need for food. In fact, I will now keep fast as a show of thanks.’”

Demise

Imam Zainul Aabideen - *may Allah be pleased with him* - passed away on the 25th of Muharram 95 A.H. His age was 57. It is said that he was also poisoned. This means that he was also martyred. It is also mentioned that this was given to him by Waleed bin Abdul Malik. He was buried in Jannatul Baqi next to the blessed grave of his uncle, Hadrat Sayyiduna Imam Hasan - *may Allah be pleased with him* -.

His children

There is also a dispute about the exact number of children the great Imam had. However, the majority view is that Imam Zainul Aabideen - *may Allah be pleased with him* - had eight children. Their names are Imam Muhammad Baqir, Zaid, Abdullah, Ubaidullah, Hasan, Husain, ‘Ali and Umar.

Some say that he had nine sons and one daughter whose name was Sakeenah. However, some have not made mention of any daughter. (Taarikh A’immah)

Among the A’immah of the Ahle Bayt, he is considered as the fourth Imam. We will also present a short brief on the great Imam as outlined in the *Kashful Mahjub* by the eminent saint, Hadrat Data Ganje Bakhsh - *may Allah be pleased with him* -.

His brief life as outlined in the *Kashful Mahjub*

Among these eminent Imams is the light of this Ummah, the leader of those who were oppressed, the one who was the beauty of Ibadah, the great Awtaad, Abul Hasan ‘Ali bin Husain bin ‘Ali bin Abi Talib - *may Allah be pleased with him* -. He was the most eminent souls of his period. He was also someone who used to reveal deep secrets among people in matters pertaining to spiritualism and Haqeeqat.

Once someone asked Imam Zainul Aabideen - *may Allah be pleased with him* -, “Who is considered a good person in both worlds?” He replied, “That person would be considered a lucky person in both worlds who when he becomes happy, it is not based on falsehood. And when he becomes angry, his anger does not allow him to transgress the boundaries of truth.

“This is the quality of that person who creates within himself steadfastness and perseverance. The reason is that happiness for falsehood is falsehood itself. At the same time, to transgress the boundaries of justice when in anger and kill or injure is in itself also oppression and falsehood. A true believer would never be able to accept falsehood.”

It is said that he was the only one who survived the tragedy of Karbala after his blessed father, Hadrat Sayyiduna Imam Husain - *may Allah be pleased with him* - was killed. At that time, he was extremely ill.

It is mentioned that when Imam Zainul Aabideen - *may Allah be pleased with him* - was brought in front of Yazeed and was asked his condition, he replied, “Our morning has been surrounded by oppression and tyranny like the people of Nabi Moosa *‘Alayhis Salaam* experienced when they were

surrounded by Pharaoh and his people. Pharaoh was someone who killed their children and spared their women. We are even unaware of what evening is and what morning is. This is our trial and this is our tribulation. However, we give thanks to Allah *Almighty* for whatever we face and we are also patient at this moment.”

It is mentioned that once, Hishaam bin Abdul Malik bin Marwan arrived for Hajj and after making the Tawaaf, he decided to visit the Hajre Aswad so that he could have the opportunity of kissing it. However, the crowd was so large that he could not even get near the Hajre Aswad. His servants then placed a chair for him so that he could rest and finally get the opportunity to kiss the Black Stone. Hishaam then sat and also delivered his own sermon. However during this time Imam Zainul Aabideen - *may Allah be pleased with him* - also arrived in the Haram Shareef.

There was immense Nur which shone on his face and his entire being was filled with sweet fragrance. Imam Zainul Aabideen - *may Allah be pleased with him* - first performed the Tawaaf and when he arrived at the Hajre Aswad, the entire crowd moved aside so that he could reach the Hajre Aswad. The crowd displayed immense respect and reverence for him. He then kissed the Hajre Aswad and left that place. Hishaam continued to look at the great Imam without saying a word. One of his friends from Syria asked him, “O Ameerul Mo’mineen! Who was this eminent person and who was given a free passage to go and kiss the Hajre Aswad by the crowd?”

They also told Hishaam that he was supposed to be the leader of the Muslims and yet, such immense respect and decorum was displayed for this young handsome man.

Hishaam even though he knew who it was, acted like he had no idea who this person was. He acted in this fashion because he was fearful that perchance, there might be an uprising by these Syrians who had accompanied him. Coincidentally, the famous poet named Farzuq was also present at that time and said to the people that even though Hishaam did not know this person, he was fully aware of who this person was. The people asked him, “O Abul Faraas, explain to us who this person is.” Farzuq then stood up and recited a long poem in praise of the great Imam.

5. Sayyidah Zainab - *may Allah be pleased with her* -

She was born on the 5th of Jamaadi-ul-Awwal 5 A.H. (Al Jawaahir).

At the time of her birth, Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - was not in Madina Shareef and Sayyidah Fathima - *may Allah be pleased with her* - asked her husband, Hadrat Sayyiduna ‘Ali - *may Allah be pleased with him* -, to keep a name for the baby. He replied, “When the Holy Prophet - *may Allah send peace and blessings upon him* - returns from his journey, he will keep a name for the child.” On his arrival, the Holy Prophet - *may Allah send peace and blessings upon him* - kept her name Zainab and he also held the child close to him.

This proves that Holy Prophet - *may Allah send peace and blessings upon him* - used to show immense love for his granddaughter. Sometimes, she used to also climb on the back on Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - when he was in Sajdah and he never disturbed her until she herself moved away.

One day, someone gave him a necklace of gold and he stated, “I will give this necklace to that person whom I love the most.” He then placed this necklace around the neck of Sayyidah Zainab - *may Allah be pleased with her* -.

In the 10th year of Hijrah when Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - went for Hajj, his granddaughter was only about four or five years old and she also accompanied her blessed grandfather for Hajj. When the time came for Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - to leave this world, he instructed Sayyidah Bibi Fathima - *may Allah be pleased with her* - to bring all the children to him. Sayyiduna Fathima - *may Allah be pleased with her* - then brought Imam Hasan, Imam Husain, Sayyidah Umme Kulsum and Sayyidah Zainab to Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* -. When the children saw their grandfather, they were disturbed and began to cry. At that time, the Holy Prophet - *may Allah send peace and blessings upon him* - placed the hand of Sayyidah Zainab on his chest and also kissed her face and head.

What can we say further about Sayyidah Zainab - *may Allah be pleased with her* -? She was someone who grew up in the most blessed family in creation. She was surrounded by Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* -, by her father, Hadrat Sayyiduna ‘Ali - *may Allah be pleased with him* -, her mother, Sayyidah Fathima - *may Allah be pleased with her* -, and her brothers, Imam Hasan and Imam Husain - *may Allah be pleased with them* -. What must her state be when she grew up in this environment? She was extremely learned, extremely pious and extremely brave. Remember that Sayyidah Zainab - *may Allah be pleased with her* - saw the incident of Karbala in front of her eyes and still remained firm.

It is reported that Sayyidah Zainab - *may Allah be pleased with her* - was a replica of her blessed grandmother, Hadrat Sayyidah Khatijah - *may Allah be pleased with her* -. Her habits were identical to her blessed mother, Sayyidah Fathima - *may Allah be pleased with her* -. Her complete features displayed her greatness.

Sayyidah Zainab - *may Allah be pleased with her* - was married to her cousin brother, Hadrat Abdullah bin Jafer Tayyar - *may Allah be pleased with him* - and this was a simple marriage performed in the Masjid and the Waleema was arranged the following day.

Sayyidah Zainab’s - *may Allah be pleased with her* - husband also admitted that her behaviour at home was the same as her blessed mother, Sayyidah Fathima - *may Allah be pleased with her* -. She was so private and secret that the eminent Imam, Yahya bin Maazini, admits that he was her neighbour for many years in Madina Shareef but he never saw her once and he never heard her voice once.

Even when Sayyidah Zainab - *may Allah be pleased with her* - was small, she used to read the Holy Qur’an in such a manner that she even used to forget where she was. In this state, once while she was reading the Holy Qur’an, her scarf fell from her head, however, her mother, Sayyiduna Fathima *Radi Allahu, ‘Anha* reminded her, “My daughter! Even though there are no males in the house, still it is important that as sign of respect for the Holy Qur’an, we should cover our heads.” (Al Jawaahir)

Sayyidah Zainab - *may Allah be pleased with her* - never once disappointed her husband and even though her husband was very wealthy because he was a successful business person, she gave away most of her wealth to the poor and needy. The same type of behaviour was displayed by her husband. One day, her brother Imam Husain - *may Allah be pleased with him* - advised Sayyidah Zainab - *may Allah be pleased with her* - to be cautious when she give to others. She replied that this wealth was given to them by Allah *Almighty* so that they could give it to the poor.

During the incident at Karbala, Sayyidah Zainab - *may Allah be pleased with her* - only left to join her brother, Imam Husain - *may Allah be pleased with him* -, after receiving permission from her husband.

During the Battle of Jamal, Siffin and Nehrwaan, Sayyidah Zainab - *may Allah be pleased with her* - was also in this battle with her husband. She also displayed immense bravery in this battle. After the martyrdom of her father, she lived a short while in Kufa with her brothers, Imam Hasan and Imam Husain - *may Allah be pleased with him* -, giving them all the support she could.

She was such a pious person that during the days of Karbala and even after this incident when they were taken as prisoners to Yazeed, Iman Zainul Aabideen - *may Allah be pleased with him* - mentions that his aunt, Sayyiduna Zainab - *may Allah be pleased with him* -, never once missed her Tahajjud Salaah. (Al Jawaahir)

During the time her father was the leader of the Muslims, Sayyidah Zainab - *may Allah be pleased with her* - used to conduct females classes in the house of her father teaching other females the Holy Qur'an.

One of her greatest miracles was the manner in which she displayed immense patience during the incident of Karbala. Even though Sayyidah Zainab - *may Allah be pleased with her* - had immense love for her brother, Imam Husain - *may Allah be pleased with him* -, and saw with her own eyes how he was killed in Karbala, yet she taught other members of her blessed family the valuable lesson of patience and how to remain steadfast and how to display forbearance.

There is also a difference of opinion on the date that she passed away. However, the majority opinion is that she passed away on the 15th of Rajab while travelling with her husband in a village near Damascus. Sayyidah Zainab's - *may Allah be pleased with her* - Mazaar still exists until the present day.

Near the city of Damascus, there is a small village which is called "Zaynabiyah" which is about four of five miles from the main city where her Mazaar is to be found. Some people have said that she was buried in Madina Shareef, some say Cairo and some say that she was buried in the centre of Damascus. There are many opinions in this regard. (Al Jawaahir)

Shaikh Abu Bakr Al Mousili - *may Allah be pleased with him* - narrates that he visited the blessed grave of this respected lady for nearly twelve years. He continues, "My habit was that when I used to arrive at her grave, I never entered the actual area of the grave. I used to stand outside the area where the grave was and then presented my Salaam. Out of respect for this blessed lady, I never stood close

to the grave or went near her grave. One night, I saw Sayyidah Zainab - *may Allah be pleased with her* - in a dream and she was standing outside her grave. She then said to me, ‘O my son! Allah *Almighty* increase your respect. There is no doubt that my grandfather and his blessed companions used to visit the grave of Sayyidah Umme Ayman - *may Allah be pleased with her* - after she had passed away.’” (Kitaabuz Ziyaarah)

Bear in mind that this was the blessed lady who also took care of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - when he was still small.

The grave of her husband, Hadrat Sayyiduna Abdullah bin Jafer - *may Allah be pleased with him* -, is in the city of Damascus in a graveyard which is famously known as “Jaamia Sagheer”.



Part 3

The Events Leading to Karbala

On the 22nd of Rajab, the great Sahabi, Hadrat Sayyiduna Ameer Mu'awiyah - *may Allah be pleased with him* - passed away. He was the son of Hadrat Sayyiduna Abu Sufyan - *may Allah be pleased with him* -.

This is when the tyrant Yazeed usurped power. The first thing that Yazeed did was to send out people to spy on those who were refusing to accept his leadership. Obviously, his intention was to force such people to accept him as the new leader of the Muslims.

In that period, there were a few eminent Muslims still living and who were highly respected by the general population. Yazeed sent a message to the Governor of Madina Shareef, Waleed bin Uqbah, to make them swear allegiance to him. They were Husain bin 'Ali, Abdur Rahman bin Abi Bakr, Abdullah bin Zubair and Abdullah ibn 'Umar - *may Allah be pleased with them* -. Yazeed also feared that Imam Husain - *may Allah be pleased with him* - and Hadrat Sayyiduna Abdullah ibn Zubair - *may Allah be pleased with him* - might try to start their own government and get people to swear allegiance to them.

When Waleed bin Uqbah discussed this with his deputy, Marwan, the latter mentioned to him, "Yes, yes. This is absolutely correct. If these people are not prepared to swear allegiance to Yazeed, then they should be killed immediately. Whatever the consequences, this can be dealt with later."

Waleed then called Imam Husain - *may Allah be pleased with him* - and conveyed the message of Yazeed to him. When Imam Husain - *may Allah be pleased with him* - heard what had happened in Damascus, he made Du'a for Hadrat Sayyiduna Ameer Mu'awiyah - *may Allah be pleased with him* - and pertaining to swearing allegiance to Yazeed, Imam Husain - *may Allah be pleased with him* - told Waleed, "This cannot be something which can be done silently and secretly. The people of Madina Shareef should be called and whatever decision they make, I will have no objection to this. However, I must also admit that I have heard many things about Yazeed and his behaviour is certainly not like the rightly guided Khulafa. He is in the habit of consuming alcohol and also does not read

his Salaah. He does not care about the laws of Haraam and Halaal. He also considers it permissible to marry those females whom it is Haraam to marry and does not care about what is permissible and what is not permissible in Islam.”

Since Waleed was an honest person, he liked the opinion of Imam Husain - *may Allah be pleased with him* -. However, according to ibn Katheer, after he had left, he mentioned that he had wasted a good opportunity and that Husain had now left his control. He also asked Waleed why he had given Imam Husain the opportunity to speak further. He should have presented the option of him swearing allegiance to Yazeed and if he refused, he should have been immediately killed. However, Waleed replied, “You are certainly an evil person. You want that I become guilty of spilling the blessed blood of the Holy Prophet - *may Allah send peace and blessings upon him* -? By Allah *Almighty*, I swear that person who spills the blood of Imam Husain - *may Allah be pleased with him* -, he will never be successful.”

As a precaution, it is also reported that when Imam Husain - *may Allah be pleased with him* - was travelling for this meeting with Waleed, he had also taken with him thirty brave young men with him who were fully armed and ready for any trouble. Imam Husain - *may Allah be pleased with him* - had made them stand at the door of this government building in case there was trouble. He also mentioned that they were not allowed to take any action without his strict command and permission.

It is stated that when Marwan had made the suggestion that Imam Husain - *may Allah be pleased with him* - be killed, Imam Husain - *may Allah be pleased with him* - had heard this suggestion. Imam Husain - *may Allah be pleased with him* - then bravely said, “Who is this person who even suggests such an evil act. Let him look at me. Anyone who dares to attack me, even before me, he will be killed. The ground would be red with his blood. O Marwan! You dare to threaten me in the blessed city of Madina Shareef. What are you, no one will be able to kill me in Madina Shareef. I am also completely fearless and I also know exactly where I will be killed because this was already told to me by my grandfather many years ago.”

When these voices became louder, the young people at the door wanted to enter the court and get rid of Marwan once and for all. However, anticipating this, Imam Husain - *may Allah be pleased with him* - quickly walked out of the court before these young men could do anything and then walked away with them.

After this Waleed mentioned to Marwan, “O Marwan, may you be cursed. Think carefully on what you are asking me to do. Even if the entire world was given to me as a gift, still too, I will never carry the sin on my head of killing Imam Husain - *may Allah be pleased with him* -. One day, I will have to meet Allah *Almighty* and I will also have to meet Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* -.”

Governor Waleed then wrote a full report and had it dispatched to Yazeed. When the tyrant heard this report, he also mentioned the same words which had been mentioned by Marwan. In other words, Imam Husain - *may Allah be pleased with him* - should have been killed.

Thereafter, Yazeed continued to send dispatches to Waleed and even offered him huge sums of money,

however Waleed remained firm and did not allow himself to be swayed by any greed. In fact, whatever dispatches were coming to him from Yazeed, he used to call Imam Husain - *may Allah be pleased with him* - and show him these letters. When Imam Husain - *may Allah be pleased with him* - realized that these people would not allow him to stay peacefully in Madina Shareef, he decided to gather his family and advise them that it would be better for all of them to leave Madina Shareef.

Imam Husain - *may Allah be pleased with him* - then visited the blessed grave of the Holy Prophet - *may Allah send peace and blessings upon him* - and conveyed his greeting and also bade farewell to his blessed grandfather. He then visited Jannatul Baqi and also bade farewell to his beloved mother and brother.

Imam Husain - *may Allah be pleased with him* - leaves for Mecca Shareef

It is mentioned that he left for Mecca Shareef either on the 4th of Shaban or the 27th of Rajab.

On the way to Mecca Shareef, the great Imam met many people who wanted to know what had forced him to leave Madina Shareef. However, Imam Husain - *may Allah be pleased with him* - mentioned that this seemed to be his destiny or Taqdir and he had no choice in the matter. Whatever is to happen, he was certain of the Divine Help of Allah *Almighty*.

A person name Abdullah bin Matee'e advised him that he should camp inside the Haram Shareef and that the people in Mecca Shareef were prepared to guard him with their lives. At the same time, he was advised not to travel to Kufa.

However, Imam Husain - *may Allah be pleased with him* - made Du'a for the person and continued on his journey. As he was reaching Mecca Shareef, most of the people came out to meet him and welcome him.

Enters Mecca Shareef

In one report, it is mentioned that he arrived in Mecca Shareef on the 4th of Shaban 60 A.H.

At that time, the Governor of Mecca Shareef was Sa'ad bin 'Aas who recognized the status of Imam Husain - *may Allah be pleased with him* - and therefore did not in anyway trouble the Imam. In this manner, Imam Husain - *may Allah be pleased with him* - stayed in Mecca Shareef for the month of Sha'ban, Ramadaan, Shawwal and Zil-Qada. He used to also perform the Salaah in the Haram Shareef with the congregation.

On the other side, the people of Kufa came to know that the great Imam had now left Madina Shareef and was living in Mecca Shareef. They then started to write to the great Imam. It is mentioned that during this period, Imam Husain - *may Allah be pleased with him* - received nearly two hundred letters from the people in Kufa to come their city. In fact, in some reports it is mentioned that there were nearly seventy thousand correspondences between them and this is even mentioned in some books of the Shia.

However, some people in Mecca Shareef and even some of blessed Ashaab that were there mentioned that the people in Kufa were noted for their back-stabbing and that he should not listen to them. They also made it clear that these were the people who were instrumental in killing his brother and therefore should not be trusted. Some people are of the opinion that Imam Husain - *may Allah be pleased with him* - invited this on himself by insisting on travelling to Kufa. Yet, they are certainly extremely short-sighted.

Why did Imam Husain - *may Allah be pleased with him* - leave Mecca Shareef?

Firstly, Imam Husain - *may Allah be pleased with him* - knew full well that Yazeed was an open Faasiq and Faajir and the people of Kufa were constantly informing him about this fact. By virtue of this, Imam Husain - *may Allah be pleased with him* - understood that if he did not go to rectify this wrong which had been committed, what answer would he give on the Day of Judgement? On the Day of Judgement if the people in Kufa informed Allah *Almighty* that they had called for help but the blessed grandson had chosen to hide in Mecca Shareef, what answer would he give in this regard? And if they claimed that they were forced to swear allegiance to Yazeed because the great Imam did not arrive in Kufa, again, what answer would he give? Imam Husain - *may Allah be pleased with him* - clearly understood that if these types of objections and explanations were presented to Allah *Almighty* on the Day of Judgement, he would be speechless.

Another factor which concerned him was a report which he had heard from his blessed father who had narrated that Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - has stated that the sacredness of Mecca Shareef will be tramped underfoot merely for the sake of a sheep. In other words, people would destroy Mecca Shareef and kill the people inside the Haram Shareef merely in revenge for sheep. He did not want that he becomes an excuse for the destruction of Mecca Shareef. When the people around him heard these words, they wept so much that it was impossible to stop some of them. ('Anaasir Ash Shahaadatain)

These words and explanations of the great Imam completely silenced many people. After all, this was the son of the door of knowledge.

The immense perception of the great Imam!

One of the most amazing decisions of the great Imam took the form of who he sent to Kufa as his emissary. Bear in mind that the great Imam already knew that there were people who would appear in this Ummah later on who would be ardent enemies of the blessed Ashaab.

Today, we all know these people as the Shia. In a mark of brilliance, Imam Husain - *may Allah be pleased with him* - nominated his own blood cousin to be his emissary. In other words, he nominated Hadrat Sayyiduna Imam Muslim bin Aqeel - *may Allah be pleased with him* - to carry out this mission. If he had sent one of the blessed Ashaab or one of the children of the blessed Ashaab as his official emissary, later on, people would in their stupidity say that it was the blessed companions or their children who had led Imam Husain - *may Allah be pleased with him* - into the a trap and hence, they were responsible for the annihilation of the Ahle Bayt!

This action of his, actually protected the dignity of the Ahle Sunnah wa Jamaah. Imam Husain - *may Allah be pleased with him* - knew there would be people calling themselves lovers of the Ahle Bayt but in reality, they were hidden enemies of the blessed Ashaab. In this decision of his, Imam Husain - *may Allah be pleased with him* - made sure that he protected the respect and stature of the blessed Ashaab so that no one could point a finger at them later in Islamic history.

In other words, Imam Husain - *may Allah be pleased with him* - made it clear that those who wished to join him were free to do so, but that they should never insult the blessed companions of his blessed grandfather.

Imam Muslim bin Aqeel - *may Allah be pleased with him* - leaves Mecca Shareef

Finally, Imam Husain - *may Allah be pleased with him* - informed the people in Kufa that he was sending his cousin to monitor the events in Kufa and that his cousin would inform him when it would be proper for him to come to Kufa. Imam Muslim bin Aqeel - *may Allah be pleased with him* - then left his young daughter, Sakeenah, with the great Imam and took his two young sons with him who were not prepared to leave the side of their father. Their names were Muhammad and Ebrahim.

Imam Muslim bin Aqeel - *may Allah be pleased with him* - then arrived in Kufa. He choose to stay at the residence of Mukhtaar bin Ubaid Saqafi and the news spread all over Kufa of his arrival. People came in their hundreds to swear allegiance to him. It is said that on the first day itself, nearly forty thousand people swore allegiance to him. They also swore on the fact they were prepared to die and kill for him. The Governor of Kufa was the blessed companion, Hadrat Sayyiduna Numan bin Basheer - *may Allah be pleased with him* -. Obviously, he had immense love and respect for the Ahle Bayt and did not object in the slightest about what was happening in Kufa at that moment.

However, the hidden spies within the city did not like the idea that it was the government of Yazeed but allegiance was taken with someone else. One of them; Amaarah bin Yazeed, asked the Governor to stop this happening or even have these people killed. However, Hadrat Sayyiduna Numan bin Basheer - *may Allah be pleased with him* - replied, "I am not such a disgraceful person that I would kill the blessed family of the Holy Prophet - *may Allah send peace and blessings upon him* - merely for the sake of a government position. Even if I am removed from this position, it is fine, but I can never remove the love and reverence from my heart which I have for the blessed family of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* -."

When the spies of Yazeed saw that the Governor was not prepared to stop this and that people were continuing to swear allegiance to Imam Muslim bin Aqeel - *may Allah be pleased with him* -, they then wrote a secret note to Yazeed informing him of whatever was happening. Yazeed then sent strict instructions to the Governor of Basra, namely, Ubaidullah bin Ziyaad, to immediately come to Kufa and leave his brother in charge of Basra. When Ubaidullah bin Ziyaad arrived in Kufa, he was commanded to remove Hadrat Sayyiduna Numan bin Basheer - *may Allah be pleased with him* - as the Governor and also kill whoever he wanted to make sure that the situation in the city once more stabilizes itself. He then decided to enter the city in disguise so that he could see what was happening. He decided to wear clothing which is normally worn by people coming from the Hejaz and also entered the city travelling on this route.

Obviously, the people were tricked because they were convinced that Imam Husain - *may Allah be pleased with him* - was entering the city with his people. However, when they realised that this person was travelling to the seat of government and not towards Imam Muslim bin Aqeel - *may Allah be pleased with him* -, they realised their mistake.

On his arrival, Ubaidullah bin Ziyaad became the new Governor and decided to follow the instructions of Yazeed. The next morning, he called a meeting in the main Masjid and began to threaten the people. At this time, Imam Muslim - *may Allah be pleased with him* - was now living in the house of Hani bin Urwah. Hani had also come to this meeting and heard what was happening. As he was retuning home, he pondered about what should be done. Ibn Ziyad also sent a person with presents to spy on where Imam Muslim - *may Allah be pleased with him* - was staying and the purpose was to survey the area.

The name of this person was Ma'qal. In another report, it is mentioned that ibn Ziyaad actually threatened Hani with death but he remained steadfast and did not reveal anything. Finally, this ninety nine year old person was whipped in public. (Some admit that he was one of the companions and some admit that he had spent a long time in the blessed company of Hadrat Sayyiduna 'Ali - *may Allah be pleased with him* -). He was then locked in jail and other prominent people in Kufa were also treated the same way.

These people were then placed on a roof top and made to announce to others that they should stop supporting Imam Muslim - *may Allah be pleased with him* -. When Imam Muslim - *may Allah be pleased with him* - heard that his host had been captured, he came out fully armed on the streets to free this person. Imam Muslim - *may Allah be pleased with him* - then gave such an eloquent speech that again, another forty thousand surrounded him and swore support to him. If he wanted, at that moment, he could have destroyed everyone who supported Yazeed, but he did not want bloodshed. Imam Muslim - *may Allah be pleased with him* - only surrounded the government house. However, as the day progressed, more and more people began to leave him. By the time Maghrib arrived, there were only about five hundred people who stood around him.

Another sad point to be noted is that these people stood behind the Imam with their hands at their side so that if ever they were questioned by Ibn Ziyad, they would say that they did not perform Maghrib behind Imam Muslim - *may Allah be pleased with him* - or nominate him as their Imam. And if Imam Muslim - *may Allah be pleased with him* - asked them, they would say that they were still standing behind him. However, many events had already transpired. At the end of the day, no one stood with the great Imam. Hani had been martyred and a letter had already been dispatched to Imam Husain - *may Allah be pleased with him* - to come to Kufa. The two sons of the great Imam only remained with Imam Muslim - *may Allah be pleased with him* -.

While Imam Muslim - *may Allah be pleased with him* - was walking on the streets of Kufa, most of the doors were shut on him. An old lady by the name of "Tu'a" appeared. She then asked Imam Muslim - *may Allah be pleased with him* - to enter the house with his children. She then made sure that she fed them and made certain that they were comfortable.

However, her son who later arrived was someone who was to become a victim of greed. When he saw who his mother had in the house, he immediately informed ibn Ziyad that these people were in his house. Ibn Ziyad then sent Muhammad bin Ash'as with a small battalion to capture Imam Muslim - *may Allah be pleased with him* -. They then surrounded the house. When Imam Muslim - *may Allah be pleased with him* - came out of the house, he realised that except for fighting for his life, there was nothing else to be done. However, this was no ordinary person. This was someone in whose veins ran the Hashimi blood. Before ibn Ash'as could realise what was happening, five hundred of his soldiers lay dead on the ground. When he realised that he could not defeat this one single person, he decided to speak about peace. Imam Muslim - *may Allah be pleased with him* - then informed him that even when he had forty thousand people with him, he spoke about peace, yet these people did not listen to him. Eventually, Imam Muslim - *may Allah be pleased with him* - decided to talk peace with these people.

Martyrdom of Imam Muslim - *may Allah be pleased with him* -

In one report it is mentioned that when Imam Muslim - *may Allah be pleased with him* - decided to speak peace and arrived at the government house with his two children, he was attacked from behind and all of them were martyred.

Another report is that while been surrounded and fighting against these people, he was severely injured and then taken to the government house alone. Ibn Ziyad then forced him to swear allegiance to Yazeed which he refused to do. Imam Muslim - *may Allah be pleased with him* - was then taken to the roof top and asked whether he had any final words. He then asked that his horse and other items be sold to pay someone he owed money to in Kufa. He also asked that his children be returned to Mecca Shareef. Imam Muslim - *may Allah be pleased with him* - also asked that his cousin, Imam Husain - *may Allah be pleased with him* -, be told not to come to Kufa. Sadly, none of these were honoured by ibn Ziyad and his troops. He then asked that he be given an opportunity to read two rak'ah of Salaah which he did quickly so that these people did not think he was afraid of death. He was then beheaded. *Inna lillaahi wa inna ilayhi raaji'oon.*

Ibn Ziyad was now extremely happy thinking that he had achieved a great victory. However, while this was going on, an old lady approached ibn Ziyad and began to curse him. This was the same old lady named Tu'a. Such was the ferociousness of her insult and attack against ibn Ziyad and his people, that they had this old lady immediately killed.

The martyrdom of the blessed children of Imam Muslim bin Aqeel - *may Allah be pleased with him* -

After the martyrdom of Imam Muslim - *may Allah be pleased with him* - a general notice was sent out on the capture of his children. A reward was also offered in this regard. At the same time, both children were in the house of Qadi Shurah - *may Allah be pleased with him* -. They were weeping and waiting for the arrival of their father. They had still not received the message that their father had been martyred. However when Qadi Shurayh - *may Allah be pleased with him* - heard about the martyrdom of Imam Muslim - *may Allah be pleased with him* - and began to weep, the children realised that their father had passed away. When they began to weep, Qadi Shurayh - *may Allah be*

pleased with him - also informed them to remain silent so that people would not be able to find where they were. He also informed them as per the final instructions of their father, he was to smuggle them out of Kufa so that they could travel to Mecca Shareef. Qadi Shurayh - *may Allah be pleased with him* - also mentioned about a caravan that was leaving the same night.

Qadi Shurayh - *may Allah be pleased with him* - then gave them money and wrapped some food for them. He called his son, Asad, and told him that he was to take the two young children to a certain door of the city that night and let them join a certain caravan that was leaving for Mecca Shareef. When they arrived at this spot, the caravan had just left but they could see the dust not far off. The both of them then began to run after this caravan. However, as it was destined, the more they ran, the more the caravan seemed to have left them. In the morning, they realised that they were at the same spot.

Suddenly a rider appeared in front of them and when he asked them who they were, they revealed their true identity. After all, these were the true Ahle Bayt and they were not in the habit of lying. Because of greed for wealth in the form of a reward, this soldier then took both of them to the court of ibn Ziyad. They were then sent to jail.

However, the guard at their cell was someone who had a lot of respect for the Ahle Bayt. He made sure that they were comfortable and also made sure that they were fed. During the night, he then handed them his special ring and informed them, “This is a road which leads straight to Qadasiyah. My brother is also a senior official in that city. Give him this ring and he will make sure that he sends the both of you to Mecca Shareef as safely as possible”.

The name of this guard was Mashkur. He then released them from this cell. However, ibn Ziyad came to know of the secret plan. He then had Mashkur captured and finally put him to death.

In one report, it is mentioned that some people came to Ibn Ziyad and informed him that since Mashkur had already been whipped in public, he should be spared any further humiliation because he also comes from a powerful family and they did not want any secret sedition to be caused through this. However, when Mashkur heard about this intercession on his behalf, he made it clear that they should do nothing of the like because with every lashing on his body, he could see the beautiful countenance of the Holy Prophet - *may Allah send peace and blessings upon him* -.

Again there was a large reward placed on this children and they continued to hide during the night. They then approached a well and hid in some of the brushes near this well. We can imagine the state and condition of these blessed children! When people speak of a royal family, this is the real royal family! Every other so-called royal family is a just that, a so-called royal family.

A woman then appeared at this well and noticed these children. She asked who they were and they again spoke the truth about their identity. She then informed them that her master was a lady who had great respect for the Ahle Bayt and that they should follow her to her house. When they arrived at this house, they were cleaned, fed and then put to sleep.

However, the husband of the slave's master was a greedy person and he himself had spent the entire

night looking for this children so that he could claim the reward. Little did he realise that these children were in his own house. When he arrived home, he asked his wife for some food and heard the sound of these children in the next room.

In fact, the the children were weeping. The elder brother was informing the younger brother that he had seen a dream. He had dreamt that he had seen their father and Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - was asking their father, “O Muslim! Why did you come alone? Why did you not bring the children as well?” Our father then replied, “O Prophet of Allah, they would be arriving very soon.” When the husband of this lady called Haarith heard these voices, he rushed into the room and asked who they were. The innocent children replied, unaware of the danger, that they were the orphan children of Imam Muslim. Enraged and furious, he started to beat the children. His wife tried to defend and confronted him but he kicked her and pushed her aside. She got hurt and suffered the head injury and started to bleed. He tied them and had them imprisoned until the next morning. In the morning he brought the children at the river Euphrates and mercilessly murdered them with his sword. After he had these children killed, he came to the court of ibn Ziyad.

Ibn Ziyad then asked Haarith that if Yazeed asks him for these children how he would be able to present them in the court of Yazeed. He then decided to teach Haarith a severe lesson. He had his hands and legs chopped off and this was performed by a person named Muqaatil. In fact, his entire body was chopped in pieces and then placed in a box. He then had this box placed in a river. However, a few minutes a wave again brought this box on shore. This happened three times. This box was then placed in a dark cave and again, this cave also threw out this box. Again this happened on three occasions. Finally, they decided to burn the body and his ashes were thrown into the river.

As for the bodies of these two children. Some reports suggest that they were found floating in a river after been killed by Haarith and were buried on the banks of this river. Allah *Almighty* knows best.



Part 4

Imam Husain - *may Allah be pleased with him* - leaves for Karbala

It is mentioned that Imam Husain - *may Allah be pleased with him* - left Mecca Shareef with his family on the 3rd of Zil-Hajj 60 A.H. While travelling, he also met people like Basheer bin Ghalib Asadi, Farquz, the famous poet, and many others who were coming from Kufa. Imam Husain - *may Allah be pleased with him* - then asked about the condition in Kufa and they informed him that the people were governed by the sword of Yazeed but that many people's hearts were with him.

Imam Husain - *may Allah be pleased with him* - also asked Farzuq about Imam Muslim - *may Allah*

be pleased with him -. The poet informed him that he had seen the blessed body of Imam Muslim - *may Allah be pleased with him* - hanging in a corner of the city. Imam Husain - *may Allah be pleased with him* - gave thanks that he had rather seen the body of his blessed cousin hanging than him bowing his head to Yazeed. When Imam Husain - *may Allah be pleased with him* - asked Farzuq about the children of Imam Muslim - *may Allah be pleased with him* -, he was informed that they were killed and their blessed bodies thrown into the river.

When Imam Husain - *may Allah be pleased with him* - heard this news, he entered his tent and carried the young daughter of Imam Muslim - *may Allah be pleased with him* - in his hands. He showed immense love and affection for the little girl and this young girl began to understand that something terrible had happened. Imam Husain - *may Allah be pleased with him* - continued to console her and other members of his blessed family also did the same.

First point

In several reports, it is mentioned that when the news of the martyrdom of Imam Husain - *may Allah be pleased with him* - reached Yazeed, he also began to shed crocodile tears. Some have given an explanation that Yazeed was saddened by this incident and he did not want to actually kill Imam Husain - *may Allah be pleased with him* -. However, all of this was merely a show. It was the same when the brothers of Nabi Yusuf '*Alayhis Salaam* cried in front of their father at the disappearance of their brother. There was no sincerity in this action of theirs.

In like manner, this show of sadness and grief which is displayed by the Shia is exactly the same. If Yazeed had been sincere, the moment he was informed about the death of Imam Muslim - *may Allah be pleased with him*, he should have immediately informed his people that they had performed a terrible crime and it should not be repeated with Imam Husain - *may Allah be pleased with him* . He did not do that.

In fact, in *Tafseer Mazhari*, *Nabraas*, *Ruhul Ma'ani* and various other books, it is mentioned that when the blessed head of Imam Husain - *may Allah be pleased with him* - was placed in front of Yazeed, he actually tapped the blessed head and said, "Where are my elders today, if only they could see that I have taken revenge for the Battle of Badr." Astaghfirullah!

Second point

Some make the point that when it concerned issues pertaining to Khilafah and government, the Ashaab were at the forefront, but when it was time to be martyred, it was only the Ahle Bayt that were martyred and were at the forefront.

Our first answer is that when the Holy Holy Qur'an explains that those who have passed away in the Path of Allah *Almighty* cannot be called "dead," this was in reference to the blessed Ashaab and their immense sacrifice in the path of Islam.

Another important point to bear in mind is that from the moment Imam Husain - *may Allah be pleased with him* - left Madina Shareef, nothing was mentioned about fighting. When a person leaves home

to fight someone, he does not take his wives, his children, his sisters, his nieces and his nephews. He will not even take a small child who is still breast-feeding. These people have no idea what is the difference between murder and Jihad. Imam Husain - *may Allah be pleased with him* - and the majority of his family were murdered or a better word is “martyred.” They did not go to fight anyone.

People who make objections of this nature are people who have a secret hatred for the blessed Ashaab. When the blessed Ashaab, who were still living at that time, saw Imam Husain - *may Allah be pleased with him* - carrying a Holy Qur’an with him on his journey, they understood that he was not going to fight but to spread the message of truth. They also knew the law of Shari’ah of someone who takes such sacred items with them on a journey, and if such items are misused and disrespected in any way, the person carrying them would be answerable.

Again bear in mind that Imam Husain - *may Allah be pleased with him* - was accompanied by his four wives, his two female concubines, Sayyidah Fiddah and Sayyidah Shereen, his sister, Sayyidah Zaynab, and his daughter, Sayyidah Sakeenah - *may Allah be pleased with him* -.

Another important point to remember is that the total number of people martyred in Karbala from the side of Imam Husain - *may Allah be pleased with him* - was seventy two, while the actual number of the Ahle Bayt were only twenty one! They were the three sons of Aqeel, two sons of Zainab, four sons of Imam Hasan, two of them being ‘Umar and Abu Bakr - *may Allah be pleased with them* -.

The people of Hell, the Shia never take the names of these martyrs or else their true evil would be revealed. Imagine taking the name of Abu Bakr and ‘Umar and then saying that these were the names of two sons of Imam Hasan - *may Allah be pleased with him* - who were martyred in Karbala. This would certainly be a great blow to the corrupt beliefs of the Shia. However, Imam Hasan - *may Allah be pleased with him* - and Imam Husain - *may Allah be pleased with him* - made that sure that such names existed in their family because they knew that certain corrupt people would appear later in history who would revile these names. There were also the six sons of ‘Ali among them, one whose name was Uthman bin ‘Ali, and five sons of Imam Husain - *may Allah be pleased with them* -.

Now we ask the question, who were the fifty one other people who were martyred in Karbala? These were certainly the blessed Ashaab and the children of the Ashaab who travelled with the great Imam - *may Allah be pleased with him* - as a mark of precaution in case anything happened.

Again, the great Imam - *may Allah be pleased with him* - was not going with the purpose of fighting anyone. He was merely going to propagate the truth of Islam. If Imam Husain - *may Allah be pleased with him* - had actually made the announcement that he was going to fight, thousands of people in Madina Shareef and Mecca Shareef would have joined him. Such was the esteem in which this blessed family was held in the eyes of the blessed Ashaab and the children of the Ashaab. But again, no such announcement was made by the great Imam - *may Allah be pleased with him* -.

We know that as Imam Husain - *may Allah be pleased with him* - travelled, people kept informing him that the situation in Kufa was not stable, but he kept to his mission and continued to turn these people away after making Du’a for them.

When Imam Husain - *may Allah be pleased with him* - heard of the martyrdom of Imam Muslim - *may Allah be pleased with him* - he was extremely saddened but kept insisting on going forward.

A place called Haajiz

There was a small area on the road to Kufa. When he reached this spot, Imam Husain - *may Allah be pleased with him* - sent one of his companions, Qais bin Mas-har - *may Allah be pleased with him* -, to go further and see what was happening.

However, the situation such was that this person was captured and taken in the court of Ibn Ziyad. Ibn Ziyad then gave him a choice of either climbing on the roof of the fort and to publicly insult Imam Husain - *may Allah be pleased with him* - and he would be spared or be killed.

However, when Qais bin Mas-har - *may Allah be pleased with him* - reached the top of the roof, he publicly announced to people, “O people listen to me carefully! Ibn Ziyad is a symbol of filth and dirt and Imam Husain is a symbol of purity and cleanliness. Ibn Ziyad is a centre of sin and transgression and Imam Husain will be tower of Nur on the Day of Judgement. Ibn Ziyad is a representative of falsehood and lies and Imam Husain is a flag of truth.

“I even consider it a personal insult to compare Imam Husain with Yazeed and ibn Ziyad, but I have to compare lies with truth. One is a person who openly consumes alcohol in sacred places and one is a true Mujaahid, a grandson of the Holy Prophet - *may Allah send peace and blessings upon him* -. What is the comparison of the evil of Yazeed and the nobility of Imam Husain who was carried on the blessed shoulders of the Holy Prophet - *may Allah send peace and blessings upon him* -? Yazeed and ibn Ziyad are the symbols of oppression and tyranny while Imam Husain is a symbol of patience and the greatness of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* -. After all, Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - had clearly stated that, ‘I am from Husain and Husain is from me.’”

As he was coming down from the roof of this fort, this brave soul of Islam was martyred. How fortunate for him that even in the face of death he did not divert from speaking the truth.

The great Imam meets Hur on the road

Before reaching the area of Karbala, Hur bin Yazeed Riyaahi approached Imam Husain - *may Allah be pleased with him* - with a force of nearly a thousand men. Hur then said to the great Imam, “I have been instructed to capture you.”

The great Imam asked, “Explain to me the reason for this.”

Hur replied, “We are merely soldiers, we only obey what we are told. We have no interest in what the crime might be and we also have no knowledge of any crime.”

Imam Husain - *may Allah be pleased with him* - then showed him the hundreds of correspondences which he had received from the people of Kufa and he made it clear that he had not come on his own

but was called by these people.

Hur said, "I have no idea of these things. Please go to another place and I will submit my report that I had seen a caravan from a distance and then it had disappeared."

Imam Husain - *may Allah be pleased with him* - replied, "I am not someone that will run and neither am I the son of someone who will run. I am certainly not a coward that will run when I hear the word death."

Hur then requested the great Imam to lead the Salaah and joined him as well.

Imam Husain - *may Allah be pleased with him* - mentioned that these were strange people who were drawing out their swords for him and at the same time, insisting on reading Salaah behind him. However, this one Salaah was going to change the destiny of Hur. One can say that from being Hur, he became "Harr" or "someone who had been freed from the shackles of Hell."

Hur then turned to Imam Husain - *may Allah be pleased with him* - and declared, "Even though to side with you at this moment is to invite calamity and to embrace you at this moment is to embrace death, yet, I also know inside me that in the grave, I will not be asked about the grandfather of Yazeed but will certainly be questioned about your grandfather." He then pledged his allegiance to Imam Husain - *may Allah be pleased with him* -.

Imam Husain - *may Allah be pleased with him* - then blessed him and also mentioned to him that when people come to visit his grave, they will also remember to visit the grave of Hur as well. Imam Husain - *may Allah be pleased with him* - again informed him, "Think carefully about your decision. You are leaving those who drink water and joining those who have no water. You are leaving those who have food to join those who have no food. You are leaving those who are fully armed to join those who hardly have any weapons."

When Hur heard these words, he replied, "What you have said is correct. However, I also know that I am leaving the people of darkness to join the people of Nur. I am leaving the people of Yazeed to join the people of Mustafa - *may Allah send peace and blessings upon him* -. I am leaving the people of Hell to join the people of Jannah. I am leaving the people of falsehood and joining the people of truth. I am leaving the people of Satan and joining the people of Rahman."



Part 5

Imam Husain - *may Allah be pleased with him* - reaches Karbala

Imam Husain - *may Allah be pleased with him* - and his family arrived on the Plains of Karbala on the 2nd of Muharram. Karbala was nearly three miles away from the Euphrates.

The great Imam asked the name of this place and he was told that the name of the place was “Ardul Maariyah”. When he was asked whether it had another name, he was told that it is also known as “Ard Karb wa Bala” or “a place of trial and difficulty.” They also remarked that they had no idea why this place was called such. Imam Husain - *may Allah be pleased with him* - declared that very soon, people will come to know.

Imam Husain - *may Allah be pleased with him* - then ordered that they place their tents at this spot. His blessed sister also asked him the reason why he would choose to camp in such a barren and desolate area. Imam Husain - *may Allah be pleased with him* - replied, “When we were returning from the Battle of Nahrwaan and I was with my father, I remember that we had camped at this spot. We also spent a few nights at this spot. My father took me aside alone and said to me, “O Husain! Besides tonight, there will also come another occasion in your life when you would have to spent a few nights at this spot. However, my dear son, take care at that time your nights would be very difficult. Therefore, O Zainab! This jungle will no longer remain a jungle. Your beloved brother would perform a Sajdah in this place which will last until the Day of Judgement. My beloved son, Akbar, will also sound the Adhan at this spot whose sound will be remembered until the Day of Judgement. At this spot, where no one comes, millions will appear at this spot every year.”

From the 2nd of Muharram until the 10th, so much of Holy Qur'an was recited at this spot that it became difficult to count the number of times that the Holy Qur'an was completed.

Why was the water shut to this blessed people? That is something which will be explained later.

His advice to his companions

Imam Husain - *may Allah be pleased with him* - then called each one of his companions including his wives and advised them to leave. He first called his wife Sayyidah Sher Banu - *may Allah be pleased with her* - who was from the Royal Persian Court. She was the mother of Imam Zainul Aabideen - *may Allah be pleased with him* -. Imam Husain - *may Allah be pleased with him* - informed her, “If you wish, you can be safely escorted to either Mecca Shareef or back to Persia. You can choose where you wish to return to. Besides trial and calamity, nothing else is going to befall us at this place.” However, the great lady mentioned that she did not want to be separated from Imam Husain - *may Allah be pleased with him* - at this final moment.

Imam Husain - *may Allah be pleased with him* - kept on insisting to his family and friends that they were free to leave and that he did not want to cause undue grief and sadness to their families because of him. However, not a single one of them chose to leave.

Another incredible practise of the great Imam was that he kept putting off the lantern so that people in his camp could leave quietly without feeling embarrassed. However, still no one left him. In the morning a person named Habeeb bin Mazaahir - *may Allah be pleased with him* -, who some say was a blessed companion, approached Imam Husain - *may Allah be pleased with him* - and said to him, “O Husain! You can turn off the lantern a thousand times, but none of us will leave you.”

There are some people who say that Imam Muslim - *may Allah be pleased with him* - and Imam Husain - *may Allah be pleased with him* - had already sworn allegiance to Yazeed, therefore what they had done was betrayal of a country.

What can we say to these people? Everyone knows that Imam Husain - *may Allah be pleased with him* - is the leader of the young people in Jannah and Yazeed is not someone who will even smell Jannah, so how can we say that he was a traitor?

The blessed family of the Holy Prophet - *may Allah send peace and blessings upon him* - remained thirsty for three days and night and all of this was due to Yazeed.

Remember that there was a time once in Mecca Shareef when the disbelievers were going through such a severe drought that they were forced to approach Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - in Madina Shareef. They informed the Holy Prophet - *may Allah send peace and blessings upon him* - that the people in Mecca Shareef were in such dire straits that some of them were been forced to eat animal leather. Feeling pity for these people, the Holy Prophet - *may Allah send peace and blessings upon him* - raised his hands to make Du'a and it started to rain in Mecca Shareef.

But, that same person Yazeed who was the off spring of that person who came to Madina Shareef to ask for rain, is now withholding water from the blessed family of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* -! We know that Abu Sufyan - *may Allah be pleased with him* - was someone who accepted Islam in Mecca Shareef. On the other hand, there is no record of how Yazeed became a Muslim.

While he was in this dire state, Imam Husain - *may Allah be pleased with him* - saw Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - in a dream. He was surrounded by the Blessed Household and they were again warning him of displaying patience and forbearance.

Some of the soldiers of Yazeed who felt that they were in absolute power even began to mock the great Imam. One person, Abdullah bin Haseen, said, "O Husain! Look at how much of water we have, come to our side or else you will die of thirst."

Imam Husain - *may Allah be pleased with him* - replied, "In this world, I will drink the drink of martyrdom and on the Day of Judgement, I will drink from the Fountain of Kauther and you will die of thirst." This is exactly what happened. Abdullah bin Haseen suddenly began to feel extreme thirst. He continued to drink and drink but his thirst was not satisfied. He began to scream continuously, "al atash, al atash," meaning "thirst, thirst" and he finally died in this state.

As a precaution and as a means of safety for the women and children, Imam Husain - *may Allah be pleased with him* - built a trench around his camp and filled it with fire. When the soldiers of Yazeed saw this, they started to mock him. Malik bin Urwah shouted, "O Husain! You seem to be standing in the fire of Hell while in this world."

Imam Husain - *may Allah be pleased with him* - made Du'a, "O Allah Almighty! Your beloved Prophet

- *may Allah send peace and blessings upon him* - had mentioned that I will be the leader of the young people in Jannah and look at what this person is saying.”

The moment the great Imam said this, Malik bin Urwah’s horse began to bolt forward and his feet got stuck on the strap of the saddle. The horse began to run towards the direction of the fire. One of the companions of the great Imam wanted to shoot an arrow at him but Imam Husain - *may Allah be pleased with him* - stopped him. Malik bin Urwah was then thrown into the fire by the violent reaction of his horse. Through this action, Allah *Almighty* clearly showed these people who were the people of Jannah and who were the people of Hell.

Another person, Ibn Ash’as, began to say, “You continue to say that you are from the family of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* -, however, what connection do you have to this family.” The moment he said that, he felt an urgent need to release himself. He died in his own mess.

Another person insulted the great Imam. Suddenly, a falling star seemed to have struck him and he became blind instantly. The place where the enemies had stored their meat was also unexpectedly enveloped in flames. (Taarikh Al Khulafah)

Another person began to celebrate the martyrdom of the great Imam and he became blind instantly. (Al Hayaat Al Khafi)

One person was explaining to people that those who had been guilty of the murder of Imam Husain - *may Allah be pleased with him* - had indeed died a disgraceful death. Another person who was in this gathering boastfully said that he had been involved in this act but nothing had happened to him. The moment he said this, he went to straighten the lantern and his clothes caught alight and he was burnt to death.

Whoever was involved in this despicable act died a disgraceful death and the faces of many of them actually turned black. As for Yazeed, his government was also over in a few days.

It is also mentioned that after this incident, many of the enemies developed extreme thirst and no matter how much they drank, their thirst did not seem to disappear. Many died in this state. This was only the punishment that they had faced in this world. The punishment of the Hereafter still awaits them.

As is now known to most people, there were two ways in which battles took place in those day. The first was single combat and the second was all out attack by groups of soldiers.



Part 6

The Battle of Karbala

On the Day of Ashurah, the 10th of Muharram, and all out attack occurred on three occasions. The first was during midday. The second was a little later and the third was slightly later. All other battles in this incident occurred single combat style.

The martyrdom of Hur

We have already seen that Hur, who was a famous soldier in the army of Yazeed, had now joined Imam Husain - *may Allah be pleased with him* -. He then took permission from the great Imam and entered the battle. Obviously, the forces of Yazeed were shocked to see him. For a person who was once a powerful commander to now appear on the opposite camp was certainly something which destroyed the morale of the opposition. This was the attraction of the blessed family which made people like Hur to do what they did.

When Hur's former comrades saw this, they asked, "O Hurr! What have you done? Yazeed will certainly become angry at this action of yours and he will also remove you from the position of commander?"

Hurr replied, "Even if Yazeed becomes angry with me a thousand times, it means nothing to me. I do not wish to anger the beloved grandfather of Imam Husain - *may Allah be pleased with him* -. Even if I am removed from the position of commander a thousand times, this would be of no loss to me. I have thought carefully before I decided to choose this course of action. Hatred and contempt for Yazeed can only increase in my heart, but love for Imam Husain - *may Allah be pleased with him* - can never be removed from my heart."

They then said, "You are certainly an ungrateful person because till now you were paid by Yazeed."

Hur replied, "All of you are ungrateful because all of you eat from the table of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - and yet you wish to murder the blessed grandson of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* -. How can I abandon Imam Husain - *may Allah be pleased with him* - and choose Yazeed as my leader?"

When the brother of Hur, Mas'ab, heard these brave words he also left the ranks of the Yazeedi army and joined Imam Husain - *may Allah be pleased with him* -.

Quickly, a very powerful soldier named Sufyan entered the battle against Hur and kept on saying that Hur had committed a most unjust act. However, he was quickly killed by Hur. Besides this person, Hur also dispatched many others to Hel. Finally, when the enemies realised that he could not be defeated they attacked him en mass and severely injured him. Hur still managed to approach Imam Husain - *may Allah be pleased with him* - in his final moments and passed away at the blessed feet of the great Imam - *may Allah be pleased with him* -.

This was that person who had only performed a single Salaah behind the great Imam - *may Allah be pleased with him* - and his entire life had been transformed. From this we come to know that when a person gives his life at the blessed feet of Imam Husain - *may Allah be pleased with him* - imagine the status of Hadrat Sayyiduna Abu Bakr - *may Allah be pleased with him* - and Hadrat Sayyiduna ‘Umar - *may Allah be pleased with him* - who rest at the blessed feet of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* -?

The sacrifice of Wahb bin Abdullah Kalbi - *may Allah be pleased with him* -

Wahb bin Abdullah Kalbi - *may Allah be pleased with him* - was a strong young man who had just married about sixteen or seventeen days earlier. His mother told him, “A very serious moment has arrived in the lives of the Blessed Household of Sayyidah Fathima - *may Allah be pleased with her* - . If we sit in our houses and do nothing, what answer will we give to Sayyidah Fathima - *may Allah be pleased with her* - on the Day of Judgement? If she tells me that, ‘my children were being slaughtered near you, and yet, you did nothing to help, what answer will I give her? O my dear son! Please save me for this embarrassment.”

When her son, Wahb bin Abdullah Kalbi - *may Allah be pleased with him* -, heard this, he informed his mother that she should not worry and that he will most certainly go to the aid of Imam Husain - *may Allah be pleased with him* -. At the same time, Wahb bin Abdullah Kalbi - *may Allah be pleased with him* - requested that he has a few words with his new bride. His mother voiced her concern at this request and mentioned that perchance his wife might try to dissuade him from his mission. However, he assured her that his wife was certainly not like this.

When his new bride heard his request, she happily gave him permission to leave. She also gave him permission on one condition. She said that even before the blood of a martyr falls on the ground, Allah *Almighty* shows him his place in Jannah. However, Wahb bin Abdullah Kalbi - *may Allah be pleased with him* - was not to enter Jannah until she did not join him.

Wahb bin Abdullah Kalbi - *may Allah be pleased with him* - said that this was something which could only be decided by the great Imam himself. When this request was presented to Imam Husain - *may Allah be pleased with him* -, he replied, “Besides accepting this condition, I also promise you that I myself will never enter Jannah until both of you are not with me.”

At the same time, as a word of precaution, the great Imam - *may Allah be pleased with him* - mentioned to his old mother, “Think carefully about your decision. (Her name was probably Qamarun Nisa). This son of yours is someone who is your support in this old age. He is also someone who has just recently married. Do not be hasty in your decision. When he passes away, the world in front of you might appear dark. At that time, you must not say that Husain was the one who destroyed your support.”

The old lady replied, “O Husain! There are many occasions on which I brought water for your mother when she was preparing to perform the Tahjaddud Salaah. I am fully aware of your greatness and the greatness of your mother. I can bear the separation with my son but I will never be able to bear separation from your mother on the Day of Judgement”.

Wahb bin Abdullah - *may Allah be pleased with him* - was then given permission to join the battle. He entered the battlefield spreading panic and fear among the Yazeedi forces. The enemies were so amazed at his bravery that they began to ask from which tribe he came. Wahb bin Abdullah - *may Allah be pleased with him* - declared that he was only affiliated to the cause of Imam Husain - *may Allah be pleased with him* - and no one else and he was prepared to sever all relationship for this cause. In fact, they were so afraid of this young man that some even appealed to Imam Husain - *may Allah be pleased with him* - to appear in the battlefield. However, when Wahb bin Abdullah - *may Allah be pleased with him* - heard this, he replied, "Listen, O Kufis! I am the servant of Imam Husain - *may Allah be pleased with him* -. When his servant is in front of you, what is the need for the master to appear? When you people cannot even defeat me, how can you defeat Imam Husain - *may Allah be pleased with him* -?"

There was someone among the Yazeedi troops who had three sons. As each of these sons went into combat with Wahb bin Abdullah - *may Allah be pleased with him* - he quickly dispatched them to Hell. All of this was seen by his mother and his wife who was in Sajdah. Finally, the enemies shot many arrows and threw many spears at him being too afraid to come near him. Wahb bin Abdullah - *may Allah be pleased with him* - eventually managed to reach Imam Husain - *may Allah be pleased with him* - in his final moments and passed away.

Important message

We should also remember that when we describe or speak about the tragedy at Karbala we should not only speak about their helplessness. We should also emphasise the great courage and the immense bravery of these blessed souls. If we speak about Karbala with the sole purpose of making people cry, then we will also defeat the purpose of this great sacrifice. In fact, if we only make people cry, it will also create a sense of fear among the young and they will think twice before standing up for Islam and the truth in future. After all, if we create this type of atmosphere, the youngsters will begin to think that if they give our lives for Islam then their families will weep for the next couple of generations and why should they become guilty of that.

Martyrdom is something which every Muslim should strive for. By presenting stories and incidents of the great sacrifices presented by Muslims of the past, this zeal to fight for Islam will continue to exist in the hearts of Muslims. We all know that even before Karbala, many Muslims gave their life for Islam. Hadrat Sayyiduna Ameer Hamza - *may Allah be pleased with him* - was also killed in a most horrific manner. Hadrat Sayyiduna 'Uthman Ghani - *may Allah be pleased with him* - was imprisoned in his house for nearly forty day and water was also cut off for this brave Muslim. Therefore, Muslims should not be made afraid but rather the bravery in all Muslims should be something which is nurtured and encouraged.

Such is the status and eminence of being martyred in Islam that one must inspect the words of the following Hadith Shareef. In the *Bukhari Shareef*, it is mentioned that once the blessed mother of Hadrat Sayyiduna Zaid bin Haaritha - *may Allah be pleased with him* - approached the Holy Prophet - *may Allah send peace and blessings upon him* - and mentioned, "If my son is in Jannah, then I will continue to display patience and if he is in another place, then I will continue to display hope." The

Holy Prophet - *may Allah send peace and blessings upon him* - replied, “Your son is not only in Jannah, but he is in the highest stage of Jannah”.

Therefore, our advice to those who speak about Karbala is not to create fear in the hearts of young people but to make sure that they create Islamic zeal and bravery in the mind and hearts of young Muslims. Bear in mind that Imam Husain - *may Allah be pleased with him* - is not only a Jannati, he is the leader of the young people in Jannah. He did not merely stand and watch, but fought in such a manner that it became a symbol of bravery for future generations.

The Sons of Sayyidah Zainab - *may Allah be pleased with her* - Aun and Muhammad - *may Allah be pleased with them* -

The time arrived for the blessed sister of Imam Husain - *may Allah be pleased with him* -, namely Sayyidah Zainab - *may Allah be pleased with her* -, to ask permission from him for her sons, Hadrat Aun and Hadrat Muhammad - *may Allah be pleased with them* -, to enter the battle. Sayyidah Zainab - *may Allah be pleased with her* - approached him and said, “My dear brother! You have given your sisters in abundance, therefore, please give my sons permission to enter this battle as well.”

Imam Husain - *may Allah be pleased with him* - looked at her and replied, “How can I see your children enter such a terrible place?”

However, Sayyidah Zainab - *may Allah be pleased with her* - insisted, “Please do not let me be embarrassed in front of my blessed mother on the Day of Judgement. I will consider it my fortune if my sons are also killed on this battlefield.”

Sayyidah Zainab - *may Allah be pleased with her* - also began to explain the benefit of presenting charity for the removal of all calamity. Imam Husain - *may Allah be pleased with him* - mentioned to her the benefit of explaining the Hadith Shareef at this juncture. However, she replied that this was the only charity which she had to offer and that was her two children, Hadrat Aun and Hadrat Muhammad - *may Allah be pleased with them* -. Again Imam Husain - *may Allah be pleased with him* - asked what these two children would be able to do in this dangerous place. However, both sons bravely came forward and stated, “Even though we may be little, but we are lions and are the grandchildren of a Lion.”

The Martyrdom of Aun and Muhammad - *may Allah be pleased with them* - in the Battlefield

Amar bin Sa’ad shouted, “These are the nephews of Husain and before the dust settles, they should be killed. If this did not happen, then even the bravest among them would start to panic”.

They then started to mislead the children by promising them that they would be allowed to drink water. However, the elder of them said, “We have no need for your water, in front of us is the Fountain of Kauther”.

Their blessed mother, Sayyidah Zainab - *may Allah be pleased with her* -, was also looking through a small hole in the tent while Imam Husain - *may Allah be pleased with him* - was on the Musallah

making Du'a. When both these children, Hadrat Aun and Hadrat Muhammad - *may Allah be pleased with them* -, fell to the ground, Imam Husain - *may Allah be pleased with him* - instantly went into Sajdah. Imam Husain - *may Allah be pleased with him* - then went to his sister and found her quiet. He told her that this is why he did not want to sent these children. Nevertheless, Sayyidah Zainab - *may Allah be pleased with her* - replied, "O Husain! You drank the milk of the same mother which I did. If you are the son of the Lion of Allah *Almighty*, in my veins also runs the Hashemi blood. When I went into Sajdah, it was Sajdah of Shukr that my sacrifice had been accepted and that my beloved children were able to come to the assistance of my beloved brother on the Plains of Karbala."

Hadrat Abbas Alamdaar - *may Allah be pleased with him* - on the Plains of Karbala

Saahibul Liwaa, Hadrat Abbas bin Hadrat Sayyiduna 'Ali - *may Allah be pleased with them* - was born in the month of Shaban 26th A.H. in Madina Shareef. His mother was Sayyidah Ummul Baneen - *may Allah be pleased with her* -. She was from a tribe well-known for their daring and bravery. In fact, among the Arabs, they were known as one of the bravest of tribes. Hadrat Sayyiduna 'Ali - *may Allah be pleased with him* - was extremely pleased to marry someone from this tribe. After all, since Hadrat Sayyiduna 'Ali - *may Allah be pleased with him* - was the Lion of Allah *Almighty*, he wanted the mother of his children to be also someone from a brave background. From this blessed female, four sons were born. Hadrat Abdul Fadl Abbas, Hadrat 'Uthman, Hadrat Abdullah and Hadrat Jafer - *may Allah be pleased with them* -. All of them were martyred on the Plains of Karbala. Certainly, they presented an ideal example of serving their half brother.

Hadrat Abbas - *may Allah be pleased with him* - spent nearly fourteen years in the blessed company of his father. After the martyrdom of Hadrat Sayyiduna 'Ali - *may Allah be pleased with him* -, he spent another ten years in the company of Imam Hasan - *may Allah be pleased with him* -.

After the martyrdom of Imam Hasan - *may Allah be pleased with him* -, Hadrat Abbas bin Hadrat Sayyiduna 'Ali - *may Allah be pleased with them* - spent the rest of his days in the company of Imam Husain - *may Allah be pleased with him* -. At the battle of Karbala, he was thirty four. The mother of all of them was still in Madina Shareef. (Al Hayaat Al Khafi)

He had many titles and was noted for his handsomeness. In fact, he was also so tall that even on a horse, his legs used to sometimes drag on the floor. He was also called "Qamar Bani Hashim," in other words, "the full moon of the Bani Hashim." It is mentioned that when he used to walk with 'Ali Akbar, the son of Imam Husain - *may Allah be pleased with him* -, on the streets of Madina Shareef, people used to come on the streets merely to look at their faces. They were certainly blessed with both internal and external beauty.

Hadrat Abbas bin Hadrat Sayyiduna 'Ali - *may Allah be pleased with them* - was gifted with good manners and immense knowledge. He also had immense knowledge of Shari'ah. Once while Hadrat Sayyiduna 'Ali - *may Allah be pleased with him* - was sitting with Sayyidah Zainab - *may Allah be pleased with her* -, he mentioned to his son, "Say Waahid or one". Hadrat Abbas - *may Allah be pleased with him* - mentioned "Waahid". He then asked him to say, "Ithnaan or two," and Hadrat Abbas - *may Allah be pleased with him* - remained silent. When he was asked why he could not say two, he replied, "O my father! The tongue which has said 'Waahid' once, the same tongue cannot say

‘Ithnaan’ and it feels ashamed to do so.” Hadrat Sayyiduna ‘Ali - *may Allah be pleased with him* - was extremely pleased when he heard this reply and understood that there was a deep spiritual secret in this reply.

In Madina Shareef, Hadrat Abbas bin Hadrat Sayyiduna ‘Ali - *may Allah be pleased with them* - was also known as a great Jurist and among the most learned in the Ahle Bayt. He was the one who once mentioned to Imam Husain - *may Allah be pleased with him* -, “Let us not see a day when we will shall leave you alone in Karbala.”

Hadrat Abbas bin Hadrat Sayyiduna ‘Ali - *may Allah be pleased with them* - went to fetch water for his niece. He took a water bottle and decided to go for some water because he could not see the state of his nieces. Hadrat Abbas - *may Allah be pleased with him* - decided to head towards the river. When Imam Husain - *may Allah be pleased with him* - asked him where he was going, he replied that he could not bear to see the state of the young children any longer. Hadrat Abbas - *may Allah be pleased with him* - had also made a promise to Sakeenah that he would either come back with water or not return.

Imam Husain - *may Allah be pleased with him* - also mentioned to Hadrat Abbas - *may Allah be pleased with him* - that he was a key person in his family and if he left, there would be no one to carry the flag. However, Hadrat Abbas - *may Allah be pleased with him* - mentioned that he had become fed up with these Munafiqs and would bring water whatever the condition. (Hayaat Khafi)

Hadrat Abbas - *may Allah be pleased with him* - then approached the Yazeedi army and asked them why they had closed the water supply. They replied that as much as the children suffered, so much so the pressure would be felt by Imam Husain - *may Allah be pleased with him* -. Hadrat Abbas - *may Allah be pleased with him* - then rushed to the river and took some water in his bottle. But this was not to be. Hadrat Abbas - *may Allah be pleased with him* - was attacked from all directions until the water bottle fell. He was severely injured.

When Imam Husain - *may Allah be pleased with him* - brought back his body, he had terrible injuries. When Imam Husain - *may Allah be pleased with him* - placed the blessed body on the ground, people could see that Imam Husain - *may Allah be pleased with him* - was extremely tired. He declared that one of his great support structure was no longer with him.

The martyrdom of Hadrat Qasim bin Hasan - *may Allah be pleased with him* -

This was another very handsome son of Imam Hasan - *may Allah be pleased with him* -, named Hadrat Qasim bin Hasan - *may Allah be pleased with him* -. Even the Angels must have certainly been wonder struck at the immense beauty which was being sacrificed for Islam. Imam Husain - *may Allah be pleased with him* - was also extremely reluctant to allow his nephew to leave. He told Hadrat Qasim bin Hasan - *may Allah be pleased with him* - that he was a remembrance of his brother.

In some reports it is mentioned that when Imam Husain - *may Allah be pleased with him* - was not giving him permission to leave for the battlefield, Hadrat Qasim bin Hasan - *may Allah be pleased with him* - removed a piece of paper which had been wrapped around his neck by his father, Imam

Hasan - *may Allah be pleased with him* -. His father had informed him that he should remove this piece of paper at a time of immense need and difficulty. When Hadrat Qasim - *may Allah be pleased with him* - opened the paper, it was a note written by Imam Hasan - *may Allah be pleased with him* - to his brother informing him to also include his share in this battle. The involvement of his son, Hadrat Qasim - *may Allah be pleased with him* -, was the share which he was about to present. Hadrat Qasim bin Hasan - *may Allah be pleased with him* - was then given permission to enter this battle.

When Hadrat Qasim - *may Allah be pleased with him* - entered the battlefield, he declared to the Yazeedi army, “Aun and Muhammad did not introduce themselves, but I will explain to you whom I am”. He said, “I am the son Hasan and the grandson of ‘Ali. My grandmother is Fathima and my great grandfather is Mustafa. My name is Qasim.”

Hadrat Qasim - *may Allah be pleased with him* - then mentioned three times whether anyone was prepared to challenge him, yet no one was prepared to confront him. Finally, Ibn Sa’ad insulted his soldiers and forced them to go forward. Then a person named Arzuq, who was someone considered to be strong and powerful as Sufwaan, mentioned that he would send forward his son which he did. When his son came forward, he was quickly killed by Hadrat Qasim.

His father, Arzuq, then came forward to avenge his son. He too was quickly killed by the young Hadrat Qasim - *may Allah be pleased with him* -.

Hadrat Qasim - *may Allah be pleased with him* - then rushed into the Yazeedi forces and created panic everywhere he turned. However, he was finally fatally injured by a spear which was thrown by Sheeth bin Sa’ad and he fell to the ground. Hadrat Qasim - *may Allah be pleased with him* - was so tall that when Imam Husain - *may Allah be pleased with him* - went forward to retrieve the body, his head was on the chest of Imam Husain - *may Allah be pleased with him* - but most of his feet was dragging on the ground. In another report, it is mentioned that his body was so severely injured that it was also very difficult to carry.

Imam Husain - *may Allah be pleased with him* - then made a special Du’a that the sacrifices which Hadrat Qasim - *may Allah be pleased with him* - had presented would be accepted in the Divine Court of Allah *Almighty*.

The matrydom of ‘Ali Akbar - *may Allah be pleased with him* -

This was that blessed young man who most resembled the Holy Prophet - *may Allah send peace and blessings upon him* -. Hadrat ‘Ali Akbar - *may Allah be pleased with him* - has stated that, “Death and martyrdom is sweeter to me than honey.”

Hadrat ‘Ali Akbar - *may Allah be pleased with him* - had a very beautiful voice and could recite the Adhan like no one else. On the Plains of Karbala, Imam Husain - *may Allah be pleased with him* - mentioned to his eighteen year old son, “O Akbar! Even though you are thirsty like the rest of us, yet, it is my wish that you give your last Adhan on the Plains of Karbala.” Imam Husain - *may Allah be pleased with him* - told his young son that this will also become a place where the Adhan will be sounded for many years to come and that whenever people will recite the Adhan at this place, they

will remember the Adhan of ‘Ali Akbar.

When Hadrat ‘Ali Akbar - *may Allah be pleased with him* - mounted his horse, his sister, Sakeenah, came to meet him and after greeting him, he left for the battlefield. When Hadrat ‘Ali Akbar - *may Allah be pleased with him* - arrived on the battlefield, he made a special Du’a, “O Allah *Almighty!* You have given these people love for wealth and power and also gave them love to become famous, however, I make Shukr that you have given us the love to sacrifice our heads in Your Court and in Your Name”.

When the enemies saw Hadrat ‘Ali Akbar - *may Allah be pleased with him* -, Ibn Sa’ad said, “O Akbar, think about your young age and come and join us. In the end, both of us read Salaah and the same Kalimah.” However, Hadrat ‘Ali Akbar - *may Allah be pleased with him* - rejected this peace offer and went forward.

Taariq bin Ash’as then came forward to challenge him. However, the young son of Imam Husain - *may Allah be pleased with him* - attacked him with such power that his body was cut in half. Another person came forward and Hadrat ‘Ali Akbar - *may Allah be pleased with him* - grabbed him from his horse and threw him on the ground killing him instantly. He then began to attack them with such power that it looked like he was cutting a field on front of them. So many of the Yazeedi army fell in front of him. However, Hadrat ‘Ali Akbar - *may Allah be pleased with him* - then began to move back because the immense thirst was too much to bear.

Hadrat ‘Ali Akbar - *may Allah be pleased with him* - then returned to his father. Thereafter, he once again returned to the battlefield. Mohkam bin Tufail had also arrived with another thousand men. Mohkam bin Tufail told him that his bravery was well known in Syria and Iraq. However, Hadrat ‘Ali Akbar - *may Allah be pleased with him* - declared that his bravery was even famous among the people in the heavens.

Hadrat ‘Ali Akbar - *may Allah be pleased with him* - then challenged Mohkam bin Tufail to a single combat. He again rushed into this battle and began to clear the path in front of him. Such was the ferocity of Hadrat ‘Ali Akbar’s - *may Allah be pleased with him* - attack. Ibn Numair then threw a spear from behind him which entered his chest. Hadrat ‘Ali Akbar - *may Allah be pleased with him* - began to call out to his father who arrived and retrieved his body.

The martyrdom of ‘Ali Asghar - *may Allah be pleased with him* -

Hadrat ‘Ali Asghar - *may Allah be pleased with him* - was the smallest son of Imam Husain - *may Allah be pleased with him* -. He was only six months old. The great Imam had immense love for this son of his, firstly because he was still small and secondly, he was also thirsty like the rest of them. Imam Husain - *may Allah be pleased with him* - kept going into the tent to see the condition of this baby and could clearly see the hunger on the face of this child.

There is not doubt that there are many tales of oppression in the world but none such as this. Within a span of only six hours, most of the blessed family of the Holy Prophet - *may Allah send peace and blessings upon him* - were massacred.

Sayyidah Zainab - *may Allah be pleased with her* - mentioned that she could not stand to see the state of this little baby and requested her brother, Imam Husain - *may Allah be pleased with him* -, to at least ask these people to allow the little baby to drink some water. Imam Husain - *may Allah be pleased with him* - told her that they belonged to a family which gave to others and did not take from others.

Such is the magnanimity of the blessed family! Imam Husain - *may Allah be pleased with him* - continued, “Once a poor person approached my father and asked for some bread. My father asked his khadim to give this person some bread. However, the bread was on a camel and this camel was among forty other camels in a stable. Since the khadim could not find the piece of bread, he ordered that the poor person should not go hungry and gave him all the forty camels”. In other words, this is a family which does not take from anyone but a family which gives to others.

However, his sister, Sayyidah Zainab - *may Allah be pleased with her* -, also stated that she remembered a Hadith Shareef in which Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - had stated that, “He who does not respect his elders and does not show mercy to those who are younger, they are not from this Ummah.” Imam Husain - *may Allah be pleased with him* - finally agreed to take the little baby to these people not to ask them for water, but to deliver the message of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* -.

Imam Husain - *may Allah be pleased with him* - then stated that Allah *Almighty* had blessed him with three types of children and friends. Those who could walk, those who could ride and those who could not walk on their own. Those who could walk had already walked forward and sacrificed themselves. Those who came by horses, had already presented themselves and had also been martyred. Now he was taking someone who could not walk and could not speak to these oppressors.

However, it seemed like the owner of the Fountain of Kauther, Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* -, himself wanted his family to come to him to drink from the Fountain of Kauther in Jannah.

In one report, it is mentioned that at that moment, a Jinn also approached Imam Husain - *may Allah be pleased with him* - and asked him whether he wanted any help. Imam Husain - *may Allah be pleased with him* - asked him what he could do. The Jinn replied that if they had the power to carry the entire Palace of Bilkis and bring it to Nabi Sulayman *‘Alayhis Salaam*, surely, they could carry the entire Euphrates and bring it to the great Imam. However, Imam Husain - *may Allah be pleased with him* - refused to accept this help. Imam Husain - *may Allah be pleased with him* - told the Jinn that they had not come to Karbala to drink water, but had come here to show the world about justice and how to fight for justice. They had come here to show the world that the blessed family of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - was always ready to sacrifice their lives for the religion of Islam.

When Imam Husain - *may Allah be pleased with him* - took Hadrat ‘Ali Asghar - *may Allah be pleased with him* - in front of these people, a person named Hurmilah, shot an arrow which pierced the throat of the little child. Such was this act that it was going to prove that this little child now did not have

any need for the water of this world. Imam Husain - *may Allah be pleased with him* - then picked up Hadrat 'Ali Asghar - *may Allah be pleased with him* - towards the heavens to show the Divine Creator that he had also sacrificed his young son in the path of Islam.

People say that children are a gift from Allah *Almighty*, that the more children people have, the more they feel they are gifted, yet, such is the example of Imam Husain - *may Allah be pleased with him* - that except for one child, he sacrificed all of his children in the path of Allah *Almighty*.

When Imam Husain - *may Allah be pleased with him* - entered the tent, instead of his real mother, Sayyidah Rubbaab - *may Allah be pleased with her* -, receiving this child, Sayyidah Sher Banu - *may Allah be pleased with her* - came forward to receive the child. When his sister asked whether they had given water to the little child, Imam Husain - *may Allah be pleased with him* - replied that from now on this little baby, Imam Husain - *may Allah be pleased with him* -, had no more need for water, and that he had not fed the child the water of this world, but had given the child the water of martyrdom.

In the book *Hayaat Khafah*, it is mentioned that when Imam Husain - *may Allah be pleased with him* - presented Hadrat 'Ali Asghar - *may Allah be pleased with him* - to these people and asked them to at least show mercy to him, a person named Sa'ad ordered Harmilah bin Kaahil to silence Imam Husain - *may Allah be pleased with him* -. Harmilah then shot an arrow at the little child which pierced his one ear and appeared on the other side. This was the manner in which the youngest flower in the blessed family of Imam Husain - *may Allah be pleased with him* - passed away.



Part 7

The Martyrdom of Imam Husain

- may Allah be pleased with him -

Imam Husain - *may Allah be pleased with him* - was fifty six years old. Imam Husain - *may Allah be pleased with him* - spent the entire day carrying those who had been martyred and bringing them back to the tent. He had to worry about the children in the tent and his various other family members. Imam Husain - *may Allah be pleased with him* - also had to make sure that no one made a surprise attack. Nonetheless, in such a state, he remained strong and did not show the least bit of weakness. This was certainly not physical power which was been displayed but spiritual power.

Imam Husain - *may Allah be pleased with him* - addresses the people in the tent

Before going into battle, Imam Husain - *may Allah be pleased with him* - gathered the rest of his family together. Turning to Sayyidah Zaynab - *may Allah be pleased with her* - he asked her which day it was. She replied that it was a Friday. Imam Husain - *may Allah be pleased with him* - then began to weep profusely. When he was asked the reason for crying, he replied that the Jews celebrated Saturday as their holy day, the Christians celebrated Sunday as their holy day, and that is the blessed day for the Muslims. Those in whose blessed house Islam was revealed could not perform the Jum'ah Salaah on that blessed day.

Imam Husain - *may Allah be pleased with him* - then decided to deliver his Jum'ah sermon to them.

He mentioned, “My test and trial is about to be completed and after my martyrdom, your test will commence. Perhaps, you will be oppressed even more. However, make sure that each of you displays patience and remain steadfast. If you do not do this, then the purpose of our sacrifice would be destroyed. If Shari’ah is disobeyed in our own house, then who would be able to protect Shari’ah? Females are not allowed to give Adhan, cannot perform their own congregation and cannot recite the Khutbah on their own. Do you know why this is so?”

They all replied that they did not know. Imam Husain - *may Allah be pleased with him* - replied, “The reason is that her voice must not enter the ear of a stranger. Even if it be the recital of the Holy Qur’an, it is prohibited for her voice to be heard by a stranger. Therefore, you are not allowed to wail and scream. Please assure me that you people will do nothing to contradict the laws of Shari’ah. Swearing allegiance to Yazeed is not proper and remains improper until now. I have stood by this principle. But I do not want that while I stand by these principles, I am accused that my people went against the laws of Shari’ah after me. Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - had also condemned the act of tearing one’s clothes, wailing and all forms of wailing. If this is the case, how is it permissible for his blessed family to become guilty of such an act?”

When his blessed sister, Sayyidah Zainab - *may Allah be pleased with him* -, heard these words, she declared, “O Husain! If you can display patience at the passing of Qasim, ‘Ali Akbar and ‘Ali Aghar, then we will also display patience at your passing.”

Imam Husain - *may Allah be pleased with him* - continued, “When I become martyred, you will always think about me, but never allow the shawl of patience to leave your hand. O Zainab! If you allow your hair to be open and appear in front of people, then my soul will be deeply troubled. Remember that we are from that family who were presented to the Christians when they called for a Mubahilah. Therefore, every action of ours have to be according to Shari’ah.

“Once, when Sayyidah Fathima - *may Allah be pleased with him* - was inside the house and her hair was slightly visible, Jibra’eel Ameen refused to enter the house. When Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - asked him the reason for this even though Jibra’eel Ameen is sinless and obviously has no evil intent, Jibra’eel Ameen replied that even though Allah *Almighty* had blessed him with a certain status, still, Sayyidah Fathima - *may Allah be pleased with her* - also had an immense status. And it was because of this respect that he had remained outside. O my sister, when Sayyidah Hajra - *may Allah be pleased with him* - displayed patience, Safa and Marwa became the symbols of this patience. If you display this patience, in like manner, you will be spoken off in many years to come.

“We have not come here to create any new religion. The religion is the same, the principles are the same. This is the religion of our grandfather and because of this we are sacrificing our lives and we are sacrificing everything in our house. O Zainab! Brothers give their sisters gifts and presents, but all I leave is the bodies of our family and friends. When people leave their families, they leave them in peace and security, but I am leaving you in the company of great enemies.”

Imam Husain’s - *may Allah be pleased with him* - eyes then flowed with tears as he kissed the shawl of his blessed sister. Imam Husain - *may Allah be pleased with him* - mentioned that his lips were the

lips that were touched by the blessed lips of the Holy Prophet - *may Allah send peace and blessings upon him* - and that this was the best gift which he could give her.

Imam Husain's - *may Allah be pleased with him* - then continued, "My head will be carried by a spear. Many times on the journey you will have to face immense trial and tribulation. The reason is that my head is not been taken to someone who loves me but someone who is my ardent enemy. He will reveal his anger at me, but still you must display your patience."

Imam Husain's - *may Allah be pleased with him* - then began to read the Holy Qur'an. His sister declared, "O my blessed brother! There is such spiritual intensity and feeling in your recital of the Holy Qur'an at this moment even though previous to this you had recited the Holy Qur'an in Masjidun Nabawi and in Mecca."

When Imam Husain's - *may Allah be pleased with him* - heard these words, he declared, "O Zainab! The greatest of my recitals will be when I recite the Holy Qur'an while my head is on a spear. The world will see for themselves and will say that no one was able to give Adhan like Akbar and no one was able to recite the Holy Qur'an like Husain."

Imam Husain's - *may Allah be pleased with him* - then also embraced his daughter, Sakeenah, and his son, Imam Zainul Aabideen - *may Allah be pleased with them* -.

Imam Zainul Aabideen - *may Allah be pleased with him* -

Imam Zainul Aabideen's - *may Allah be pleased with him* - name was also 'Ali Awsat and Aabid. He is also known as "Sajjaad." His mother was Bibi Sher Banu - *may Allah be pleased with her* -. Imam Zainul Aabideen - *may Allah be pleased with him* - was very ill during the incident of Karbala. He used to read nearly a thousand rak'ah of Nafil Salaah every day. This is one of the reasons that he was given the title of "Zainul Aabideen." In other words, he was a beauty for those who were pious and religious.

Imam Zainul Aabideen - *may Allah be pleased with him* - was also a witness to whatever happened at Karbala and he lived for forty years after this incident but never smiled in those forty years. It is also said that whenever Imam Zainul Aabideen - *may Allah be pleased with him* - used to look at water, he used to also weep in excess. He remembered his family that passed away because no water was given to them.

Imam Husain - *may Allah be pleased with him* - then turned to his son, Imam Zainul Aabideen - *may Allah be pleased with him* - and gave him advice.

This is that Imam Zainul Aabideen - *may Allah be pleased with him* - who many years later was travelling in a large caravan for Hajj from Madina Shareef. The caravan stopped to camp on one spot. The Imam then noticed a rider among these people whose name was Sinaan bin Anas. This was the person who had speared Imam Husain - *may Allah be pleased with him* - while he was in Sajdah. Shimr was the person who had beheaded the great Imam. So Imam Zainul Aabideen - *may Allah be pleased with him* - had also seen all the people who had killed his blessed father. Obviously, a person

who sees the murderer of his father will not be someone who will be very forgiving. When Sinaan bin Anas rode past, he realised that this was the son of Imam Husain - *may Allah be pleased with him* - and he began to ride quickly so that he could escape. Imam Zainul Aabideen - *may Allah be pleased with him* - then commanded his people to catch Sinaan bin Anas and bring him to him. When Sinaan bin Anas approached the great Imam he was visibly shaking with panic and fear. However, when Imam Zainul Aabideen - *may Allah be pleased with him* - saw Sinaan bin Anas, he asked his people to give him some Sharbat (sweet milk) and not ordinary water. He also asked the people to give Sinaan bin Anas some new clothing and a fresh horse.

Sinaan bin Anas then said to the great Imam, “The murderer of your father is in front of you.”

Imam Zainul Aabideen - *may Allah be pleased with him* - replied, “I have not called you here to deceive you and then kill you. If I wanted you dead, you would have died before this. I want to inform you that we were your guest in Karbala and look at how you treated us. Today, you are the guest of the son of Imam Husain - *may Allah be pleased with him* - and I will entertain you and show you how the blessed family of the Holy Prophet - *may Allah send peace and blessings upon him* - treats people.”

Imam Zainul Aabideen - *may Allah be pleased with him* - and the Lineage of the Sayeds

Every original Sayed is the offspring of Imam Zainul Aabideen - *may Allah be pleased with him* -. In spite of the fact that he continued to ask his father to join the battle and enter the battlefield, Imam Husain - *may Allah be pleased with him* - continued to refuse him to do so. He complained to Imam Husain - *may Allah be pleased with him* -, “After this incident, we have to travel to Kufa and from there to Damascus which is such a long journey and I am also ill. What would have been the harm if you allowed me to enter the battle and allowed Akbar to remain behind?”

Imam Husain - *may Allah be pleased with him* - replied that this was not a question and answer session but the Plains of Karbala.

Imam Husain - *may Allah be pleased with him* - then informed him, “I had requested that your name remains among those who survive this incident and that your name remains on the Lahw Mahfuz. This is when Allah *Almighty* had given me a choice to choose someone.”

Imam Zainul Aabideen - *may Allah be pleased with him* - then asked his blessed father what was the wisdom behind this. Imam Husain - *may Allah be pleased with him* - replied, “The reason is that the mother of Akbar is Ummul Baneen - *may Allah be pleased with her* - and your mother is Sher Banu. She is the one who was made a Muslim by Hadrat Sayyiduna ‘Umar - *may Allah be pleased with him* - and in spite of the fact that his son also wanted to marry her, he ignored his own son and allowed me to marry her and also performed my Nikah. My wish is that all the original Sayeds who will spread in this world will spread through you. And, the true sign of a real Sayed is that he would be someone who would love and respect Hadrat Sayyiduna ‘Umar - *may Allah be pleased with him* - and also Hadrat Sayyiduna ‘Ali - *may Allah be pleased with him* -. If however, this person loves Hadrat Sayyiduna ‘Ali - *may Allah be pleased with him* - and does not respect Hadrat Sayyiduna ‘Umar - *may Allah be pleased with him* - then it means that this person is not a real Sayed. He is a false Sayed.”

Imam Husain - *may Allah be pleased with him* - then declared that Imam Zainul Aabideen - *may Allah be pleased with him* - will now continue to carry the blessed shawl which has been passed on from the Prophets.

Who are those who wept in abundance in this world?

Among the people who wept in abundance in this world are Imam Zainul Aabideen - *may Allah be pleased with him* - who lived for forty years after Karbala and no one ever saw him smile in those years. The second is Nabi Adam '*Alayhis Salaam* when he was removed from Jannah and sent to this earth. The third person is Nabi Yahya '*Alayhis Salaam* who used to weep so much in fear of Allah *Almighty* that he actually lost his vision. The fourth is Nabi Yaqub '*Alayhis Salaam* when his son Nabi Yusuf '*Alayhis Salaam* went missing. Another person who is said to have wept in abundance is Sayyidah Fathima - *may Allah be pleased with her* - when Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - passed away.

It is said that when Imam Zainul Aabideen - *may Allah be pleased with him* - used to remember Karbala, he used to weep and also lose consciousness.

Another important message which was given by the Holy Prophet - *may Allah send peace and blessings upon him* - to his Ummah through the people of Karbala is that no matter how much of difficulty comes to you in this world, you must remember the patience of the people of Karbala and the sacrifices which they made to uphold the religion of Islam. It also proves that no matter how great you become, you can never be the leader of the young people in Jannah like Imam Hasan - *may Allah be pleased with him* - and Imam Husain - *may Allah be pleased with him* -. At the same time, no matter, how great your trials and tribulations, it can never be greater than what the people in Karbala had to face.

It is mentioned that in spite of Imam Zainul Aabideen's - *may Allah be pleased with him* - immense weakness whereby he could not even stand straight, Imam Zainul Aabideen - *may Allah be pleased with him* - continued to ask his father permission to join the battle. However, his blessed father mentioned that there was also a wisdom behind why he was not well at this time and could not join the battle. He was someone who would be responsible for spreading the family of the Holy Prophet - *may Allah send peace and blessings upon him* - and also someone who would have to take care of the remaining members of the family.

Important point

There is no doubt that before the incident of Karbala, there were occasions when single sacrifices were made. When we look at the blessed lives of the previous Prophets, we will see that sacrifices were presented by Nabi Ismail '*Alayhis Salaam*, Nabi Ebrahim '*Alayhis Salaam*, etc. However, in Karbala, an entire family was called upon to present their sacrifice. This was going to be the blessed family of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - who came forward to present this type of sacrifice.

Imam Husain - *may Allah be pleased with him* - enters the Battlefield

As Imam Husain - *may Allah be pleased with him* - prepared to leave for battle, it was as if Qiyamah had descended on everyone. The hearts of people appeared in their throats and they found it difficult not to cry. However, Imam Husain - *may Allah be pleased with him* - reassured everyone and told them to remember the advice which he had given them.

When Imam Husain - *may Allah be pleased with him* - entered the battlefield, some say that there were nearly forty thousand soldiers in front of him. As he looked closely at them, he found that no one could be called a true Muslim. The Yazeedi forces were in a state of complete shock. They could not realise that this person was prepared to face them with such bravery. In fact, most of them went into a state of panic. But Imam Husain - *may Allah be pleased with him* - was proving to them that this was no ordinary person from no ordinary family.

Imam Husain - *may Allah be pleased with him* - then addressed them so that there would be no excuse that they were not warned. He said, “If you do not know me and my family then listen to who I am and who is my blessed family. Do not remain in the dark and say that tomorrow you were unaware. At this moment, in the entire universe, I am the only grandson of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* -. Listen, at this moment, the people who have attained the greatest rank among the Muslims are the blessed Ashaab and there are still a few who remain on this earth. However, when I am martyred, no grandson of the Holy Prophet - *may Allah send peace and blessings upon him* - will remain on this earth.

“O people of Kufa! Why do you wish to kill me even though in Shari’ah those people are entitled to be killed who have become Murtads, and all Praise is due to Allah *Almighty*, I am still holding the flag of Islam and I am also established on the religion of Islam. That person who is married and becomes guilty of committing adultery and there are witnesses in this regard, and all Praise is due to Allah *Almighty*, I have certainly not been guilty of that crime. That person who killed another unjustly and as an act of Qisas, he is killed, all Praise is due to Allah *Almighty*, I am free of this crime.”

When several of the Generals of the enemy troops saw that the words of Imam Husain - *may Allah be pleased with him* - was having an affect on their troops, Shimr replied, “We have not called you to listen to your speech. Let us make quick because we also have to read our Jum’uah.”

In fact, they still had the impression that their Salaah will actually be accepted after what they had done to the blessed family. It reminds us of another group in this world who keep saying “Namaaz, Namaaz”, but they continue to insult Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - and the Awliya.

Amar bin Sa’ad then said, “Accept the allegiance of Yazeed or prepare to fight.”

The great Imam replied, “I am the son of the Lion of Allah *Almighty* and I certainly do not fear death.”

The opposition were also confused and amazed. This is someone who had remained hungry and thirsty for three days. He carried such immense sadness and grief, yet he continued to stand like a

rock.

Imam Husain - *may Allah be pleased with him* - then stated, “Swearing allegiance to Yazeed is a complete insult to the blessed family of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - and while I am still present, this can never be done. We are also those people for whom the Holy Prophet - *may Allah send peace and blessings upon him* - made a special Du’a. Hasan was blessed with authority and awe and I was blessed with bravery and generosity. We may be beheaded or our families killed, but we will never abandon the truth.”

Even during the time of Nabi Nuh *‘Alayhis Salaam* when his community ridiculed and insulted him, he even called them to face him in battle. He also warned them of who he was and made it clear that they could attack him in number and they will come to see the Divine Help of Allah *Almighty* which will come to his aid. In other words, the pious servants of Allah *Almighty* have complete certainty in Allah *Almighty* and they know that they will never be left alone. This is something that the forces of Yazeed could not figure out. They numbered thousands but here was someone who was facing them without the slightest bit of fear. There is also no doubt that those who are under the Divine Protection of Allah *Almighty* are certainly people who have no fear and have no sadness. There were also people in the Yazeedi group that displayed immense fear at the bravery of Imam Husain - *may Allah be pleased with him* -. Some may have even displayed a grudging sense of admiration, but they could not reveal this openly to their comrades.

As per the rules outlined in battle, no one had the courage to approach Imam Husain - *may Allah be pleased with him* - face to face. As the insults hurdled at them, two or three soldiers eventually did come forward but they were quickly killed. When Imam Husain - *may Allah be pleased with him* - saw that none of these people were coming forward, Imam Husain - *may Allah be pleased with him* - rushed into the middle of this army spreading confusion and panic everywhere. In fact so ferocious was his attack that the animal he was riding on actually ended on the bank of the river. However, the great Imam remembered the immense thirst of those he left behind and refused to drink a single drop of water. The strange thing is that the animal itself refused to drink any water. Imam Husain - *may Allah be pleased with him* - told these oppressors that they had through their evil actions developed such a stench in this water that even his animal was refusing drink from it.

Ibn Sa’ad again began to encourage his soldiers to go forward and attack the great Imam informing them of their superior numbers. Suddenly, there was an all out attack on the great Imam. However, the sword of Zulfiqaar refused to bow down and continued to remove anyone that came in the path of Imam Husain - *may Allah be pleased with him* -.

A person named Zar’a bin Shaariq made a sneak attack on the great Imam and a person named Sinaan bin Anas also threw a spear at him. Shimr also attacked him with a spear. In one report it is said that numerous spears and swords were hurled at him and finally, at the time of Zohr on a Friday, the blessed soul of the great Imam left his body.

This did not end the oppression of these Yazeedi forces. It continued many days thereafter until the 20th of Safar when they reached Damascus. This will be seen in the following pages.

In the book *Jazbul Qulub*, it is mentioned that precisely at the time of his passing, a certain Saint also saw the appearance of Sayyiduna Fathima - *may Allah be pleased with her* - on the Plains of Karbala. (Anaasri Shahadatain)

The Final Sajdah at Karbala

It is such a tragedy in the present age that when people are told to read their Salaah, they give the excuse that they are busy with this or that. Some even give the excuse that they are not feeling well. Most people today present feeble excuses when it comes to reading their Salaah and yet they claim that they are the true Aashiqs of Imam Husain - *may Allah be pleased with him* -. The great Imam gave everyone a clear example of his sincere dedication to Allah *Almighty*. In fact, even if people say that they are surrounded by troubles and stress, hence they are not very punctual in their Salaah, can we have the same tests in front of us which was faced by Imam Husain - *may Allah be pleased with him* -? When Salaah is not excused even at this moment, what excuses can people have?

There is no doubt that one of Imam Husain's - *may Allah be pleased with him* - ultimate mission was to call creation towards Allah *Almighty*. He did not present any example of a third party. Imam Husain - *may Allah be pleased with him* - presented his own life as an example. He gave an example that if we want to see what true dedication is, all we have to do is look at his example.

Even in this final moment when he was surrounded by enemies and was also under the shadow of numerous swords, and when most people will fail at this moment, but the great Imam showed us the true meaning of success.

He performed such a Salaah, an example of which can never be seen again. In fact, Imam Husain's - *may Allah be pleased with him* - last action has become a symbol of what is real love and dedication and what is a true quality of a believer. Many poets have said that true Salaah is something which is performed under the shadow of a sword. As for those who merely claim to love the great Imam, it is such a tragedy that even in the security of their own homes, they are oblivious of Salaah.

There are many people who classify the unique qualities of their tribes and communities. Some say that their tribe were noted for this, others say that their tribe was noted for that, yet, Imam Husain - *may Allah be pleased with him* - gave us a true explanation of what a real Sayed is. A true Sayed is someone who protects the garden of religion and yet, if this person does not care for the garden, then what would be the state of that garden? We get people who smoke drugs and yet they insist that they are Sayeds.

In the veins of a true Sayed runs the blood of Hadrat Sayyiduna 'Ali - *may Allah be pleased with him* - and Sayyidah Fathima - *may Allah be pleased with her* -. In that vein in which runs such pure things, how can one find drugs and other items of vice in such veins? If one insists on doing this, then this is certainly not a Madina Shareef Sayed but some other type of Sayed.

When the Angels saw the final act of Imam Husain - *may Allah be pleased with him* -, certainly at that moment, they may have remembered the Divine Words of Allah *Almighty* when He announced to them before the creation of man, "I know that which you do not know". Certainly Allah *Almighty*

may have declared to the Angels, “O my Angels! You have no children, you feel no hunger or thirst, yet Husain is someone whose children are suffering from thirst in their tents, he is someone who is picking the dead bodies of his companions and family, all of this is in front of him. For three days he has remained hungry and thirsty. The shadow of the sword is above his head. He has no water to make Wudu and is making Tayammum with the dust in front of him. Inform me, O Angels, are all your Sajdah superior or just one single Sajdah of Husain superior to all of your Sajdah?”

Why should this great Imam have been concerned about the swords and spears above his head? His connection was already with his Creator and he continued to recite the Tasbeeh in SAJDAH without the slightest concern.

From the time the world was created, Sajdah has been performed and will continue to be performed until the Day of Judgement. If you perform a Sajdah on a soft carpet inside a Masjid, it is very easy. For the Angels to perform Sajdah in the peaceful environment of the heavens is very easy. What was the state of that final Sajdah of the great Imam?

When we go to the Masjid for Zohr, we return home before the Asr. When we go for Asr, we return home before the Maghrib. Imagine the state of that person who leaves knowing that he will not return. Imagine the state of someone who recites the Tasbeeh in Sajdah and will continue reciting this Tasbeeh until the Day of Judgement.

If the state of his blessed mother is such that she spends the entire night either in Sajdah, in Ruku or while standing; if the state of his blessed father is such that the sun returns so that he can perform his Asr Salaah, what must be the state of their son? Is it surprising that the son would go into Sajdah and only arise on the morning of the Day of Judgement?

The lesson which we have learnt from the great Imam is that whatever happens, whether our children are killed or our houses are looted, but our Salaah should not be destroyed or wasted. Even when Imam Husain - *may Allah be pleased with him* - was in Madina Shareef and Mecca Shareef and even while travelling to Karbala, he never missed a Salaah. It stands to reason that someone who calls himself a true servant of Imam Husain - *may Allah be pleased with him* - should also make sure that he does not miss his Salaah.

When we look at the Holy Qur’anic verse, we will see that Allah *Almighty* has commanded us to seek help in patience and Salaah and the entire life of Imam Husain - *may Allah be pleased with him* - was a Tafseer of this verse. In fact, his life began with patience and ended with Salaah.

The martyrdom of Imam Husain - *may Allah be pleased with him* - and the Belief of the Ahle Sunnah wa Jamaah.

There is no doubt that in his final act of worship, the great Imam placed his sword in front of him as a barrier so that no one could walk cross while Imam Husain - *may Allah be pleased with him* - performed his final act of Ibadah. When Imam Husain - *may Allah be pleased with him* - was finally martyred, one of the soldiers grabbed his turban and someone stole another item so that they could prove to their commanders that they had really killed him. What is strange is that there is a cult and

sect even till the present day who seems to reveal such items in month of Muharram. You will find that from certain houses a horse is displaced which they call the horse of Imam Husain - *may Allah be pleased with him* -. He is hailed as a victor. Even items such as swords appear and they claim that this is the sword of Imam ‘Ali Maqaam.

The question we would like to ask the members of this cult is that we know all of these items were stolen from the body of Imam Husain - *may Allah be pleased with him* - when he was martyred, how is it that such items are to be found among you? Who are the actual people who martyred Imam Husain - *may Allah be pleased with him* -? Maybe our words will create a thought in your mind.

Once a certain “believer” from this same cult asked, “If these items does not appear from your houses then what appears from your houses at these times.” I replied, “Our houses are pure and clean. From our houses appears the Holy Qur’an, the advice and statements of Hadrat Sayyiduna ‘Ali - *may Allah be pleased with him* - and Sayyidah Fathima - *may Allah be pleased with her* -, the Musallah of Hadrat ‘Ali - *may Allah be pleased with him* - and our Durood upon Imam Hasan - *may Allah be pleased with him* - and Imam Husain - *may Allah be pleased with him* -.”

Imam Husain - *may Allah be pleased with him* - also placed his sword in front of him while reading his Salaah which proves that his hands were folded when he was reading his Salaah.

What about those “believers” from that cult and sect, who when they read their so called “Salaah” place their hands are at their sides. If you remember in our previous pages, we mentioned that there was another group who stood like this behind Imam Muslim bin Aqeel - *may Allah be pleased with him* -. The reason they did this was so that they could protect themselves against the accusation of Ibn Ziyad. If he asked them whether they were reading Salaah behind Imam Muslim - *may Allah be pleased with him* -, they would reply that they were merely standing behind him and nothing else. And if Imam Muslim - *may Allah be pleased with him* - questioned them, they would claim that they were still supporting him which is why they were still standing behind him. In other words, the behaviour of these “believers” certainly remind us of another group which existed in the time of Imam Husain - *may Allah be pleased with him* - and whose true destination will certainly be revealed on the Day of Judgement.

There is no doubt that the subject of Karbala is undoubtedly a very sensitive issue. One has to investigate each issue before presenting it to the public. If one mentions or relates even the slightest fault towards the Ahle Bayt without thinking, there is a great chance that one can lose one’s Imaan.

It is mentioned that the great Muhaddith of Pakistan, namely Hadrat Moulana Sardar Ahmed - *may Allah be pleased with him* -, who was also the student of Hujjatul Islam, Hadrat Moulana Haamid Raza Khan - *may Allah be pleased with him* -, once appeared on stage and mentioned to people, “There is no doubt that the great Imam was killed in an act of pure oppression, besides this, I can not say anything else.”

Some ‘Ulama are in the habit of relating stories from a person named A’sim Kufi. He relates fancy stories like how the tent of Imam Husain - *may Allah be pleased with him* - was torched, about what happened to the blessed women and how they removed their scarves from their head and their hair

was revealed, etc. Remember that A'sim was a Kufi. If he was a true devotee of the great Imam and his family, how would he find time to write what was happening while the great Imam was being slaughtered?

We only wrote about the actual events of Karbala as reported to us from Imam Zainul Aabideen - *may Allah be pleased with him* -. Even this act of Maatam is nothing but a creation of this cult to distract the true believers from what their forefathers had committed against the Ahle Bayt. In other words, they continue to speak lies through their act of Maatam and sadness with the intention that people begin to think that they are the true lovers of the Ahle Bayt. The same is being propagated by another cult who continue to emphasize "Namaaz, Namaaz" and even more "Namaaz" so that their true Kufr becomes hidden from the eyes of the innocent public.

We also know that one of the miracles of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - is that whatever touched his blessed body, that item will never burn. It is mentioned that his blessed daughter once informed him, "When the women prepare bread, they endure great difficulty standing in front of the fire. If Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - could prepare at least once bread, then at least this act would become a Sunnah and due to this, when we strive to perform this task we will not feel difficulty." (In other words, she was informing him that since a person is rewarded for performing a Sunnah, in future when females do make bread in front of the fire, they will know that for every act of theirs, they are receiving reward from the Divine Court of the Allah *Almighty* because they are performing an act of Sunnah).

Hence she requested Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - to prepare one bread and place it in the oven. All the other breads were baked except the bread prepared by the Holy Prophet - *may Allah send peace and blessings upon him* -. The dough of this bread still remained raw. She then said that others had prepared the bread and they had become baked except the dough placed on the oven by Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* -. When he saw this, the Holy Prophet - *may Allah send peace and blessings upon him* - replied, "O beloved daughter! I had only placed this bread in the oven to please you. Whatever touches the hand of your father, the fire of this world cannot burn it and neither can the Fire of Hell."

Dough is not an item of Imaan while the blessed family of the Holy Prophet - *may Allah send peace and blessings upon him* - are people of Imaan. If this is the state of something which is inanimate, imagine the state of those who played in the blessed lap of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* -. How can the fire actually destroy them? It is also surprising that our Sunni lecturers, in the month of Rabi-ul-Awwal, continue to speak about the blessed Ahle Bayt being Nur and when it comes to Muharram, these same Ahle Bayt are now burnt by fire or touched by untold calamity.

If someone says that if Imam Husain - *may Allah be pleased with him* - was a blessed member of the Ahle Bayt, then why did he have to go through what he went through in Karbala. Bear in mind that to be martyred in the path of Islam is one of the greatest gifts for a Muslim. How can even some lecturers also say that Bibi Zainab - *may Allah be pleased with her* - appeared in front of these Yazeedi forces with her hair open. Remember that this is the daughter of that person in front of whom even Jibra'eel Ameen refused to appear when her hair was slightly seen. Can we say that this is how

Sayyidah Fathima - *may Allah be pleased with her* - taught her daughter to appear in front of strangers? This is nothing but an insult to the Ahle Bayt. Our lecturers have to be extremely cautious. They should refrain from quoting from books written by Shia film actors. How can we say that she removed her scarf and went around looking for a piece of cloth to cover Imam Husain - *may Allah be pleased with him* -? Did she not know that during Jihad a martyr is allowed to be buried in his clothing as had occurred in previous battles in Islam? Did she not consider Imam Husain - *may Allah be pleased with him* - a martyr? Of course she considered him a martyr and when this is the case, how can we relate such un-Islamic behaviour towards her. As we have already mentioned, all due precaution and care should be taken about what we say about the incident at Karbala.

This is why the beloved brother of A'la Hadrat - *may Allah be pleased with him* -, namely Imam Hasan Raza - *may Allah be pleased with him* - mentioned:

“Make those who are disrespectful and misled listen, O Hasan!
This is how the Sunni relates the story of Karbala.”

Yes, there is one incident in which the Yazeedis approached the tent where the ladies were and this is something which is established. It is reported that when this happened, Fiddah and Shereen who were the female concubines, told Sayyidah Zainab - *may Allah be pleased with her* -, “There are nearly seven hundred people approaching this tent, please raise your hand and curse them so that a bolt of lightning can strike all of them dead.” However, Sayyidah Zainab - *may Allah be pleased with her* - replied, “Has your patience disappeared already? I still remember the words of my brother which is that glad tidings are given to those who patient.”

Remember that there is nothing wrong with cursing someone. After all, even certain Prophets in the past also cursed their community. This is mentioned about Nabi Nuh *‘Alayhis Salaam*. However, the blessed lady was educating Fiddah and Shereen that she was the blessed granddaughter of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* -. Her grandfather was the one whose blessed tooth was martyred in the Battle of Uhud and instead of cursing these people, he made Du’a, “O Allah! Please guide my nation because they are unaware.” Her father gave his killer sharbat instead of ordinary water. Her brother, Hasan, did not even reveal the name of the person who had poisoned him.”

She mentioned, “If Husain had cursed them, I would also have cursed them. Remember that Nabi Nuh *‘Alayhis Salaam* cursed his people because the chain of Prophets were still to continue. In other words, after him, other Prophets were also going to appear. At that same time, with these new Prophets, new communities were also going to appear. However, with the arrival of my blessed grandfather, no other Prophet will appear. After his Ummah, no other Ummah will appear. If I curse these people, mankind will cease to exist.”

She then advised them to go forward and act bravely which was the actual Wazeefah of Imam Husain - *may Allah be pleased with him* -. That is exactly what happened. When they acted in this manner, all of these people stopped dead in their tracks.

If Hadrat Sayyiduna ‘Ali - *may Allah be pleased with him* - is “Mushkil Kusha” or “the remover of

difficulty”, why did he not help his son?

There are certain people who ask the following question especially during the time of Muharram when the Muslims remember what happened at Karbala. They say, “You people say that Hadrat ‘Ali - *may Allah be pleased with him* - is ‘Mushkil Kusha,’ and you people also say ‘Ya Rasoolallah Al Madad,’ etc. However, these people could not come and help their grandson or their son. If this is the case, how can they help you people?”

All we can say in this regard is that when the Allah *Almighty* takes away your Imaan, your intellect is also taken away.

However, it is important that we answer this question. Another point is that they are always asking for proof from the Holy Qur’an and Hadith and we will give them proof from both.

In Surah Mo’min, verse 51, the Holy Qur’an declares:

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهُدُ

“Indeed We will surely help Our Noble Messengers, and the believers, in the life of this world and on the day when the witnesses will be standing.”

Now let us ask you this question. Do you believe that Imam Husain - *may Allah be pleased with him* - was a believer or not? After all, in the Hadith Shareef, both brothers have been referred to as the leaders of the young people in Jannah. If you believe that they were Muslims and therefore true believers, then according to the above verse, Allah *Almighty* should have helped them. If you believe that Imam Husain - *may Allah be pleased with him* -, Ma’azzallah, was not a believer, then let's look at the first part of this verse. In this part Allah *Almighty* is clearly saying that He will help His Prophets. Yet, what do you have to say about those Prophets who were killed by the Bani Israeel. Did Allah *Almighty* not come to their help? The Holy Qur’an clearly says that these Prophets were killed unjustly. Does it mean that Allah *Almighty* did not come to the aid of these Prophets?

The answer is very simple. Allah *Almighty* certainly helped these Prophets and yet, in spite of this they were martyred. This proves that when one is martyred, it does not mean that Allah *Almighty* did not help. It means that when they were been martyred, Allah *Almighty* did in fact help them but He helped them with being steadfast and firm in the face of this test.

In like manner, the Holy Prophet - *may Allah send peace and blessings upon him* - did help his blessed grandchildren with the Du’a that they remain firm and steadfast in this moment of trial. The blessed parents of Imam Husain - *may Allah be pleased with him* - also made Du’a for him that he remains firm and steadfast and also that he displays patience. The Holy Prophet - *may Allah send peace and blessings upon him* - had also informed many people that his grandchildren would be martyred. This news was known to many people in Madina Shareef.

Hadrat Sayyidah Ummul Fadl - *may Allah be pleased with her* - narrates that once, the Holy Prophet

- *may Allah send peace and blessings upon him* - had Imam Husain - *may Allah be pleased with him* - in his blessed lap and suddenly she saw the Holy Prophet - *may Allah send peace and blessings upon him* - weeping. She then asked him the reason for his weeping and he replied, "My Ummah will murder this child of mine." She then asked whether he meant Husain and he replied, "Yes, just now Jibra'eel had brought the sand from the place of his murder." (Mishkaat Shareef)

Hadrat Abu Naeem Asbagh narrates that, "We were once travelling with Hadrat Sayyiduna 'Ali - *may Allah be pleased with him* - when we passed the place (where Imam Husain would be martyred), Hadrat Sayyiduna 'Ali - *may Allah be pleased with him* - then declared, 'This is the place where their camels will rest. This is where they will camp and this is where their blood will be spilled. Many young men from Ale Muhammad will be martyred at this spot for whom the heavens and earth will also weep.'" (Al Khasaa'is Al Kubra)

Ibn Sa'ad has also narrated from Shu'bah that once Hadrat Sayyiduna 'Ali - *may Allah be pleased with him* - was once returning from the Battle of Siffin and wept so much that the earth also became wet. We then asked him the reason for his weeping and he replied, "One day the Holy Prophet - *may Allah send peace and blessings upon him* - wept a lot and when we asked him the reason, he replied, 'My son Husain will be martyred on the banks of the Euphrates on the Plains of Karbala.'" (As Sawaa'iqu al Muharriqah)

Hadrat Anas bin Malik - *may Allah be pleased with him* - narrates that once the Angels in charge of rain asked Allah *Almighty* permission to present themselves in front of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - and they were given permission. At that moment Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - had Imam Husain - *may Allah be pleased with him* - on his lap and was playing with him. The Angels asked, "O Prophet of Allah *Almighty*, do you love this child a lot?" He replied, "Yes." They then informed him, "Very soon, your followers will murder this child and if you wish, we can bring some sand from the place where he will be martyred." The Angels then brought some reddish sand from that place. This was then kept by Sayyidah Umme Salma - *may Allah be pleased with her* - in a piece of cloth.

In another report it is mentioned that Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - mentioned, "O Umme Salmah! When this sand turns to blood, then remember that, that is the moment when Husain will be killed." Sayyiduna Umme Salmah - *may Allah be pleased with her* - narrates that she kept this sand in a small bottle, and on the 10th of Muharram 61 A.H., exactly at the moment when Imam Husain - *may Allah be pleased with him* - was martyred, this sand turned to blood. (Sawaa'iku Al Muharriqah)

From this Hadith Shareef and many others before, the Shahadah (martyrdom) of Imam Husain - *may Allah be pleased with him* - had become extremely well-known among many people even before the incident. People even knew where the camels would be tied, they knew where he would camp and where he would be martyred.

Yet, what is surprising is that Prophet whom Allah *Almighty* also wishes to please, that Prophet whose Du'a is accepted even before he raises his blessed hand, that Prophet never once made Du'a to Allah *Almighty* to remove this major event from the life of Imam Husain - *may Allah be pleased*

with him -. Even his parents, Hadrat Sayyiduna ‘Ali - *may Allah be pleased with him* - and Sayyidah Fathima - *may Allah be pleased with her* -, never once asked Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - to make special Du’a for their son so that the event of Karbala could be cancelled from the life of Imam Husain - *may Allah be pleased with him* -.

What is the reason for this? They understood that everything of theirs in this world was for the Divine Pleasure of Allah *Almighty*. We are such people that when we know that something bad is about to happen, we make Du’a to Allah *Almighty* to remove this bad experience from us. This is not the case with the special servants of Allah *Almighty*. They only make Du’a to Allah *Almighty* that He gives them patience and strength to face this difficulty. When a person displays patience in this difficult time, there is immense reward from Allah *Almighty* for the slave. Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - and the blessed parents of Imam Husain - *may Allah be pleased with him* - knew about Karbala, but the only Du’a they made was that Allah *Almighty* blesses Imam Husain - *may Allah be pleased with him* - with Sabr.

We all know that Du’a is the heart of Ibadah. Yet when Nabi Ebrahim ‘*Alayhis Salaam*’ was about to be thrown into the fire by Nimrud, he did not utter a word of complaint. When Jibra’eel Ameen appeared to him and asked him whether he needed any help, he replied that the Divine Creator *Almighty* was aware of everything and that he did not need the help of anyone. The reason for that was this was a test for Nabi Ebrahim ‘*Alayhis Salaam*’ and the special slaves of Allah *Almighty* do not ask Him to remove this test they are faced with. They ask Allah *Almighty* to give them Sabr to go through this test.

For example, if you are standing on the shore and someone is drowning but does not call you for help, no one can say that you did not save him. The reason is that the person did not call you. In like manner, in Karbala, Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - was watching and the blessed parents of Imam Husain - *may Allah be pleased with him* - were watching. They blessed him with their Du’a for Sabr which is why he achieved such a great status and passed this major test in his life.



Part 8

Sadness for Imam Husain - may Allah be pleased with him -

We notice that when someone famous person dies, people sometimes mourn for nearly forty days. The entire neighbourhood is also in mourning. When a head of state dies, the entire country is in deep mourning only for a couple of weeks. But look at the greatness of Imam Husain - *may Allah be pleased with him* - that hundreds of years have passed by and people are still mourning his demise. Even at the moment of his passing, the entire heavens and earth also displayed their sadness.

Hadrat Sayyiduna Abdullah ibn Abbas - *may Allah be pleased with them* - narrates that on the 10th of Muharram, exactly at the moment when Imam Husain - *may Allah be pleased with him* - was killed, he was sleeping in Mecca Shareef when he saw the Holy Prophet - *may Allah send peace and blessings upon him* - in a dream and the Holy Prophet - *may Allah send peace and blessings upon him* - was crying. He became very disturbed when he saw this and awoke from his dream.

At the same time, in Madina Shareef, Sayyidah Umme Salmah - *may Allah be pleased with her* - saw Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - in a dream and his hair and beard was full of dust. Sayyidah Umme Salmah - *may Allah be pleased with her* - then asked him what had happened. Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - replied, "I am coming from the place where Husain has been killed." She then reports that when she noticed the sand which had been given to her many years ago, this sand had turned to blood. (Mishkaat Shareef)

In *Baihaqi Shareef* and in *Abu Naeem* it is reported that when Imam Husain - *may Allah be pleased with him* - was killed, blood came from the heavens and all the containers were filled with blood. In other words, it rained blood.

Imam Zuhri narrates that on the day that Imam Husain - *may Allah be pleased with him* - was killed, whatever stone was picked up in the Baitul Muqaddas, blood could be seen underneath them.

Umme Habban narrates that on the day that Imam Husain - *may Allah be pleased with him* - was killed, the sky turned dark for three days. In fact, it was so dark that people were afraid that perhaps the Day of Judgement had arrived.

In the *Baihaqi Shareef*, it is reported by a person named Jameel bin Marra that when the forces of Yazeed slaughtered a camel to feast, the entire meat turned bad.

Another report in *Baihaqi Shareef* also explains that people actually saw blood in the sky for a few days. Some report that this appeared for seven days. The effects of this was also seen on the walls and the buildings. (Tahzeeb Al Tahzeeb, As Sawaaiqu Al Muharriqah, Taarikh Al Khulafah, Sawaaneh Karbala, Khasaais Kubra, Tadkirah Al Khawaas)

Some people report that major events were seen in the heavens. The edges of sky remained red for nearly six months. The animals, birds and different creatures in the heavens and earth became disturbed and their actions displayed the discomfort they were in.

Bear in mind that there is no harm to cry for someone who has passed away. In fact, this is also a form of Divine Mercy. If one is genuine, one will receive reward for this. Some people are under the false impression that when one cries at the loss of anyone then one is robbed of reward. This is incorrect. Yes, one will rob oneself of reward if one starts to display grief like how the Shia display grief, such as beating oneself, tearing one's clothes, pulling one's hair, etc. All these acts are considered as completely forbidden in Islam and were displayed by the disbelievers in the days of ignorance.

There are many Prophets who displayed grief and wept such as Nabi Daud *'Alayhis Salaam* and Nabi Adam *'Alayhis Salaam*. Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - cried when his son Ebrahim - *may Allah be pleased with him* - passed away. He also mentioned that crying is a Divine Mercy of Allah *Almighty*. It is reported that the actual name of Nuh *'Alayhis Salaam* was "Abdul Ghaffar" but due to his continuous weeping, he became famous by his title "Nuh". Nabi Yaqub *'Alayhis Salaam* also wept for Nabi Yusuf *'Alayhis Salaam*. In like manner, if we shed tears on the occasion of Muharram remembering Imam Husain - *may Allah be pleased with him* - there is no harm in this.

Once, Shah Abdul Aziz - *may Allah be pleased with him* - was asked, "What do the learned 'Ulama have to say about the following issue that people read the 'Shahaadat Nama' in a gathering in the month of Muharram and also describe the events which occurred with Imam Husain - *may Allah be pleased with him* -. Is this permissible or not?"

He replied, "There is no doubt that the event surrounding the martyrdom of Imam Husain - *may Allah be pleased with him* - is such that even if everything in creation such as the maidens in Jannah, the Angels, man and Jinn, the trees and other inanimate objects had to weep on this occasion, then too, it would be very less. At the same time, to beat oneself is showing enmity (towards Imam Husain - *may Allah be pleased with him* -)." In fact, Shah Abdul Aziz - *may Allah be pleased with him* - used to also arrange the remembrance of the Shahaadat of Imam Husain - *may Allah be pleased with him* - every year and at the end of the function he used to also read the Salaam. (Fatawah Azeezi, 1/104,105)

The weeping of the Jinn

Sayyidah Umme Salmah - *may Allah be pleased with her* - narrates that after the passing away of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - she never heard the Jinns weeping even after nearly fifty years. However, on the day that Imam Husain - *may Allah be pleased with him* - was martyred the Jinns were heard weeping on the streets of Madina Shareef.

It is also mentioned that when this entire caravan left Karbala towards Damascus, they suddenly saw a message on a wall which read, "Do those people who have killed Imam Husain - *may Allah be pleased with him* - have any hope in the intercession of the grandfather of Imam Husain - *may Allah*

be pleased with him - on the Day of Judgement?"

The Divine Anger of Allah Almighty

It is reported that Allah Almighty sent a special message to His beloved Prophet - *may Allah send peace and blessings upon him* -, "As punishment (for the killing of) Yahya bin Zakariyyah, 70,000 of these people (who were guilty of this crime) were killed by their enemies. O My beloved! For the sake of your grandson, 140,000 of these Yazeedis will be destroyed."

Why did this event occur?

It must be remembered that on many occasions Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - had made Du'a, "O Allah Almighty I wish that I am killed in Your path and then brought alive and then killed in Your path and then brought alive." This was mentioned on a few occasions. When Allah Almighty does not allow an ordinary person to go empty-handed when he makes Du'a, how will He refute the sincere Du'a of His beloved Prophet - *may Allah send peace and blessings upon him* -? In fact, on many occasions, even before the blessed hands of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - was raised, his Du'a was accepted. The changing of the direction of the Qiblah is one such example. This was merely a thought in the blessed heart of the Holy Prophet - *may Allah send peace and blessings upon him* - and it was immediately accepted. A'la Hadrat - *may Allah be pleased with him* - explains this in a very beautiful manner in one of his Na'ats. He says, "Acceptance bowed and embraced his shoulders. Great indeed is the Du'a of Muhammad - *may Allah send peace and blessings upon him* -".

Now, let us look carefully at how Allah Almighty accepted the above Du'a of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* -. If Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - had passed away as any ordinary martyr on the battlefield, there would have been a chance that his blessed body would also have been disrespected. If this happened, the Kuffar today would have the opportunity of saying look at what happened to the Prophet of Islam. Allah Almighty certainly did not want this type of comment to be made about His beloved Prophet - *may Allah send peace and blessings upon him* -.

We know that the family of every person continues through the son. Obviously, since there will be no Prophets after the Holy Prophet - *may Allah send peace and blessings upon him* -, the blessed sons of the Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - passed away at a young age. Therefore, as a special quality of the Holy Prophet - *may Allah send peace and blessings upon him* -, his blood line runs through his daughter Sayyidah Fathima - *may Allah be pleased with her* -. At the same time, we must also remember that there are two types of Shahaadat or martyrdom. One is a Sirri (silent or invisible) and the other is Jahri (visible and public). Both of these were displayed in his blessed grandchildren.

In like manner, we get those Salaah in which the Qirah is silent or Sirri and we get those Salaah in which the Qirah is Jahri or audible. Both of these were displayed in his family blood line. Imam Hasan - *may Allah be pleased with him* - was poisoned silently and Imam Husain - *may Allah be pleased with him* - was martyred publicly. In other words, Sayyiduna Rasoolullah - *may Allah send peace and*

blessings upon him - was blessed with both through his grandchildren.

At the same time, both of these types of shahaadat were given in the most supreme of manner to both Imam Hasan - *may Allah be pleased with him* - and Imam Husain - *may Allah be pleased with him* -. In fact, it is said that the poison given to Imam Hasan - *may Allah be pleased with him* - was so potent that his internal organs were cut into pieces. What can be a greater display of Shahaadat-e-Sirri? As for the public or apparent martyrdom of Imam Husain - *may Allah be pleased with him* - that has become clear and apparent. Therefore, this was Shahaadat-e-Jahri in its highest form.

In this way, the Divine Promise of Allah *Almighty* that He would certainly protect Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - from people was fulfilled and his actual martyrdom was displayed through his grandsons. At the same time, we have also seen reports that both of them resembled Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* -. Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - has also stated that, "I am from Husain and Husain is from me." (In other words, all the greatness of Imam Husain - *may Allah be pleased with him* - is to be found in me and Husain will also become a mirror of my greatness as well.)

Such was this apparent or Jahri martyrdom that until the present day people speak about it and will continue to speak about it.

The blessed head of Imam Husain - *may Allah be pleased with him* - on a spear

It is mentioned that the blessed heads of the martyrs of Karbala were distributed among many tribes in the region. Twenty blessed heads were given to the Hawaazin. Thirteen were given to the Bani Ash'as. Six were given to the Bani Sa'ad. Fourteen were given to the Bani Tameem and five were given to the Kandah tribe. The rest of the blessed heads were distributed among various tribes.

As for the blessed head of Imam Husain - *may Allah be pleased with him* - it was carried along on a spear. It is also mentioned that on the Day of Judgement when Imam Husain - *may Allah be pleased with him* - will arise, he will also arise reading the Tasbeeh which one reads in Sajdah. In the Hadith Shareef it is mentioned that a person will arise in the manner in which he passed away. Once a blessed companion passed away during Hajj while reading the Talbiyah. The Holy Prophet - *may Allah send peace and blessings upon him* - said that on the Day of Judgement, he will rise in this state as well.

The manner in which they were displaying the blessed head of Imam Husain - *may Allah be pleased with him* - was actually the biggest joke on these people. Although they tried to lower his blessed head and make it bow down to them and had failed in doing so, without realising it, his blessed head was still being lifted about the rest of the people after his martyrdom and that too, at the instructions of Ibn Ziyad. This is what is meant that when the Imaan of someone leaves them, the intellect of that person also leaves him.

In the Holy Qur'an, we are clearly instructed that we should not say a person who has passed away in the Path of Allah *Almighty* as dead. In fact they are alive, but we are unable to see it. In another verse, we are informed that we should not even think that those who have passed away in the Path of

Allah *Almighty* are dead. In fact they are alive and are receiving their sustenance with their Creator *Almighty*.

When it is revealed that through the Barakah of Hadrat Sayyiduna Owais Qarani - *may Allah be pleased with him* - the same amount of people would be pardoned as the amount of hair which is found in the sheep belonging to the Bani Kalb, there is no doubt that if the kurta of 'Ali Asghar - *may Allah be pleased with him* - was presented in the form of a Du'a, every person in Kufa would have died. However, this was not done. The question is, why? Even though the blessed head of Imam Husain - *may Allah be pleased with him* - was on a spear, he is also the one who sat on the blessed shoulders of the Holy Prophet - *may Allah send peace and blessings upon him* -. Therefore, if one's head has to be on a spear to prove the truth of this religion, then Imam Husain - *may Allah be pleased with him* - proved that this is what will be done. In other words, his every action in life was a walking symbol of the truth of Islam.

By this blessed action of his, Imam Husain - *may Allah be pleased with him* - is showing us that in the world, people abandon their Ibadah for small reasons and start to complain. But in spite of what he is going through in Karbala, he is still reciting the Tasbeeh. This action of Imam Husain - *may Allah be pleased with him* - is also proving that even though there was no limit to the oppression of the Yazeedi forces, in like manner, there was no limit to his Sabr and the Sabr of the Ahle Bayt.

At the same time, there is no Book like the Holy Qur'an and even when his head is on a spear, he will continue to read the Holy Qur'an. In other words, he is proving that all the previous Divine Books were changed, altered and destroyed, but the Holy Qur'an is a Book which will never be destroyed or changed. Every letter in the Holy Qur'an will remain the same until the Day of Judgement.

Both were rewarded as per their wishes, the Yazeedi forces and Imam Husain - *may Allah be pleased with him* -. They received something after beheading Imam Husain - *may Allah be pleased with him* -. Imam Husain - *may Allah be pleased with him* - received his reward after he was beheaded. The forces of Yazeed received a reward from Yazeed, while Imam Husain - *may Allah be pleased with him* - received his reward from Allah *Almighty*. His head was removed, but he saved and protected the religion of Islam.

The caravan continues its journey

Ibn Sa'ad then commanded that all of Imam Husain's - *may Allah be pleased with him* - people be imprisoned and those who were killed among their forces, they were to force the villagers to bury their dead. Ibn Sa'ad then brought some ink and ordered Imam Zainul Aabideen - *may Allah be pleased with him* - to admit in writing that his father had committed treason against the Islamic government and had created strife and upheaval. Therefore, it was permissible to have him killed.

However, Imam Zainul Aabideen - *may Allah be pleased with him* - replied, "You are thinking that since I am unwell, I am an orphan. I have been made a prisoner and you can make me admit anything due to this. Listen carefully, I am the grandson of the Lion of Allah *Almighty*. Whatever we say while in power, we say the same when we are ordinary citizens as well. You seem to forget that it was my blessed father who had clearly admitted that if he had come to fight, he would not have brought a

little baby. At the same time, I have in my possession hundreds of letters from you people. We did not come on our own, we were called to this place. Therefore, never think that I will ever change my stance and my opinion.”

When Shimr heard these words, he was clearly upset. Shimr then put Imam Zainul Aabideen - *may Allah be pleased with him* - in between the camels and gave him the spear on which was the blessed head of Imam Husain - *may Allah be pleased with him* -. This delegation of the oppressed and the oppressors then began their journey.

Imam Zainul Aabideen - *may Allah be pleased with him* - was also carefully placing his feet as he walked along. His blessed aunt, Sayyidah Zainab - *may Allah be pleased with her* -, advised him, “My beloved son! Step carefully.” He replied, “My beloved aunt, how careful can I be? When I look up, I can see the blessed head of my father and below me are the bodies of my blessed family. When I look behind me, I can see the women of this blessed family who are prisoners.”

When night appeared, the caravan stopped to prepare for the night. One of the forty camels belonging to the Ahle Bayt was then slaughtered. A very special meal was then prepared and all the soldiers were asked to come forward to collect their meal. However, as each one placed their food in their container, the food turned black. A foul stench also emanated from the food. The soldiers became extremely upset by this and called Imam Zainul Aabideen - *may Allah be pleased with him* -. The soldiers were also extremely hungry. They told him that if the camel was sick, why did he not inform them about this from the beginning. They accused him of wasting their time and effort in preparing this meal.

However, Imam Zainul Aabideen - *may Allah be pleased with him* - replied that none of their camels were sick. Imam Zainul Aabideen - *may Allah be pleased with him* - then asked them which camel was slaughtered and they replied that it was the fifth camel in the line. He told them that this was the camel on which ‘Ali Akbar - *may Allah be pleased with him* - had ridden from Madina Shareef. They then asked Imam Zainul Aabideen - *may Allah be pleased with him* - if that was the case, how could this have spoiled the meal. Imam Zainul Aabideen - *may Allah be pleased with him* - replied, “Whatever has happened has happened. Perhaps Allah *Almighty* did not want the clean animal which belonged to ‘Ali Akbar to become a meal for those who are unclean.”

Shimr then shouted at Imam Zainul Aabideen - *may Allah be pleased with him* - to refrain from saying such things. Imam Zainul Aabideen - *may Allah be pleased with him* - replied that if he was asked these types of questions, he would continue to speak the truth. They were also not people that change their word and speech because of time and place.

Imam Zainul Aabideen’s - *may Allah be pleased with him* - blessed aunt also instructed him to calm himself and that he was left with them for a specific purpose. He was also told to take care of their camels so that the Yazeedi forces do not use it for their own personal benefit.

It is mentioned that seven hundred soldiers were allocated to guard the Ahle Bayt. They were split in half on the both sides of this caravan.

The story of the Christian Monk

In the evening, the caravan again came to a halt and they decided to rest for the night. The reason that the caravan stopped at this spot was because there was a monastery or synagogue nearby. They also felt that it was safe to camp there because the people there were not Muslims and therefore would have no interest in the head of Imam Husain - *may Allah be pleased with him* - and would have no interest in stealing the blessed head.

The blessed head of Imam Husain - *may Allah be pleased with him* - was then given to a person named Abul Khunuq Kufi while the rest of the caravan rested for the night. When the monk awoke in the middle of the night, he noticed the blessed head next to his monastery. He rushed to Abul Khunuq, the guard, to ask him about this head and to whom did it belong. At first Abul Khunuq refused to say anything but after being bribed by the monk he said that that this was the head of someone who had gone against the state.

The monk mentioned that even though he told him that this was the head of someone who had gone against the state, but to him it looked like the head of someone who was a worshipper in the Mosque of the Holy Prophet - *may Allah send peace and blessings upon him* - in Madina Shareef. The monk then asked the guard to reveal the actual identity of this person. Finally, Abul Khunuq revealed that this was the head of Husain. The monk asked him who Husain was. He replied that this was the head of that Husain who was the son of 'Ali, the son-in-law of the Holy Prophet - *may Allah send peace and blessings upon him* -. The monk asked whether this was the same Prophet whose Kalimah was read by the guard and he replied that he read the same Kalimah.

The monk told him, "You are such unfortunate and unlucky people. If Nabi 'Isa *'Alayhis Salaam* had a son, we would have surely carried him on our eyes." The monk then told Abul Khunuq that since half the night was already finished, he would like to keep the blessed head of Imam Husain - *may Allah be pleased with him* - with him for the rest of the night if he accepted a thousand Dirhams.

Abul Khunuq then went to Shimr and informed him about the request of the monk. Shimr agreed to this but also asked the guard as to what interest this monk had in the head. The monk replied, "I have read the Bible my entire life, yet I never saw Nur appear as I can see appearing from this blessed head and that too, it is a head which has been beheaded."

In the book *Hayaat-e-Khafi*, it is mentioned that when this spear was placed on the side of the wall, this monk saw immense Nur appear from the blessed head of Imam Husain - *may Allah be pleased with him* - towards the heavens. The head was also reciting the Tasbeeh and Tahleel. Someone was also greeting the head in the following words, "As Salaamo Alayka Ya Aba Abdallah Husain". When the monk saw this, he was extremely amazed.

The above then followed as we have mentioned. The guard then gave him the blessed head of Imam Husain - *may Allah be pleased with him* - and accepted the bribe the monk gave him. The monk then took the blessed head of Imam Husain - *may Allah be pleased with him* - into one of his private rooms and began to clean the blessed head with a piece of silk cloth. He then placed some fragrance on the blessed head and kept it on one side with utmost respect.

In the morning, addressing the blessed head of Imam Husain - *may Allah be pleased with him* -, the monk declared, "I am not the owner of anything except my own being. I also bear witness that besides Allah, there is none worthy of worship and I also bear witness that your grandfather is the true Prophet. I also swear that I am your servant."

The monk then returned the blessed head of Imam Husain - *may Allah be pleased with him* - to the guard. It is reported that after this incident, he retired to the mountain and continued worshipping Allah *Almighty* and died in a state of Imaan.

Another report says that this monk took the blessed head of Imam Husain - *may Allah be pleased with him* - inside with him and then placed in on a wooden sandal box. He began to clean the hair of the blessed Imam. The entire night, instead of doing anything, he kept looking at the blessed head. In the morning, at the time of Sehri, he was shocked to see the blessed lips of Imam Husain - *may Allah be pleased with him* - moving. He then went near to listen what was been said. It was the same words which Imam Husain - *may Allah be pleased with him* - had uttered at the moment of his martyrdom, which were "Subhana Rabbi al 'Ala". The monk then wiped his eyes thinking that he was perhaps seeing a dream. He again went closer to the blessed head of Imam Husain - *may Allah be pleased with him* - and again he heard the same words recited. He thought to himself that there is nothing which can keep this head alive and yet it is clearly alive and reading the Tasbeeh of Allah *Almighty*. Besides the truth, it can be nothing else.

The monk then took his book and placed it on one side. Addressing the blessed head of Imam Husain - *may Allah be pleased with him* -, he declared, "O Husain, I am a Christian and I did not see your grandfather. Yet, after hearing you recite the Tasbeeh and if I do not accept the truth of Islam, then there will no one more unlucky and unfortunate than me. Please bear witness that I am now reading the Kalimah and I also make you a witness that from today I will never accept the Bible. The only Book in my life now would be the Holy Holy Qur'an." He continued looking at the blessed head for a very long time. In the morning, he wrapped the blessed head of Imam Husain - *may Allah be pleased with him* - in a new piece of silk.

The guards were also shocked that this was someone who was a Christian during the night and suddenly became a Muslim in the morning. They said that they had read the Kalimah and beheaded the Imam but this monk accepted the Kalimah after looking at someone who had been beheaded.

He replied, "O despicable people! What can I tell you what I saw? I saw the one wrapped in his shawl. If you people are blind, it does not mean that everyone else in the world is blind. From this blessed head, I had seen the proof of Prophethood, the light of truth and a testimony of the Divine Oneness of Allah *Almighty*. When I saw the blessed head, I realized that the perhaps Allah *Almighty* had commanded all the Nur from the heavens to descend upon this blessed head. All this is part of destiny. You people have read the Kalimah and become heretics by beheading the great Imam and I have read the Kalimah and become a beloved servant of Allah *Almighty*."

When these soldiers took these coins and walked a little further, all of these coins become ordinary pieces of metal and on each side was written different verses of the Holy Qur'an:

وَلَا تَحْسَبَنَّ اللَّهَ غَفْلًا عَمَّا يَعْمَلُ الظَّالِمُونَ ۚ

And never consider Allah unaware of the deeds of the unjust.
(Ibrahim 14, Verse 42)

سَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ ۚ

now the unjust will soon know as to which side they shall return.
(Al-Shu'ara 26, Verse 227)

The caravan continues.

Caravan arrives in Kufa

Before this caravan arrived in Kufa, Ibn Ziyad instructed everyone to come out in their hundreds. Children should climb on the necks of their mothers and all the men must also stand outside the city to welcome this caravan of soldiers. They should also celebrate and make sure that they also supported Ibn Ziyad and Yazeed in this task. At the same time, they also instructed the crowd that they should give the Ahle Bayt a dirty look and make it clear that they are also angry with the Ahle Bayt.

When the Ahle Bayt entered the government building, a female approached Bibi Zainab - *may Allah be pleased with her* - and said to her, "I have been sent by Ibn Ziyad to ask whether you needed anything."

However, the pious lady replied, "May Allah *Almighty* never give us a tongue which asks anything from you people. Inform him that we are people who will drink from the Fountain of Kauther and have no need for his food and drink. If he wishes to do anything, then tell him to loosen the rope around the hands of Imam Zainul Aabideen and also allow me to stay in the same prison where my beloved nephew is so that I can give him solace at this time of great trial."

The speech of Sayyidah Zainab - *may Allah be pleased with her* -

As the Ahle Bayt were walking on the streets of Kufa, people began to look closely at them. This is when Sayyidah Zainab - *may Allah be pleased with her* - began to scold the crowd. She mentioned, "Are you people not aware that the blessed family of the Holy Prophet - *may Allah send peace and blessings upon him* - is walking, therefore, you should lower your gaze."

Everyone remained silent and lowered their gaze. Sayyidah Zainab - *may Allah be pleased with her* - then sat on a camel and addressed the people of Kufa.

Bear in mind that this was that blessed lady who used to conduct Holy Qur'an classes for other females when her blessed father was the Khalifah and based in this city. Now, she is delivering a speech while she is a prisoner. As she began to speak, the beautiful and powerful manner of delivering a speech which her blessed father was famous for also made people remember those days. It was as

if the Lion of Allah *Almighty* was delivering a speech himself. There was complete silence everywhere.

After praising Allah *Almighty* and His beloved Prophet - *may Allah send peace and blessings upon him* -, she said, “O people of Kufa who have broken your promise! You have gone against your word. You who have forgotten what you said. You are those who people whose weeping and lamentation will never end. You are the symbol of that lady who spins cotton and then allows it to wither away. Can you actually say there is anyone among you who is trustworthy? Is there any among you who is not similar to a fox and always plots and plans evil. Remember that whatever you have sent forward for yourselves is indeed very bad. On you people is the Divine Wrath of Allah *Almighty* and His Divine Curse.

“O people of Kufa who are false in their claim! You are screaming and crying and weeping loudly because of the death of my brother. Yes, you should weep and you will continue to weep and lament loudly and you will laugh very little. No matter how much you weep, you will never eliminate the Divine Curse upon you and wash away the stench of your hypocrisy and deception. How will you wipe away the stench of having murdered the children of the Holy Prophet - *may Allah send peace and blessings upon him* -? How can you wipe away the fact that in your deception, you killed the leader of the young people of Jannah? He was your protector, your salvation and he was symbol of the truth of your religion. What a bad thing you have sent for yourself in the Hereafter. This is something which will always keep you away from Jannah. All your efforts to enter Jannah will prove futile. This act of deception has disfigured your faces. You have become a target for the Divine Wrath of Allah *Almighty*.

“O people of Kufa! Are you aware who the person is whom you have killed through your deception? Are you aware of who the mother of this blessed person is? Bear in mind that the punishment which has been kept for you in the Hereafter still awaits you. You will continue to lament, yet, it would be of no value to you except to increase your punishment in the Hereafter.”

It is mentioned that when people heard the eloquence of this speech, they were completely stunned. Even the enemies of the Ahle Bayt had to admit that they had never heard such an eloquent speech before.

Mazlan bin Katheer who was considered one of the authorities in classical Arabic poetry could only weep. He then raised his hands towards the heavens and declared, “May my parents be sacrificed for you, the pious among you are the most pious. The young among you are the best among the young. The women among you are the best among females. The family lineage which you possess is the best of family lineage. Your greatness knows no boundaries. You are those who do not cower in front of evil and you are those who do not lower your heads in front of evil or lies.”

Basheer bin Khuzain Asadi mentions that during this speech, the entire crowd was silent. One could not even hear people breathing. The speech was such that it sounded like it was Hadrat Sayyiduna ‘Ali - *may Allah be pleased with him* - speaking.

The conversation between ibn Ziyad and Sayyidah Zainab - *may Allah be pleased with her* -

When Ibn Ziyad heard this speech he was furious and also embarrassed. He knew that this was delivered from the government house itself. He turned to Sayyidah Zainab - *may Allah be pleased with her* - and told her that this was the reason why her family had been slaughtered. He also told her a few things which were meant to insult her.

However, the great lady immediately replied, “All Praise is due to Allah *Almighty*. He Who has bestowed upon us respect through Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* -. He has also purified us from all types of impurity. There is no doubt that those who are Faasiqs, they will certainly suffer disgrace. We praise Allah *Almighty* that we are not among these people.”

Ibn Ziyad then said, “Look at how Allah *Almighty* has treated your family.”

Sayyidah Zainab - *may Allah be pleased with her* - replied, “Besides the Divine Grace and Blessing of Allah *Almighty* we have seen nothing else. As for those who have been martyred among us, this is something which has been destined by Allah *Almighty*. This is the reason that they arrived where they were meant to be killed. Very soon Allah *Almighty* will gather everyone and everyone will have to present their story.”

When ibn Ziyad heard this brave reply of Sayyidah Zainab - *may Allah be pleased with her* - he became even more enraged. He stepped forward with the intention of slapping her but someone named Amar bin Hareeth stepped in front and said to him, “This is a female and a female cannot be held accountable.” (Hayaat Khafi) In fact, it is mentioned that someone even insulted ibn Ziyad by saying that he had become weak since he wanted to attack a female.

The blessed head of Imam Husain - *may Allah be pleased with him* - was then taken by a person named Khouli to his house. The reason is because he had a secret mission. The previous year when his wife had gone for Hajj, she had mentioned to him about a strange person she had seen in the Haram Shareef. She said that as they were making the Tawaaf, someone announced that Imam Husain - *may Allah be pleased with him* - had arrived. Everyone forgot about the Hajre Aswad and began to kiss Imam Husain - *may Allah be pleased with him* -. Someone complained to them that their Hajj would be spoiled because of this action, but they replied that this was certainly not the case. They mentioned that the only reason they are kissing the Hajre Aswad is because this was a Sunnah of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - but this person, Imam Husain - *may Allah be pleased with him* -, was such a blessed person whom Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - had kissed for nearly seven years. The other reason that they are kissing him is because he is also a flower of Jannah.

This was not something unusual. It is mentioned that even before the Wudu water could fall on the floor, the blessed Ashaab used to grab this and rub it over their faces. As for those who could not manage to get any of this blessed water, they used to rub their hands on the faces of others who managed to get this water and then rub their faces. They treated everything which belonged to Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - in like manner.

This person Khouli then brought the blessed head of Imam Husain - *may Allah be pleased with him* -

in his house to impress his wife and also to make sure that she is able to see the same person who people rushed towards on the occasion of Hajj. He kept blessed head in a container without any respect at all. He then covered it with a piece of cloth. Khouli then woke up his wife and after eating, he went to sleep.

His wife was someone who also used to perform the Tahajjud Salaah. When she went to fetch some water to make Wudu she passed this box and saw a strange light coming from this box. When she opened this box, she was shocked to see the blessed head of Imam Husain - *may Allah be pleased with him* - inside the box. She then rushed to wake her husband and began to scold him for this act of great disrespect. Then followed a long argument between husband and wife and she made it clear that she now considered him a Murtad for being part of those people who had created such oppression upon the Ahle Bayt. She also made it clear that she was leaving and would not wait for him to give her Talaq because since he was Murtad in her eyes, the laws of Islam were no longer applicable on him.

The history books do not reveal what happened to this lady. Some say that she continued to walk towards Karbala with the purpose of travelling to Madina Shareef so that she could personally present her apology in the blessed court of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* -.

Khouli then approached ibn Ziyad and told him what happened in his house for keeping the head kept there. Khouli told him that his house had now been destroyed. Ibn Ziyad told him that is the reason why he had told him to leave the head in the government house. Khouli told ibn Ziyad that they should leave this place as quickly as possible so that other people do not become aware of what they had actually done. He also admitted to ibn Ziyad that they had not done something ordinary, but had killed someone who was the beloved of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* -.

Once a person from Kufa approached Hadrat Sayyiduna Abdullah ibn ‘Umar - *may Allah be pleased with them* - to ask him about the issue of killing a mosquito while in a state of Ihraam. Hadrat Sayyiduna Abdullah ibn ‘Umar - *may Allah be pleased with them* - was so upset by this question that he replied, “These dogs did not ask the same question when they were killing the beloved grandson of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - and they are worried about a mosquito?”

The other Prophets also visit the blessed head

Abul Khunuk Kufi also narrates that on the night when it was his turn to guard the blessed head of Imam Husain - *may Allah be pleased with him* -, he heard a sound like a loud thunder and it seemed like the heavens had opened. Suddenly, a tall person appeared in front of the blessed head and kissed it. He then wanted to take the blessed head away from this person and keep it back in the box when someone scolded him and told him to stay back. He was also informed that this was Nabi Adam ‘*Alayhis Salaam*.

In this way, all the Prophets appeared to kiss the blessed head. Finally, Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - also appeared surrounded by his four blessed companions. They were also accompanied by Imam Hasan, Ameer Hamza, Jafer Tayyar - *may Allah be pleased with them* -, etc. All of them then kissed the blessed head.

Suddenly a chair of Nur appeared and the Holy Prophet - *may Allah send peace and blessings upon him* - sat on this chair. He continues, “At the same time an Angel appeared who had a whip of fire in his hand. He then held my hand and began to beat me with this whip. I then called out to Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - to help and assist me and that I was a Muslim. However, the Angel then slapped me, and because of this my lips became black. He then released me so that in the morning I could reveal this story to you people.”

When Abul Khunuk narrated this story, he screamed and suddenly his entire face became black and he fell to the ground and died.

From Kufa to Damascus

It is mentioned that this caravan then continued on its journey towards Damascus and passed through fifteen or twenty four different areas. There is no reason to believe that the caravan of the Ahle Bayt stopped at each of these places. However, in those days, these were places through which one had to pass through. The normal distance between two areas is about six hundred kilometres. However, the historians admit that they did not go through the normal route which was straight ahead. Hence, the longer route would have been about eight hundred kilometres. We will see the reason for them not adopting the straight route which was a long highway. There are many reasons given for this.

One of the main reasons was to make sure that the Ahle Bayt suffer as much as possible. Such was the evil of these people. At the same time, another reason was to avoid certain tribes on the route which could cause problems for the caravan. They did come across certain communities who did in fact condemn them for their action. We will see shortly. However, least did they realise that even though they escaped from certain tribes, they would never escape from the punishment which lay in wait for them.

The difficulty caused to Imam Zainul Aabideen - *may Allah be pleased with him* -

Again, the great Imam, Imam Zainul Aabideen - *may Allah be pleased with him* -, had to carry the blessed head of his father on a spear and continue his journey. At the same time, it was the Divine Intent of Allah *Almighty* that the world becomes aware of the immense Sabr of Imam Zainul Aabideen - *may Allah be pleased with him* -. At the same time, no Divine Punishment came upon the enemies on the route.

The ‘Ulama explain that the reason that this did not happen was to display to the entire world the immense Sabr of the Ahle Bayt and that there is no family in the entire world which can be compared to them. Another reason why no immediate punishment came to these despicable people was to show the world the actual scale of Yazeed’s tyranny and to show the world the scale of Sabr which was displayed by the Ahle Bayt.

In the events which took place with Abraha, Pharaoh, etc, these were battles between those who read the Kalimah and those who did not read the Kalimah. However, in this incident, both parties were people who had read the Kalimah. Both parties were claiming to perform the same worship. However, Allah *Almighty* had clearly proved to people coming later in this Ummah that not everyone who reads the Kalimah can be considered a true Muslim. The incident of Karbala came to separate those who read the pure Kalimah and those who read a fake Kalimah. It also came to distinguish once and for all the immense difference between the Ahle Bayt as true believers and others who claimed to be Muslims.

When Imam Zainul Aabideen - *may Allah be pleased with him* - carried the blessed head of his father, surely, there must have been droplets of blood which fell on him. Can history show us such a scale of oppression and such a scale of Sabr? Imam Zainul Aabideen - *may Allah be pleased with him* - continued to display patience in the face of all of this and his blessed aunt continued to support him as he walked along. She also kept advising him that very soon this test would end.

Arrival at a place called “Baladul Hiraan”

When one leaves Kufa towards Damascus, the first settlement which one encounters is a small town named “Baladul Hiraan.” It is said that the main street of this town is extremely wide. Some say that it was nearly forty feet in width.

Suddenly, Imam Zainul Aabideen - *may Allah be pleased with him* - had the urge to raise the spear even more. However, there was Divine Wisdom behind this action. On the first floor of one of the buildings that they walked past, there was a Jewish person reading the Taurah. However, as the blessed head went past his window, this Jew heard the blessed head of Imam Husain - *may Allah be pleased with him* - reciting the Holy Qur’an. If someone asks which verse was been read, it could have only been the verse where the Holy Qur’an describes that very soon those who oppress would come to know of their fate.

One can imagine the effect it had on this Jew, from the blessed lips of that person whose lips were kissed by the Holy Prophet - *may Allah send peace and blessings upon him* -.

This Jew then closed the Taurah and ran downstairs. He asked Imam Zainul Aabideen - *may Allah be pleased with him* - whose head this was. Imam Zainul Aabideen - *may Allah be pleased with him* - told him that the enemies had warned them not to reveal the identity of this person. Imagine the scale of these people’s oppression that they had restricted a son from taking the name of his blessed father!

The Jew then approached bn Ziyad and Khouli to inquire further. They said that this was a personal matter and that he should not interfere in this issue. However, this person ran back to Imam Zainul Aabideen - *may Allah be pleased with him* - and pleaded to him to reveal the identity of this person or else he would kill himself. Finally, the great Imam revealed that this was the blessed head of his father.

The Jew then mentioned that he had personally heard the Holy Qur’an being recited by the blessed head and that from today, he had closed the Taurah forever. He also promised that he would never

ever recite the Taurah again. He also asked Imam Zainul Aabideen - *may Allah be pleased with him* - to recite the Kalimah to him so that he could also repeat these words. When Imam Zainul Aabideen - *may Allah be pleased with him* - asked him his name, he replied that his name was Yahya and that he was considered a rich merchant in that part of the city. The great Imam then made him read the Kalimah. The Jew then told his servant, "Go and call my two wives and my three children."

Before calling the person's wives and children, the servant asked, "If I call these people at this place, will it not be an insult to you?" The Jew replied, "Leave those things. If the blessed daughter of 'Ali is present at this place, why would my daughters refuse to come here?"

When they arrived, all of them accepted Islam at the blessed hands of Sayyidah Zainab - *may Allah be pleased with her* -.

How fortunate indeed were these people that a person sometimes read the Kalimah in front of a Peer, a Mufti or some other learned person. But these people are reading the Kalimah in front of those blessed people in whose house the Kalimah was revealed.

He then ordered his servant to bring some water, some clothing and various other items for the Ahle Bayt. Obviously ibn Ziyad was very angry about the entire incident. However, the Jew told him that this was no longer an issue of an outsider interfering. Since he had now accepted Islam, it was his right to feed these people and that no one had the right to stop him.

The incident of Karbala also teaches us not to give your vote to the wrong person. Even if it means that you have to face tests and trials. Yazeed had asked the great Imam - *may Allah be pleased with him* - to give him his vote and he had refused. In other words, when it comes to the truth, there can be no compromise.

Return to Madina Shareef

The blessed family then returned to Madina Shareef in the company of the blessed companion, Hadrat Sayyiduna Numan bin Basheer - *may Allah be pleased with him* -. This was that blessed companion who was once the Governor of Kufa. He was also removed from his position because he had sided with the Ahle Bayt and he was replaced by the heretic, ibn Ziyad. When Hadrat Sayyiduna Numan bin Basheer - *may Allah be pleased with him* - was asked what type of relationship he had with the Ahle Bayt, he replied that his relationship and respect for them was based on his religious relationship with them. It was also because of this relationship that he was prepared to give up the position of Governor.

Hadrat Sayyiduna Numan bin Basheer - *may Allah be pleased with him* - also mentioned that he was prepared to give up this position and even make Yazeed get angry but he was not prepared to anger Imam Husain - *may Allah be pleased with him* - and thereby earn the anger of the Holy Prophet - *may Allah send peace and blessings upon him* -. He must have already seen that very soon, this government was going to destroy itself.

Hadrat Sayyiduna Numan bin Basheer - *may Allah be pleased with him* - also made it clear that true command belongs to Allah *Almighty* and He will finally determine who is in power. At the same time,

these types of worldly positions were something which was only temporary and those who abused these powers will very soon come to know their fate.

When the caravan was returning from Damascus, it also passed through the plains of Karbala once again. Where once a large army stood, this was a place that merely had a few graves scattered here and there. There were also a few corpses which still lay on the ground. They were then buried. There were also many bodies which could not be recognized because some of the body parts were scattered around Karbala. However Sayyidah Zainab - *may Allah be pleased with her* -, through Inspired Knowledge ('Ilm-e-Ladduniyah), was able to point out to Imam Zainul Aabideen - *may Allah be pleased with him* - which part belonged to which person. All of these were then gathered and buried in one grave. Other bodies were buried by people who were living in nearby villages.

Bear in mind that when the blessed Ahle Bayt left Madina Shareef, they had with them forty camels in their caravan. When they reached Madina Shareef, there were so few of them that the people of Madina Shareef were shocked and only then realised what had happened to the Blessed Household. Some people began to ask for 'Ali Akbar - *may Allah be pleased with him* -, some asked for 'Ali Asghar - *may Allah be pleased with him* -, some asked for Aun - *may Allah be pleased with him* - and Muhammad - *may Allah be pleased with him* - but they could not be found. In fact, at that moment Madina Shareef was in a state of shock.

It is said that such an event had never taken place in Madina Shareef before. All of the surviving Ansaar and Muhaajireen had also gathered. When they saw the blood stained clothing of Imam Zainul Aabideen - *may Allah be pleased with him* -, only then did they realise what had actually happened.

In the *Zahratur Riyaaz*, it is said that the people in Madina Shareef were in a state of shock on four previous occasions. The first was after the Battle of Uhud. The second was at the passing of the Holy Prophet - *may Allah send peace and blessings upon him* -. The third was when the news arrived that Hadrat Sayyiduna 'Ali - *may Allah be pleased with him* - had been martyred. The fourth was when Imam Husain - *may Allah be pleased with him* - decided to leave Madina Shareef with his entire family and the fifth was on that day when the Blessed Household was returning with only a few surviving members.

However, the blessed Ahle Bayt uttered no words of complaint. They also understood that the bigger a person is or the bigger the stature and status, the bigger the test and trial would come to that person. If this blessed family had been blessed with a supreme position in Jannah, it meant that they also had to go through even more tests and trials in this world. In fact, another reason was that no one would be able to say that this blessed family had received this supreme status without earning it. The entire answer to this question was presented in the incident of Karbala.

The Ahle Bayt were also so pleased with the service and dedication of the blessed companion, Hadrat Sayyiduna Numan bin Basheer - *may Allah be pleased with him* -, who had accompanied them that they decided to reward him. However, they had nothing valuable to give him and so the two blessed sisters decided to remove their ear rings and hand it to him as a reward. They said that they would also certainly intercede for him on the Day of Judgement. But Hadrat Sayyiduna Numan bin Basheer - *may Allah be pleased with him* - did not accept these gifts and mentioned that their intercession for

him was sufficient reward for him.

There is no doubt that the people of Madina Shareef felt immense emptiness without the blessed presence of Imam Husain - *may Allah be pleased with him* -. Everywhere, there was sadness and gloom. Hadrat Sayyidah Umme Kulsum - *may Allah be pleased with her* - also embraced Imam Zainul Aabideen - *may Allah be pleased with him* - and wept. It is said that she retired to one corner and wept and on some occasions actually became unconscious. As for the blessed mother of Imam Zainul Aabideen - *may Allah be pleased with him* -, she was in such a state of shock that she found it difficult to shed any more tears.

Sayyidah Zainab - *may Allah be pleased with her* - embraced the Mother of the Believers, Sayyidah Umme Salmah - *may Allah be pleased with her* - and stated that they had sacrificed everything in Karbala. They also visited the blessed Qabr of the Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - together and this cannot even be explained further.



Part 9

The Tyrant Yazeed

Yazeed and his Final Damnation

There is no doubt that an evil force always tries its level best to destroy something which is noble and just, but in the end, it always loses. Nimrud had killed countless of children fearing that one of them will destroy his position. He even placed Nabi Ebrahim '*Alayhis Salaam* in a fire so that any danger to his kingdom could be eliminated. Finally, it was Nabi Ebrahim '*Alayhis Salaam* who became the reason for the final destruction of Nimrud. Pharaoh had killed thousands of children from the Bani Israel and had spared their women folk, yet it was the same child whom he had spared who became the source of his ultimate destruction.

Yazeed had sent nearly 200,000 soldiers to destroy the Ahle Bayt. Perhaps he was afraid knowing the

strength of Imam Husain - *may Allah be pleased with him* - and also because he knew that this was the son of the Lion of Allah *Almighty*. In other words, he had sent a large army just to destroy a six month old baby. However, what finally happened? Today, in every city we will find the offsprings of Imam Hasan *Allahu 'Anhu* and Imam Husain *Allahu 'Anhu*. Nonetheless, no sensible person will admit that his forefather was one of the soldiers in the Yazeedi army leave alone admit that he comes from the family of Yazeed! In other words, Yazeed's oppression did not last and his family was obliterated from the pages of history.

There is no doubt that many major incidents took place in history, many battles were won and lost. Many forms of oppression had occurred in the world, but none is remembered so clearly as the incident of Karbala. Even up to the present day, when the 10th of Muharram arrives, the entire Muslim community around the world remembers this unhappy occasion. It seems as if this incident only occurred yesterday. In fact, Karbala is remembered continuously. However, what happened to Yazeed after this incident is what happened to him. This is the reason that one day, Hadrat Sayyiduna 'Ali - *may Allah be pleased with him* - mentioned, "A government can continue with Kufr but can never continue to survive through oppression."

Hatred against Yazeed increases

When the news spread among people about what had actually happened in Karbala, everyone began to insult and curse Yazeed especially the people in Madina Shareef. At the same time, he also sent people to explain to the people in Madina Shareef that he did not personally have anything to do with this. In fact, a special committee was set up in Madina Shareef (at the request of Yazeed) to investigate the entire incident. However, it finally reached a conclusion that the tyranny of Yazeed cannot be tolerated any more.

There is also no doubt it is better to die a brave death than a cowardly one. It is mentioned that one day as a lion is better than one hundred years as a fox. It is not sufficient that we only live, but it is vitally important that we safeguard our Imaan.

This is the reason that a person who dies in the Path of Allah *Almighty* is considered a martyr or Shaheed and a Shaheed is someone who is a witness hence, we are not allowed to consider them as dead people. In other words, they are alive which is why they are considered as a witness. Even though this person is someone who has been killed and his or her body broken into pieces and buried, a true martyr is always alive in all of these circumstances. The reason is that he or she has given their life on the path of truth. In fact, such a person has not only saved the lives of others and given his own life but he has only shown others the manner of living and surviving with respect and dignity.

In fact, it is like a match which burns and becomes ashes, but it brightens the entire house. Imam Husain - *may Allah be pleased with him* -, with the intention of brightening the house of Islam, was prepared to sacrifice himself and his entire family to achieve this. At first, Imam Husain - *may Allah be pleased with him* - was also prepared to retire to one corner of the world with his blessed family and let things be, however, when he realised that these people were only intent on destroying the true message of Islam, from that moment onwards, he stood as a firm rock so that no damage could be inflicted on the religion of Islam.

After this incident, Yazeed also sent another large army to Madina Shareef. Many innocent people were killed in the both the Harams. He also had the cloth of the Ka'ba burnt. He had the horn of the animal which was slaughtered in the name of Nabi Ismail '*Alayhis Salaam* also burnt. However, within a period of only two years, he became ill and after being bed-ridden from three days, he died.

Yazeed kept on asking for water and when water was given to him, it seemed to pierce his throat as he opened his mouth. His son, Mu'awiyah Asghar was then forcefully placed on the throne. However, Mu'awiyah Asghar stepped down from the throne saying that he was not prepared to sit on a chair which was stained with the blood of the Ahle Bayt. He then went into his room and locked himself inside. Fifteen days later, they found his dead body in his room.

In like manner, each person who had been involved in this incident was hunted by Mukhtaar Saqafi and killed. Most of them were burnt alive. As for Malik bin Basheer who had removed the turban from the blessed head of Imam Husain - *may Allah be pleased with him* -, his hand and feet were chopped off. As for those who tried to escape, they were hunted and killed using terrible methods.

Even snakes appeared from their skulls

Amaarah bin Ameer narrates that when the skulls of ibn Ziyad and his companions were brought and placed in front of the crowds he was also present. People also began to shout, "they have arrived, they have arrived". Suddenly a snake appeared and entered the skulls. It also entered the nostrils of ibn Ziyad and reappeared a few minutes later.

It is also reported that when ibn Ziyad was attacked and killed, his skull and the skull of others were sent to Mukhtar in Kufa. When they placed these skulls on the floor, a snake suddenly appeared and continued to enter and re-enter only the skull of ibn Ziyad and no one else. These skulls were then finally sent to Ibn Zubair - *may Allah be pleased with him* - and Muhammad Al Hanfiah - *may Allah be pleased with him* -. The skulls were also hung in Mecca Shareef. Finally, ibn Ashtar had all of these corpses burnt.

The sudden appearance of this snake has also been mentioned in the *Sahih Muslim*.

Other such strange incidents can also be seen in the *Al Bidaayah*.

It is mentioned that when the ruler of Persia had torn the letter of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - little did he realize that he was actually tearing up his own country. As a matter of fact, this was also mentioned by Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* -. A few years later, Persia and its one time ruler ceased to exist. If this is the case with someone who tore the letter of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - imagine the state of that person who tried to tear up the blessed family of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* -?

When Marwan saw what was happening around him, he suddenly made a claim for leadership. However, Mukhtaar had already called people in Kufa to avenge the passing of Imam Husain - *may*

Allah be pleased with him -. Ibn Ziyad also tried to find himself a position in this government but since it was fast becoming obsolete, the government of Marwan was destroyed. Now, exactly six years later on the 10th of Muharram, the head of ibn Ziyad was placed in front of Mukhtaar. This happened at the very same spot where a few years earlier, the blessed head of Imam Husain - *may Allah be pleased with him* - was placed in front of Yazeed and ibn Ziyad.

When Yazeed failed to shake the blessed feet of Imam Husain - *may Allah be pleased with him* -, how would he have succeeded in moving the great Imam away from the path of truth? The miracle of Imam Husain - *may Allah be pleased with him* - was that even his followers stood firm like him while the followers of Yazeed took flight wherever they could in fear. In brief, the followers of Imam Husain - *may Allah be pleased with him* - could never be moved from the path of truth and the followers of Yazeed could never be placed on the path of truth.

The difference in both groups was the person leading the group. Yazeed was a leader who was false and corrupt while Imam Husain - *may Allah be pleased with him* - was someone who was truthful and noble. One was a symbol of impurity and corruption while the other was a symbol of purity and nobility. Imam Husain - *may Allah be pleased with him* - was someone who when he stood on the mimbar, there was no better speaker than him and when he stood in the front of an army, there was no better commander than him. In short, the name of all goodness is Husain and the name of all evil is Yazeed.

As for those who had sworn allegiance to Yazeed realised that if they do not break this oath of allegiance, very soon, stones will also rain down upon them. Because of the incident of Hurrah where the Ka'ba was terribly damaged, many people broke their allegiance with Yazeed. In Yazeed's time, stones were hurled at the Ka'ba by a sling shot.

Imam Hasan Basri - *may Allah be pleased with him* - narrates that no one in Madina Shareef was spared from the oppression of Yazeed when he decided to attack Madina Shareef. Muslim bin Uqbah was the man who entered Madinah Shareef at the instruction of Yazeed. Even a pious and noble companion like Hadrat Sayyiduna Abu Sa'eed Khudri - *may Allah be pleased with him* - had his beard was pulled out. It was during these days that the blessed Mother of the Faithful, Sayyidah Umme Salmah - *may Allah be pleased with her* -, was martyred. Her house was also vandalised.

Seven eminent companions were also martyred. In total, nearly 10,000 people were killed in Madina Shareef. (Ibn Jareer)

In the Hadith Shareef, it is mentioned that a person who frightens the people of Madina Shareef, upon him is the Divine Curse of Allah *Almighty*, the curse of the Angels and the curse of all mankind. Neither in his Fard accepted nor his Nafil. In place of this, extreme fear will also be created in him by Allah *Almighty*. (Musnad Imam Ahmed)

In the various authentic books of Ahadith, it is mentioned that as salt dissolves in water, in like manner, this person will be dissolved in immense punishment. If this is the state of that person who simply creates fear for the people of Madina Shareef, imagine the state of those who deliberately oppress and kill the people of Madina Shareef such as was committed by Yazeed and those who supported him? During the rule of Yazeed, for three days the Adhan was not heard in the blessed

Masjid in Madina Shareef. Salaah in congregation was also not performed. The blessed Masjid was actually used as a stable! In fact, the animals were also allowed to mess in the area between the blessed Mimbar and Riyaadul Jannah. All of this was committed during the period of Yazeed. And in which Masjid? That Masjid in which the performance of a single Salaah carries with it a reward equal to having performed 50,000 Salaah. That Masjid in which morning and evening, 70,000 Angels appear to greet Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* -. Yet, in this blessed Masjid, the animals are allowed to roam freely and also allowed to mess the place.

Hadrat Sayyiduna Sa'eed bin Musayyib - *may Allah be pleased with him* - reveals that, "I used to act like I was insane and remain in the Masjid. Because I behaved in this manner, the soldiers used to leave me alone. This was at that time when Adhan and Congregational Salaah had ceased in the blessed Masjid. However, I recognized the time of Salaah when I used to hear sounds appearing from the blessed grave of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* -."

In fact, such was the oppression and tyranny of this person of Hell that even during the blessed era of Hadrat Sayyiduna 'Umar bin Abdul Aziz - *may Allah be pleased with him* - anyone found guilty of calling Yazeed by the title of "Ameerul Mo'mineen" was given twenty lashes! (Tahzeeb Al Tahzeeb)

As for those 'Ulama who have remained cautious of calling Yazeed a Kaafir, even they have called this acts of oppression as acts of Kufr. In other words, these are actions which are only committed by a genuine Kaafir. At the same time, it is also actions which are testimony to the fact that the person is a Kaafir. In fact, someone to have shown clear disrespect to Imam Husain - *may Allah be pleased with him* - and to even say that he has avenged the Day of Badr, all these are words of Kufr. (Sharah Fiqh Akbar) The words of Yazeed were such but words of encouragement for the Kuffaar and especially those Kuffaar who the Holy Qur'an had clearly condemned.

This is the reason the blessed companion, Hadrat Sayyiduna Abu Barzah Aslama - *may Allah be pleased with him* - clearly informed him, "O Yazeed! On the Day of Judgement, you will appear in such a manner that your intercessor will be ibn Ziyad." (In other words, he will be drowned in eternal punishment and he will also make you drown in eternal punishment). As for Husain, the person who will intercede for him, is his blessed grandfather - *may Allah send peace and blessings upon him* -."

If there are certain supporters of Yazeed who say that Yazeed was not happy with his actions, where are yours proof and did Yazeed hold anyone to account for these actions? Did Yazeed punish anyone for these actions?

Our answer to them is that even Nimrud and Pharaoh did not kill any child with their own hands, yet, they are accountable because all of this occurred with their specific instructions.

There are some followers who say that there is a possibility that Yazeed made Taubah before he died.

Remember that he died while the Ka'ba was burning at his instruction. So when did he make Taubah? His entire life he spent in drinking alcohol and marrying females which were Haraam to him. In other words, these followers are saying that their master Yazeed, in spite of doing all of these Haraam acts his entire life, is a person of Jannah and the one who used to ride on the blessed shoulders of the Holy Prophet - *may Allah send peace and blessings upon him* - is somewhere else. Ma'azallah.

The Hadith of Constantinople

There are some people of Hell who say that Yazeed is a person in Jannah, Ma'azallah, according to the Hadith which pertains to Constantinople. Remember that this type of statement appears from those who say that anyone whose name is "Muhammad" or "Ali" cannot be of any help to anyone! They also believe that no one can intercede for anyone. In fact, they only believe that the person who will be interceded for is Yazeed, Ma'azallah.

They say that the words used in this Hadith Shareef is "magh fur lahum." In other words, the belief of these misled people is that after Hajj, a person can do whatever he wants because the same words are also used to describe a person who completes his Hajj. Also bear in mind that in this Hadith Shareef, not all the armies are mentioned. The army which is mentioned is only the first army that went for this Jihad. Therefore, Yazeed is not included in this group. Remember also that this first group went for Jihad in either 36 A.H. or 38 A.H. and Yazeed was only born in 35 A.H. or 37 A.H. Imam ibn Hajr Asqalani - *may Allah be pleased with him* - in *Lisaanul Haywaan* also explains that Yazeed was born during the rule of Hadrat Sayyiduna 'Uthman Ghani - *may Allah be pleased with him* - and not during the time of the Holy Prophet - *may Allah send peace and blessings upon him* -.

As for those who say that Sayyiduna Ameer Mu'awiyah - *may Allah be pleased with him* - brought Yazeed to the court of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - and he was declared a Jannati with his father, there is no basis or proof for this statement. Yes, there is no doubt that such a statement could have been made for Sayyiduna Ameer Mu'awiyah - *may Allah be pleased with him* - because he was a blessed companion but such a statement could never have been made for Yazeed because he was not born yet.

From this, we come to also understand that Yazeed was in the second army that went to Constantinople and not the first army.

The Holy Prophet - *may Allah send peace and blessings upon him* - also stated that this Ummah would continue to exist with justice, however, this would be interrupted by someone from the Bani Ummayyah and his name would be Yazeed. In the same book it is mentioned that the first person who would confuse and destroy the Sunnah would be Yazeed. The writer of *Majma'uz Zawaa'id* also states that all the narrators of this Hadith Shareef are authentic.

In fact, one of the blessed companions, Hadrat Sayyiduna Abu Hurayrah - *may Allah be pleased with him* -, used to also make Du'a that he is protected from the end of the 60th year of Hijrah. In fact, he passed away in the 59th year of Hijrah. (Al Bidaayah, As Sawaa'iqu Muharriqah)

In fact, many people used to make this type of Du'a. From this we can imagine how difficult this period was going to be for the Muslims. Hadrat Sayyiduna Abdullah bin Hanzalah - *may Allah be pleased with him* - described this period in the following words, "We decided to go against Yazeed when we had the fear that if we do not do so then stones would rain upon us from the heavens. The reason is that this person used to drink, he never performed Salaah and used to marry those females whom it was Haraam for him to marry."

As a matter of fact, Yazeed's own son even admitted that his father was in the Fire of Hell because of his actions. (Taarikha Al Khulafah) This is what the son is saying, while the stepsons of Yazeed in the present era are calling their step father a Jannati, Ma'azallah.

Before the Hadith of Constantinople is even mentioned, there is a Hadith Shareef which clearly states that there are three types of people whom Allah *Almighty* will not even look at on the Day of Judgement with His Divine Mercy. For these people there is a terrible punishment. One of them is that person who has spare water in a certain pathway, but stops a traveller (from drinking this water). (Bukhari Shareef) In Karbala, where was there more water than anywhere else in that place except in the Euphrates and yet, this Satan stopped the Ahle Bayt from drinking that water.

Do not think that this was a war between two families. This was a war between an alcoholic and a blessed companion. This was a war between between a traitor of religion and someone who performed his Salaah in the Haramain Shareef. This was a war between a certified dweller of Hell and the leader of the young people in Jannah. This was a war between the brother of Pharaoh and someone who sat on the blessed shoulders of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - . This was a war between a filthy soul and a most pure and noble soul.

Research into the Hadith of Constantinople

There are many groups which have existed in Islam. There is a group that continues to insult the blessed Ashaab and there is a group that insults the blessed Ahle bayt. But there is also one group which holds the blessed Ashaab and the Ahle Bayt in immense regard and respect. Those who insult the blessed companions are known as the "Raafidi" and those who oppose and insult the blessed Ahle Bayt are known as the "Khaariji". As for the group which has immense respect and reverence for the blessed Ashaab and the Ahle Bayt, they are known as the Ahle Sunnah wa Jamaah.

Those who oppose the blessed opinion of Hadrat Sayyiduna 'Ali - *may Allah be pleased with him* - and insult the blessed Ahle Bayt, and praise a despicable person like Yazeed, we can fathom which group they belong to.

One of the greatest "proofs" which the supporters of Yazeed have is the Hadith which describes the issue of Constantinople. This Hadith Shareef is to be found in the *Bukhari Shareef* in the chapter which explains about Jihad. The Hadith will be explained presenting the various narrators as well.

This Hadith has been narrated by Ishaq bin Yazeed Damishqi, who reports from Yahya bin Hamza who reports from Thaur bin Yazeed, who reports from Kh'Alid bin Ma'ad, who reports from Umair bin Aswad Ansi, who reports that he approached Abaadah bin Saamit - *may Allah be pleased with him* - when he was on an island on the banks of Hums living in a certain house. He was also with his wife Umme Hiraam - *may Allah be pleased with her* -. Umair narrates that Umme Hiraam - *may Allah be pleased with her* - mentioned a Hadith Shareef which she heard from the Holy Prophet - *may Allah send peace and blessings upon him* -, who stated that, "The first army in my Ummah who will enter the sea and fight, there is no doubt that it has become Waajib upon them. (In other words, Jannah has become Waajib upon them). Umme Hiraan - *may Allah be pleased with her* - than asked, "O Prophet

of Allah! Will I also be among them?” He replied, “You will also be among them.” He then said, “The first army in my Ummah who will fight in the city of Ceaser, namely Constantinople, will be pardoned.” Umme Hiraam - *may Allah be pleased with her* - then asked, “O Prophet of Allah *Almighty* will I also be among them?” He replied, “No.”

This Hadith has also been mentioned in the *Bukhari Shareef* in a few other places, however, in these reports, the words, ‘Waajib and pardon from all sins’ are not mentioned. In like manner, the description of both armies are also presented in different words. For example, in the *Bukhari Shareef* in the chapter which explains the issue of making Du’a for the males and females who take part in Jihad, the following Hadith Shareef appears.

Imam Bukhari - *may Allah be pleased with him* - mentions that Abdullah bin Yusuf informed him, he reports from Malik, he reports from Ishaq bin Abdullah bin Abi Talha and he reports from Hadrat Sayyiduna Anas bin Malik - *may Allah be pleased with him* - who explains that, “Sometimes, Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - used to go to the house of Sayyidah Umme Hiraam binte Milhaan - *may Allah be pleased with her* -, who is the aunt of Hadrat Sayyiduna Anas bin Malik - *may Allah be pleased with him* -. She used to feed him. Her husband was Hadrat Sayyiduna Abaadah bin Saamit - *may Allah be pleased with him* -. Once the Holy Prophet - *may Allah send peace and blessings upon him* - was in her house and she fed him some food. She then began to massage his blessed head with the result that Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - dozed off. However a few minutes later, he awoke smiling.”

(Sayyiduna Umme Hiraan - *may Allah be pleased with him* -) narrates that she asked him, “Why are you smiling?” He replied, “There are certain followers of mine who had been presented in front of me in this state who will make Jihad and are sitting on thrones like Kings.”

Sayyidah Umme Hiraam - *may Allah be pleased with him* - then asked him, “O Prophet of Allah, please make Du’a that He allows me to be among them.” The Holy Prophet - *may Allah send peace and blessings upon him* - made Du’a for her.

He then placed his blessed head on the pillow and dozed off and again. He awoke and he was smiling. I then asked, “O Prophet of Allah, what has made you smile?” He replied, “There are people in my Ummah who will perform Jihad and who have been presented to me,” and he mentioned the same thing. Umme Hiraam says that she then asked him, “O Prophet of Allah *Almighty*! Please make Du’a to Allah *Almighty* that He includes me among these people.” However, he replied, “You are among the first group”. It is mentioned that during the Khilafah of Ameer Mu’awiyah - *may Allah be pleased with him* -, Umme Hiraam - *may Allah be pleased with her* - also did board a ship and when she disembarked from this boat and started to climb on her horse, she fell and passed away.

This Hadith Shareef is mentioned in the *Bukhari Shareef* in that chapter which explains the state of that person who falls off their animal while in Jihad and that they are indeed among the martyrs as well.

In the Hadith Shareef it is mentioned that Imam Bukhari - *may Allah be pleased with him* - narrates that Abdullah bin Yusuf mentioned to him, and he reports from Laith, he reports from Yahya, and he

reports from Muhammad bin Yahya bin Habban, and he reports from Hadrat Anas bin Malik - *may Allah be pleased with him* -, and he reports from his aunt, Sayyidah Umme Hiraam binte Malhaan - *may Allah be pleased with her* -, and she narrates that one day the Holy Prophet - *may Allah send peace and blessings upon him* - was resting at her house and awoke while smiling. She then asked him why he was smiling and he replied that certain people from his Ummah were presented to him who will be in a travelling in a green sea such as a King who travels on his throne. (Sayyidah Umme Hiraam - *may Allah be pleased with her* -) then asked, “Please make Du’a to Allah *Almighty* that I am included among them.” He then made Du’a for Umme Hiraam - *may Allah be pleased with her* -. He then slept again and a few minutes later, again he awoke smiling and on inquiry, he mentioned the same thing. Umme Hiraam - *may Allah be pleased with her* - then asked him to make Du’a for her to be included among these people and he replied, “You are among the first group.”

Consequentially, she also left for Jihad with her husband when the Muslims went on a sea voyage with Sayyiduna Ameer Mu’awiyah - *may Allah be pleased with him* -. When she returned from this voyage and stayed in Syria then an animal went close to Umme Hiraam - *may Allah be pleased with her* - so that she could climb on this animal. However, this animal dropped her and she passed away.

Imam Bukhari - *may Allah be pleased with him* - had also mentioned this Hadith Shareef in *Kitaabul Jihad* under the chapter of sea voyages. The following is presented.

Imam Bukhari narrates that Abu Nu’man had mentioned and he reported from Hammad bin Zaid, and he from Yahya, and he from Muhammad bin Habban, and he from Hadrat Sayyiduna Anas bin Malik - *may Allah be pleased with him* -, who narrates that Sayyidah Umme Hiraam - *may Allah be pleased with her* - had mentioned to him that one day the Holy Prophet - *may Allah send peace and blessings upon him* - was sleeping in Qaylulah and after a few minutes, he awoke and he was smiling. I then asked him, “O Prophet of Allah, why are you smiling?” He replied, “I was surprised at one group from among my Ummah who sit on a throne like Kings and travel on an ocean” I then asked, “O Prophet of Allah *Almighty* please make Du’a that Allah *Almighty* includes me among them.” He then replied, “You are among them”. After that, he again went back to sleep. And a few minutes later, he again awoke smiling and mentioned the same thing. This took place three times and I asked, “O Prophet of Allah! Please make Du’a to Allah *Almighty* that I am included among them.” He replied that I was among the first group. Umme Hiraam - *may Allah be pleased with her* - was then married to Hadrat Sayyiduna Abaadah bin Saamit - *may Allah be pleased with him* - and also left with him for Jihad. While returning, she approached an animal so that she could climb on this animal, she fell and she broke her neck. (Nisaa’i, Bukhari, Fathul Baari, Umdatul Qaari, Hulyatul Awliyah, Tafheemul Bukhari, Tayseerul Baari)

Imam Bukhari - *may Allah be pleased with him* - has also recorded the following Hadith Shareef under the chapter of females who undertook a sea voyage.

This was narrated to me (Imam Bukhari) by Abdullah bin Muhammad, he from Mu’aawiyah bin Amr, he from Abu Ishaaq, he from Abdullah bin Abdur Rahman, and he heard from Hadrat Sayyiduna Anas bin Malik - *may Allah be pleased with him* -, who narrates that Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - was resting at the house of Umme Hiraam binte Malhan - *may Allah be pleased with her* -. He had a pillow and was resting on this pillow. However, he then smiled

and awoke. Umme Hiraam - *may Allah be pleased with her* - then asked him, “O Prophet of Allah, why did you smile?” He replied, “There are people in my Ummah who will travel through a green sea in the Path of Allah *Almighty* such as a King who sits on his throne.” She then asked, “O Prophet of Allah, please make Du’a to Allah *Almighty* that I am among them.” He then made Du’a, “O Allah *Almighty* please include her among them.”

He again went back to sleep and again awoke while he was smiling. I then asked, “O Prophet of Allah, why did you smile?” He replied, “The people from my Ummah who make Jihad in the Path of Allah *Almighty* were presented to me like the first time.” Sayyidah Umme Hiraam - *may Allah be pleased with her* - then asked, “O Prophet of Allah, please make Du’a to Allah *Almighty* that I am among them.” He then replied, “You have been included among the first group.” (In other words, in the first group or army and not in the second group of army) Hadrat Sayyiduna Anas bin Malik - *may Allah be pleased with him* - further explains that after this she was married to Hadrat Sayyiduna Abaadah bin Saamit - *may Allah be pleased with him* - and he took her with him to Rome on Jihad. While they were returning from this Jihad and while she began to climb on an animal, she fell from this animal, broke her neck and passed away. (She was also declared a martyr). (Bukhari, Umdatul Qari, Fathful Bari, Tayseerul Baari, Tafheemul Bukhaari)

In all of these Ahadith, Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - had mentioned about Jihad and Jihad while travelling on an ocean. In other words, in all of these aHadith, Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - had clearly described something which was clearly Knowledge of the Unseen. It is quite strange that people would object to him having Knowledge of the Unseen when he is actually predicting what type of battle his Ummah would undertake in the future. At the same time, there are people who even make the stupid suggestion that Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - did not even know when he would pass away, Ma’azzalah, yet Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - is already saying that this blessed companion would be part of the first group and not the second group. This clearly means that Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - knew that she would not be present in the second group and would pass away before that. The worst part for those who are objectors of the Knowledge of the Unseen is that this Hadith Shareef is actually appearing in the *Bukhari Shareef* of all books. They say that they accept the Bukhari Shareef and teach it in their Madressahs. They do teach it and nothing else. They do not accept or believe it in any way at all.

Special note:

The person who narrated this Hadith Shareef is Hadrat Sayyidah Umme Hiraam - *may Allah be pleased with her* -. The other narrator is Hadrat Sayyiduna Anas bin Malik - *may Allah be pleased with him* - who is the nephew of Sayyidah Umme Hiraam - *may Allah be pleased with her* -. The following are also the people who have mentioned and conveyed this Hadith Shareef. They are Hadrat Umair bin Al Aswad Ansi, Hadrat Khalid bin Ma’dan, Hadrat Thour bin Yazeed, Hadrat Hamzah, Hadrat Yahya, Hadrat Ishaaq bin Yazeed Damishqi, Hadrat Ishaaq bin Abdullah bin Abu Talha, Hadrat Malik, Hadrat Abdullah bin Yusuf, Hadrat Muhammad bin Yahya bin Habbaan, Hadrat Laith, Hadrat Hammad bin Zaid, Hadrat Abu Numaan, Hadrat Abdullah bin Abdur Rahman Ansari, Hadrat Abu

Ishaq, Hadrat Mu'awiyah ibn Amar and Hadrat Abdullah bin Muhammad - *may Allah be pleased with them* -.

All of these reports prove beyond a shadow of doubt that Sayyidah Umme Hiraam - *may Allah be pleased with her* - was clearly given Knowledge of the Unseen. In other words, she would certainly go on a sea voyage and will not travel on the second journey. Even though she did request on many times to be allowed on the second journey, yet the Holy Prophet - *may Allah send peace and blessings upon him* - made it clear that she will only be in the first voyage and not the second. The words of the Hadith Shareef are very clear, "You will be in the first army and will not be in the second army."

At the same time, look at the certainty of Sayyidah Umme Hiraam - *may Allah be pleased with her* - in the blessed words of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - in that whatever was told to her. She believed without question. At the same time, even Hadrat Sayyiduna Anas bin Malik - *may Allah be pleased with him* - also gave clear indication that he also believed in the Unseen Knowledge which was been given by Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* -. Whenever any of this type of news or events were revealed to them by the Holy Prophet - *may Allah send peace and blessings upon him* - at no time did any of the blessed companions ever say that no one knew what will happen tomorrow. They never uttered the words that only Allah *Almighty* knew what will happen tomorrow. They had absolute certainty that Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - had definitely been given this news of the Unseen by Allah *Almighty* and that there was nothing unusual about this. They also had absolute certainty that the Holy Prophet - *may Allah send peace and blessings upon him* - knew who would enter Jannah and who would enter Hell. In fact, this was also the belief of Hadrat Imam Bukhari - *may Allah be pleased with him* -.

All of these individuals mentioned in the above pages knew with certainty that Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - had the Knowledge of the Unseen. They knew that he had been given full knowledge of what is to occur on the Day of Judgement and so on and that nothing in this regard contradicted the laws of the Holy Qur'an.

At the same time, the knowledge possessed by creation, no matter how beloved that creation is to Allah *Almighty*, can never be compared to the Divine Knowledge of Allah *Almighty*. The reason is that Allah *Almighty* is the Divine Being who bestows this knowledge on His creation, therefore, how can there be a similarity between the Being that gives and the being that receives? Those who believe on the contrary, should certainly appear in front of a learned person and educate themselves about the actual state of this belief. Whenever the Holy Prophet - *may Allah send peace and blessings upon him* - used to reveal any secret bit of information to the blessed Ashaab, they never issued any Fatwa of Shirk. This is a latest trend of certain misled groups who are completely unaware of what true Imaan is.

In the above Ahadith which we have mentioned, there are two statements that need analysing. They are the words, "It has become Waajib upon them" and "they have been pardoned". There are certain people who believe that this clearly proves that Yazeed is someone who is pardoned. The biggest joke about this is that the people who make this claim are those who do not believe that the Holy Prophet - *may Allah send peace and blessings upon him* - had the Knowledge of the Unseen! In their

ignorance, they are using a Hadith Shareef which completely contradicts their belief in the Unseen. This Hadith Shareef is presented in the first volume of *Bukhari Shareef* in the chapter which describes Jihad against the Romans who were Christians.

In the *Tayseerul Baari* which is the Sharah of *Sahih Bukhari* by Waheedus Zamaan, who is a scholar among the Ghair Muqallid, the words are:

1. The first group in my Ummah who will undertake the journey, it has become Waajib upon them. (in other words, Jannah has become Waajib upon them)
2. The first group in my Ummah who will attack the Roman city and will be pardoned.

However, be that as it may, it is important that we look at the comments and statement of the eminent ‘Ulama prior to us making a judgement in this regard.

The opinion of Shah Wali’ullah Muhaddith Dehlwi - *may Allah be pleased with him* -

“There are some who use these Ahadith to prove that Yazeed was pardoned because some people are of the opinion that he led the second group even though this has not been fully substantiated by Ahlus Sunnah wal Jama’ah. However, this Hadith Shareef merely proves that whatever sins were committed prior to this battle may have been pardoned. The reason is that Jihad is a type of expiation for one’s previous sins and transgressions. It does not affect any sin which might occur in the future. If, however, this Hadith Shareef mentioned that this would pardon all one’s sins until the Day of Judgement, then it would be a different case altogether. However, this is not mentioned. Therefore, the pardon of Yazeed is not substantiated. In fact, this issue is left in the Divine Court of Allah *Almighty*.”

Professor Abu Bakr Ghaznawi and those who support Yazeed

This same Professor in the article entitled, *Qurbat ki Raa’he*, states (bearing in mind that this person is a Ghair Muqallid) that, “How tragic and how sad is the death of Imaan Husain - *may Allah be pleased with him* - that there are certain people who actually stand on the Mimbar and insult the blessed family of the Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - yet, this is that family from which we have received spiritual blessing. These are those blessed people through whose shoes we have received Imaan and certainty. Yet, you continue to insult these blessed people (in the name of protecting Yazeed). At the same time, the disgrace is that you actually use the Mimbar of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* -. At the same time, when you say these words, it is as if Shimr, Yazeed and ibn Ziyad has employed your people to fight their case.”

In fact, after reading these words, all we can say is that for those who are intelligent, a mere sign is enough.

Waheeduz Zaman (Ghair Muqallid) and those who love and support Yazeed

In his *Tayseerul Baari*, which is the Sharah of the *Sahih Bukhari Shareef*, Waheeduz Zaman states,

“The first Jihad was for the island of Qubrus which was won. In this Jihad, Umme Hiraam - *may Allah be pleased with her* - also took part. The second Jihad was in 58 A.H. in the city of Constantinople. Some say that Yazeed was leading this army and many eminent Ashaab were involved in this battle such as ibn ‘Umar, ibn Abbas, ibn Zubair and Aby Ayub Ansari - *may Allah be pleased with them* -. Some individuals like Muhallib have ascertained that this proves the legitimacy of the Khilafah of Yazeed. However, my opinion is where is this proven? Bear in mind that when Yazeed attacked Constantinople, at that time Ameer Mu’awiyah - *may Allah be pleased with him* - was still the leader of the Muslims and he was also alive. At the same time the legitimacy of Ameer Mu’awiyah - *may Allah be pleased with him* - has always been maintained by the ‘Ulama until the moment of his passing. Another reason is that this position was passed on to him by Imam Hasan - *may Allah be pleased with him* -. It does not mean that every person in this army is pardoned or will enter Jannah. We know of an incident when a person was fighting alongside the Holy Prophet - *may Allah send peace and blessings upon him* - and yet, Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - declared that this person is a person of Hell. Whether this person will be in Hell or Jannah is dependent on his final moment in this world. Yes, Yazeed did do a good deed when he attacked Constantinople, however, when he stole the leadership from the Muslims this noble deed was also cancelled. He had Imam Husain - *may Allah be pleased with him* - killed. He openly insulted the Ahle Bayt. When the blessed head of Imam Husain - *may Allah be pleased with him* - was presented to him, he openly declared that he had avenged the Day of Badr. He attacked the Haram and allowed the animals to be kept inside the Haram. He showed immense disrespect to the blessed grave and also attacked Mecca Shareef. He had Hadrat Sayyiduna Abdullah ibn Zubair - *may Allah be pleased with him* - martyred. Hujjaj had nearly 100,000 Ashaab and Taba’een murdered. In spite of all of this, can one seriously call Yazeed a Jannati?

Imam Qastalani - *may Allah be pleased with him* - has stated that Yazeed was pleased and happy with the murder of Imam Husain - *may Allah be pleased with him* -. He was also pleased with insulting the Ahle Bayt and this is proven beyond a shadow of doubt. Therefore, in this regard, we do not hesitate and even question his so-called Imaan. May the Divine Wrath of Allah *Almighty* fall upon him and his supporters.

Shaikh Abdul Haqq Muhadith Dehlwi - *may Allah be pleased with him* - who is the Shaikhul Muhadditheen and a Prophetic mercy in the Indo-Pak subcontinent explains the final destination of Yazeed in his book *Takmeelul Imaan* by stating, “There are a few ‘Ulama who hesitate when it comes to the issue of Yazeed. Yet, others sometimes adopt extreme views on both sides of the argument. Some of them actually say that since he was accepted by the majority of people in his time, it was necessary upon Imam Husain - *may Allah be pleased with him* - to accept his leadership. May Allah *Almighty* protect us from such an evil thought. The people of Madina Shareef clearly mentioned that this person was an open enemy of Allah *Almighty*. He was an alcoholic, someone who missed his Salaah, someone who always committed adultery and he never feared sleeping with females upon whom it was Haraam for him to sleep with. He continued to insult and injure the Ahle Bayt and one cannot ignore any of these things.

“One group has also mentioned that the murder of Imam Husain - *may Allah be pleased with him* - by Yazeed was a major sin because to kill another Muslim is a major sin but does not entitle one for continuous curse. It is tragic that someone would even say such a thing. Bear in mind that to insult the Ahle Bayt and the children of Sayyidah Fathima - *may Allah be pleased with her* - actually implies

hurting and insulting Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* -. What will these people say in this regard? And what would their opinion be about Yazeed in this issue? Is it not true that to injure and insult Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - is Kufr and a means of Kufr? Is this action not enough to make a person enter the Fire of Hell? This is clearly mentioned in verse 57 of Surah Al Ahzab. This is the reason that eminent Jurists of Islam such as Imam Ahmed bin Hanbal - *may Allah be pleased with him* - have cursed someone like Yazeed. Ibn Jouzi who was noted for his staunchness in the laws of Shari'ah has also recorded that many 'Ulama have cursed Yazeed and also presented his deeds as proof."

Shaikh Abdul Haq Muhadith Dehlwi - *may Allah be pleased with him* - goes further to say, "It is my opinion that Yazeed is a cursed person and a most despicable person. What he did, no one has ever committed such dastardly acts in Islam before. After murdering the blessed Ahle Bayt, this man actually attacked Madina Shareef with his army. He damaged a large part of Madina Shareef and killed many people in this blessed city. Many blessed Ashaab and Taba'een were also killed. Only Allah *Almighty* knows whether he made Taubah or not. May Allah *Almighty* protect us from all those who support such a person. May Allah *Almighty* include us among those who love and respect the Ahle Bayt and on the Day of Judgement, include us among those who love the Ahle Bayt."

The opinion of Hafiz ibn Katheer on Yazeed

In the *Al Bidaayah wan Nihaayah*, it is mentioned, "It is very famous that Yazeed was someone who liked sport and play and drinking alcohol. He used to like music and playing music, hunting and living with beardless youth and keeping dogs. He used to also organize bear fights, animal fights and fights among apes. There is not a day in which he was not intoxicated with alcohol. He used to also beautify these animals for sport and play. When any ape died, he was extremely saddened. One of the reasons for his death is also attributed to the fact that while picking up one of these monkeys, it bit him. The historians have also recorded other vices attributed to him."

He was also someone who was controlled by his carnal desires

Most of the times Yazeed used to miss his Salaah. Sometimes he performed them only after the time had passed and sometimes never performed them at all. Hadrat Sayyiduna Ahmed bin Hanbal - *may Allah be pleased with him* - narrates from Hadrat Sayyiduna Abu Sa'eed Khudri - *may Allah be pleased with him* -, who reports that he heard Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - declare, "After the 60th year of Hijrah, such a person would be in control who would be unfit for this (position). He will destroy his Salaah, (meaning that he will ignore his Salaah). He will follow his carnal desires and very soon, he will be thrown in the valley of Ghay."

Hafiz ibn Hajr in the *Fathul Bari*, which is the Sharah of the *Sahih Bukhari Shareef*, describing how this Ummah would be destroyed by some young men from the Quraish, writes that this indicates to the fact the first among these young men would be in the 60th year of Hijrah and this is what happened because Yazeed bin Mu'awiyah was a ruler in that period. Whatever has been revealed in this Hadith Shareef clearly indicates that the first among them will be Yazeed.

Hadrat Sayyiduna Abu Hurayrah - *may Allah be pleased with him* - narrates that he heard from

Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - who said, “‘My ummah would be destroyed through a few young men from the Quraish.’ When he heard this, Marwan replied, ‘May the the curse of Allah *Almighty* be upon these young men.’ Hadrat Sayyiduna Abu Hurayrah - *may Allah be pleased with him* - replied, ‘If I wish, I can reveal that it is so and so and the son of so and so.’”

Important point:

There are certain A’immah who have restricted themselves for taking the name of Yazeed openly and cursing him. It does not mean that they not think that he was entitled to be cursed or that they considered his actions as noble. Every one of them considered him as someone worthy of curse. Some maintained that since he was someone who was established in being cursed, therefore, there was no reward taking his name since this would achieve nothing. In other words, they felt that since he was condemned, he was condemned. They felt that taking his name all the time was merely spoiling one’s tongue. They felt that instead of always cursing this individual, it would be more valuable spending this time in sending salutations to Imam Husain - *may Allah be pleased with him* - instead. In this manner, we will achieve the Divine Pleasure of Allah *Almighty*, the pleasure of the Holy Prophet - *may Allah send peace and blessings upon him* - and also be able to present our gift in the blessed court of Imam Husain and the Ahle Bayt - *may Allah be pleased with them* -.

The last Hadith pertaining to the city of Constantinople has become so famous in the eyes of these people, that even the burning of the Ka’ba has become permissible in these people’s eyes. For these supporters of Yazeed, damaging the blessed city of Madina Shareef is permissible. In fact, they have a weird manner of thinking. Is it not seen in the Hadith Shareef that someone who reads the Fajr and ‘Isha is a Jannati? Does this then mean that when the person reads the Fajr and ‘Isha, he can now perform all types of vice? He can now drink alcohol as well? Is it not mentioned in the Hadith Shareef that a person who looks at his parents with love and respect is given the glad tidings of Jannah? Since he is a Jannati, does it now mean that he can kill his parents? We see that in the Hadith Shareef it is mentioned that when a person performs the Hajj, he returns sinless like the day he was born. Does it mean that now he can become a Murtad because he is sinless? Leave aside these statements, we see that in the Hadith Shareef it is mentioned that when a person reads “Laa ilaaha illal laahu,” he will enter Jannah. Does this now mean that there is no need for him to read “Muhammadur Rasoolullah.” Or does it mean that now he has read the Kalima, he can now become a Qadiani? After all, did the Qadianis not read the first part of the Kalimah their entire lives? So does it mean they are people of Jannah? Certainly not! Those people who continue to support Yazeed should also look at the fact that by respecting him, they are completely ignoring the status and stature of the Ahle Bayt.

A few other points in regard to Yazeed

Even though, we have presented a lengthy explanation completing refuting the supporters of Yazeed, yet there are a few other points that has been brought to my attention which needs an answer.

The first point

There is no Hadith Shareef which describes the first sea voyage in which the name of Yazeed is

mentioned. Imam Bukhari - *may Allah be pleased with him* - in his *Taarike Kabeer* has mentioned the names of 311 with the name “Yazeed” and had even described their lives in brief, however, he had not mentioned Yazeed bin Mu’awiyah. From this we come to realise that besides even considering him a person of Jannah, he did not even want to mention the name of Yazeed bin Mu’awiyah. At the same time, show us one prove from any eminent scholar in Islam who has mentioned the name of Yazeed in a respectful manner. At the same time, the area after the city of Constantinople was already conquered in the era of Hadrat Sayyiduna ‘Umar - *may Allah be pleased with him* -. Does this mean that this city was specifically only left so that Yazeed could conquer it?

As we have already mentioned, according to *Umdatul Qari*, the first sea voyage was during the era of Hadrat Sayyiduna ‘Uthman Ghani - *may Allah be pleased with him* -. If anything was performed in this regard by Yazeed, it was only completed in the 31st or 49th or the 50th year of Hijrah while the glad tidings of Jannah is only for the first voyage.

Another point which is presented by the supporters of Yazeed is that the army which will make Jihad in Constantinople will be pardoned. Consequently, Hadrat Ameer Mu’awiyah - *may Allah be pleased with him* - did send a force under the command of Sufyan bin Auf and since there was someone in this army by the name of Yazeed, therefore he is also pardoned. Remember that there was also a brother of Ameer Mu’awiyah - *may Allah be pleased with him* - whose name was also Yazeed. This is the person who was given bounty in abundance by Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - after the incident of Hawaazin.

Second point

If we accept that this glad tidings is for the first battle, there is no doubt that the battle in which Yazeed took part was certainly not the first battle. Yazeed took part in the 50th year of Hijrah. There is no doubt that long before this in the 42nd year of Hijrah, there was already an army from Madina Shareef which travelled to Constantinople and many armies also went after this as well. This has been mentioned by Ibn Khaldun and ibn Katheer.

Third point

If we accept that Yazeed did take part in this first army, yet we all know that when a person does not take part willingly, then his participation is considered as not acceptable.

In the *Kamil* of ibn Katheer, it is mentioned that when Ameer Mu’awiyah - *may Allah be pleased with him* - did instruct Yazeed to join, he displayed immense laziness and unwillingness and did not come along. At the same time, when Yazeed came to know of the difficulties which were experienced by this army, he also mentioned a very few words of poetry which showed his unconcern. However, when Ameer Mu’awiyah - *may Allah be pleased with him* - heard about these words, he promised that he will sent Yazeed to this battle so that he can also experience the same difficulties.

Fourth point

Shah Wali'ullah Muhaddith Dehwli - *may Allah be pleased with him* - explains that taking part in Jihad wipes away all the previous sins and not the future sins. As for those crimes which were committed by Yazeed later on, there is no doubt that he is answerable for all of those in the Divine Court of Allah *Almighty*.

One can therefore not use a Hadith Shareef and say that because of this news, he is excluded from all punishment. There is no doubt that only those people would be pardoned who are fit to be pardoned as per this glad tidings. If someone becomes a Murtad after this battle, then he is certainly excluded from this group of those who will be pardoned. At the same time, there is ample historical proof that Yazeed did become guilty of major un-Islamic actions and behaviour and therefore, he is excluded from this glad tidings if in fact he actually went on this battle.

Ibn Jouzi also explains a very important Hadith Shareef in which Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - has given dire warning to those who frighten the people of Madina Shareef that they are certainly people upon whom is the Divine Curse of Allah *Almighty*.

As for that which was committed during the days of Hurrah against the people of Madina Shareef, this was certainly committed after the incident of Constantinople, hence, it completely nullifies whatever reward a person may have received.

A famous misconception

As for that statement which is attributed to ibn Katheer in which he says that Yazeed was someone who had good qualities, the tragedy is that these people completely omit the rest of this statement.

The actual words of Ibn Katheer are, "Yazeed also had a few other qualities such as knowledge, power and eloquence, power of poetry, bravery in battle and a noted politician." However, after explaining this, he further notes, "He was also some one noted for following carnal desires and sometimes never used to read Salaah and on most occasions used to read it after its time had elapsed." (Al Bidaayah wa Nihaayah)

In other words, his evil qualities and habits far outweigh his good qualities. In fact Hafiz ibn Katheer also further explains a Hadith Shareef narrated by Hadrat Sayyiduna Abu Sa'eed Khudri - *may Allah be pleased with him* - in which the Holy Prophet - *may Allah send peace and blessings upon him* - has stated that after the 60th year of Hijrah such unqualified people will appear who will destroy their Salaah. They will follow their carnal desires and their destination will be "Ghay" which is a valley in Hell. By mentioning this Hadith Shareef, Hafiz ibn Katheer is clearly substantiating the view of the majority of scholars in condemning Yazeed. This valley is also to be found mentioned in Surah Hud.

If we look at the strict instructions given by Hadrat Sayyiduna 'Umar - *may Allah be pleased with him* - to those who he placed in power, we will come to realise his concern. Hadrat Sayyiduna Imam Malik - *may Allah be pleased with him* -, in the *Mu'watta Shareef*, writes that, "Hadrat Sayyiduna 'Umar - *may Allah be pleased with him* - sent an instruction to his Governors and wrote that, 'In my opinion, among your duties, one of the most important duty is to be punctual in Salaah. Those who fulfil it properly and are also steadfast in this regard, they are the one who will protect their religion.

Those who destroy it, their relationship with Allah *Almighty* is certainly not properly established. Even their relationship with creation is not also based upon a proper foundation.”

The world view on Yazeed

1. Hadrat Moulana Mulla ‘Ali Qari - *may Allah be pleased with him* - writes, “There is a difference of opinion on the Kufr of Yazeed. There is one opinion that he is indeed a Kaafir. The reason is that he had committed such acts and deeds and mentioned such statements which clearly prove his Kufr. These would include such things as making alcohol Halaal for himself, etc. Perhaps this is one of the reasons that Hadrat Sayyiduna Imam Ahmed bin Hanbal - *may Allah be pleased with him* - has condemned him as a Kaafir because his words and action prove his Kufr.”

Allamah Sa’aadudeen Taftazaani - *may Allah be pleased with him* - writes, “There is no doubt that to curse Yazeed is permissible and it is something which is established. One of the reasons is that he was the one who gave instruction that Imam Husain - *may Allah be pleased with him* - be murdered and everyone is unanimous in this regard. In other words, someone who had committed such a deed, or commanded such a deed or became happy with such a deed, there is no doubt that one is permitted to curse such a person.

“There is no doubt that Yazeed was happy with the murder of Imam Husain - *may Allah be pleased with him* -. He was pleased and therefore, he completely disrespected the blessed family of the Holy Prophet - *may Allah send peace and blessings upon him* -.

“In fact, we do not have any hesitation in cursing Yazeed and also have no hesitation in calling him a Kaafir and we also curse those who helped and assisted him. In the Haashiyah of this book, it is mentioned that, ‘Yazeed used to drink and there is also no doubt that Yazeed sent an army against Imam Husain - *may Allah be pleased with him* -. He had him murdered and also clearly disrespected the blessed family of the Holy Prophet - *may Allah send peace and blessings upon him* -.’”

2. Ibn Jouzi - *may Allah be pleased with him* - had also written a book about this person in which it is clearly proven that one should curse Yazeed and it also explains the Kufr of this person. The name of the book is, *Al Radd ‘ala Muta’asib Al Aneed fi Jawaaz Al La’an ‘ala Yazeed*. He is also clearly presented many testimony and evidence in this book which proves beyond a shadow of doubt that Yazeed is a cursed person and also a Kaafir.

3. Allama Jalaaludeen Suyuti - *may Allah be pleased with him* - writes, “May Allah *Almighty* curse the killer of Imam Husain - *may Allah be pleased with him* - including Yazeed and ibn Ziyad.”

4. Muhaqqiq alal Itlaaq, Shaikh Abdul Haq Muhaddith Dehlwi - *may Allah be pleased with him* - explaining the incident of Hurrah (where the armies of Yazeed attacked Madina Shareef), mentions about the Hadith Shareef in which the Holy Prophet - *may Allah send peace and blessings upon him* - once said to Hadrat Sayyiduna Abu Zarr Ghifaari - *may Allah be pleased with him* -, “O Abu Zarr, what will you do at that time when Madina will be coloured with blood, that there is no doubt that he is a person of Hell and he is a Kaafir.”

5. Allama Syed Ameer ‘Ali - *may Allah be pleased with him* - who had translated many books such as *Minhaajul Hidaayah*, *Sharah Waqaayah*, etc., in the Tafseer of Surah Hashr, the 18th chapter of the Holy Qur’an writes that, “Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - clearly knew that after him, the leaders of the Muslims would be Hadrat Sayyiduna Abu Bakr, Hadrat Sayyiduna ‘Umar, Hadrat Sayyiduna ‘Uthman and Hadrat ‘Ali - *may Allah be pleased with them* - in this sequence. He also knew that during the time of Hadrat Sayyiduna ‘Ali - *may Allah be pleased with him* - there will be a group from the Bani Ummayyah who will create immense turmoil. He also knew that there will appear such people as Yazeed, Waleed and Hujjaj who will turn away from the Holy Qur’an and start to completely disrespect it. He also knew that these people will most certainly show immense disrespect for his Blessed Household and also oppress them. The actual Hadith clearly explains that one should love and revere Hadrat Sayyiduna ‘Ali - *may Allah be pleased with him* - and the Ahle Bayt. And this is clearly necessary upon a true believer. By mentioning this, he has presented a clear cut rule and order. He also knew that people like Yazeed would be people who would be cursed until the Day of Judgement and that they will become guilty of oppressing the Ahle Bayt. This is also one of the reasons that after being fully aware of all this, Imam Husain - *may Allah be pleased with him* - refused to swear allegiance to him.” (Mawaahib Al Rahman)

6. Allama Qadi Thanaullah Panipati - *may Allah be pleased with him* - writes, “Ibn Jouzi mentions that once someone mentioned to Saleh bin Ahmed bin Hanbal - *may Allah be pleased with him* - that his blessed father has affection for Yazeed bin Mu’awiyah. However, the eminent scholar mentioned to his son, ‘O my son! That person who sincerely claims to love Allah *Almighty*, he should have immense love for cursing Yazeed as Allah *Almighty* has also displayed pleasure for cursing Yazeed.’ I then asked him where did Allah *Almighty* curse Yazeed and he mentioned the 22nd and 23rd verses in Surah Muhammad which is: ‘So do you portray that if you get governance, you would spread chaos in the land and sever your relations? It is these whom Allah has cursed, so He made them deaf to the Truth and blinded their eyes.’” (Tafseer Mazhari)

Yazeed was a person of Fasaad, he murdered without conscious and he did not hesitate to murder the blessed Ahle Bayt including the blessed grandson of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* -. At the same time, he also murdered openly in Madina Shareef.

After this, Qadi Thanaullah - *may Allah be pleased with him* - then presents the Tafseer of Surah Ebrahim. He states, “I maintain that the Banu Umayyah took advantage of Kufr until Abu Sufyan, Mu’awiyah and Amar bin Al Aas - *may Allah be pleased with them* - became Muslims. After this Yazeed committed Kufr and he continued to commit this Kufr against the blessed family of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* -, thereby also committing Kufr against Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* -.”

7. Allama Syed Mahmud Alusi - *may Allah be pleased with him* - in his masterpiece, *Ruhul Ma’ani*, explaining the 23rd verse of Surah Muhammad explains that, “I say and I believe that this is correct and based on the fact that Yazeed was someone who did not actually sincerely believe in the blessed Prophethood of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* -. In fact what proves this beyond a shadow of doubt are the acts which he committed during the time he was in power such as insulting the blessed precincts of the Haramain, committing excessive oppression and one of the greatest transgression and sin which he committed was against the blessed Ahle Bayt and

had Imam Husain - *may Allah be pleased with him* - killed. The manner in which he displayed his immense hatred for the blessed family of the Holy Prophet - *may Allah send peace and blessings upon him* - clearly proves that he never truly accepted the Holy Prophet - *may Allah send peace and blessings upon him* - (as a Prophet). All of these terrible deeds and actions of this person clearly indicate that we are certainly permitted to curse him. At the same time, neither did he or his supporters ever make Taubah for these actions and deeds and therefore, there will always be the Divine Curse of Allah *Almighty* on Yazeed, ibn Ziyad, ibn Sa'ad and their supporters."

8. Hadrat Sayyiduna Mujaddid 'Alif Thani Sheikh Farouq Sirhindi - *may Allah be pleased with him* - explains, "Yazeed was not a blessed companion. There is no question in anyone's mind about his disgraceful state. What this Kaafir committed is something which not even a Kaafir or even an English enemy has committed. As for a certain statement which is attributed to Mullah Jaami - *may Allah be pleased with him* - which questions this issue, there is no need to even discuss it. Yes, one is openly allowed to curse Yazeed and not Hadrat Ameer Mu'awiyah - *may Allah be pleased with him* -." (Maktubaat Shareef)

9. A'la Hadrat, Imam Ahle Sunnah, Imam Ahmed Raza explains, "There is absolute 'Ijmah in the Ahle Sunnah wa Jamaah that Yazeed Paleed was a Faasiq, Faajir and was guilty of committing a major sin. In this regard, the Ahle Sunnah is unanimous. Imam Ahmed bin Hanbal - *may Allah be pleased with him* - and his followers have also mentioned that this person is a Kaafir and they also specifically mention his name when cursing him. To negate the sin and transgression of this person and to blame the eminent Imam, Imam Husain - *may Allah be pleased with him* -, is something which goes against the essentials beliefs of the Ahle Sunnah wa Jamaah. It is also misguidance and irreligious. As a matter of fact, for someone to think (good) of Yazeed cannot appear in the same heart which claims to love and revere the Holy Prophet - *may Allah send peace and blessings upon him* -. As for that person who supports this person, that person is cursed and also a great enemy of the Ahle Sunnah wa Jamaah. In fact, any word which praises Yazeed or his actions are nothing but words and actions which merely insults Sayyidah Fathima, Hadrat 'Ali - *may Allah be pleased with them* - and also the Holy Prophet - *may Allah send peace and blessings upon him* -."

10. As far as Yazeed Paleed is concerned there are three view points among the Ahle Sunnah wa Jamaah. Hadrat Sayyiduna Imam Ahmed bin Habal - *may Allah be pleased with him* - and those who support his view clearly consider this person a Kaafir and he will never be pardoned. Imam Ghazzali - *may Allah be pleased with him* - and some of his supporters are of the view that after facing immense punishment, as a Muslim, he will be finally pardoned. As for Imam A'zam - *may Allah be pleased with him* -, he had remained silent on this. In other words, he does not call him a Muslim nor a Kaafir. Hence, in this regard, we will also remain silent.

11. Hadrat Moulana Na'eemudeen Muradabadi - *may Allah be pleased with him* - in his *Kanzul Imaan* has stated that, "Yazeed bin Mu'awiyah is that person who has established such a black mark on his forehead that people have cursed and condemned him in every century. In fact, his name and personality will be scorned until the Day of Judgement. Yazeed was an evil person, a person with a black heart. He was obese, ugly and a person who possessed numerous bad habits and committed plenty of evil. In fact, he was so disgraceful that it would actually make another person who is disgraceful embarrassed. In fact, this can be proven from the words of Hadrat Sayyiduna Abdullah

bin Hamzalah - *may Allah be pleased with him* - who made it clear that the only reason that they decided to attack Yazeed was because they felt that if they did not do so, stones will rain upon them from the heavens. He was someone who married females he was not allowed to marry. He also openly allowed usury and certainly insulted and abused the sacred cities of Mecca Shareef and Madina Shareef and also had many of its citizens killed. The government of such a person was considered as the greatest tragedy of its era.” (Sawaaneh Karbala)

12. Allama Qadi Shahaabudeen states, “There is no doubt that by this person slaughtering the Ahle Bayt, he caused immense insult and disrespect to Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* -. This act itself is already a reason enough to be cursed. There is also no doubt that Allah *Almighty* certainly showers His Divine mercy on those people who curse this person. At the same time, Allah *Almighty* has also clearly mentioned that those who cause hurt to Allah *Almighty* and His Prophet - *may Allah send peace and blessings upon him* -, upon this people is the Divine Curse of Allah *Almighty* and for them there is severe punishment.

“In fact, there is no doubt that the Ahle Sunnah wa Jamaah do not consider Yazeed as a someone who is a clear cut Muslim. In fact, for Imam A’zam - *may Allah be pleased with him* - to remain silent on an issue such as this clearly proves that even he had doubt in the Imaan of this person. Islamic law clearly states that when you are sure of something, you should give a clear verdict, but by Imam A’zam - *may Allah be pleased with him* - remaining silent on the question of the Imaan of Yazeed clearly means that we cannot clearly call Yazeed a Muslim. Such is the doubt in this person. Therefore, if someone calls him a Kaafir, there will be no blame on that person.”



Part 10

The Status of a Shaheed

The life of a Shaheed and its implication

One of the meanings of “Shaheed” is “someone who is a witness” and here it would mean just that. A “Shaheed” is that person who does not merely sacrifice his finger, but someone who sacrifices his head to prove the Divine Greatness of Allah *Almighty*. In other words, he proves beyond a shadow of doubt that for him to give his head in the Path of Allah *Almighty* is one of his greatest achievement. He is certain that Allah *Almighty* exist and if he was not certain, he would not have given such a major sacrifice.

Another meaning of “Shaheed” is also “someone who helps and assist”. We see this in the Holy Qur’an when Allah *Almighty* challenges people to bring their helpers to see whether they can bring something like the Holy Qur’an. The question is: if someone gives his life, how can he help and assist someone else? The answer is that by giving his life, he had managed to protect the life of thousands. He has taught others how to live. In other words, he was oppressed and saved others from oppression.

One of the major differences between his martyrdom and others is that all of them were certain of the Divine Existence of Allah *Almighty* but they were unaware of whether they will be martyred. As for Imam Husain - *may Allah be pleased with him* -, from a little age, he already knew that he will be martyred one day. As a matter of fact, the entire Ummah was also aware that he will be martyred one day. Some people read the Holy Qur’an and become a martyr, while Imam Husain - *may Allah be pleased with him* - was reading the Holy Qur’an already knowing that he would be martyred. In other words, he was already proving that a martyr is someone who is always alive.

Theory and practical

If someone is told to mix hydrogen and oxygen and create water, there is a possibility he might have a doubt. However, if this person is taken into a laboratory and shown the truth of this, he will certainly accept and believe it. In the same manner, for someone to believe that a martyr is alive might still seem to be a theory to some, however Imam Husain - *may Allah be pleased with him* - gave his life

to show this in a practical manner. In other words, if someone has this doubt that here is someone who had been buried, someone whose Janaza has been performed, whose children have become orphans, whose wives have become widows, how can they still be living? The miracle of Imam Husain - *may Allah be pleased with him* - reading the Holy Qur'an while his blessed head was on a spear clearly proved this beyond a shadow of doubt.

Animal which died thrice over and spoke

There have been many martyrs in Islam, however, Imam Husain - *may Allah be pleased with him* - and his martyrdom is something totally unique. Bear in mind that this is the blessed grandson of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* -. Bear in mind that during the Battle of Khyber, Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - placed his hand on an animal, it came alive. This animal revealed that it had been poisoned and it cooked, but it spoke to Sayyiduna Rasoolullah - *may Allah be pleased with him* -. How? First it was slaughtered. That was its first death. It was then roasted. That was its second death. Lastly, it was poisoned. However, when the Holy Prophet - *may Allah send peace and blessings upon him* - placed his hand on this animal, it began to speak and informed the Holy Prophet - *may Allah send peace and blessings upon him* - not to eat it because it had been poisoned. Imam Husain - *may Allah be pleased with him* - is from the same blessed blood of the Holy Prophet - *may Allah send peace and blessings upon him* -, therefore he will always remain alive. As for those who killed him, their remembrance has been murdered till the Day of Judgement.

The blessed body of a martyr is always protected by Allah *Almighty*

In the Holy Qur'an, Allah *Almighty* declares that he who comes with one single good, he will be rewarded ten times. He can also be rewarded seven hundred times over. Therefore, how is it possible that when you spend a single coin in the Path of Allah *Almighty* you are rewarded ten times and even seven hundred time, but when you spend your precious life, how can you not be rewarded? Remember that death is something which affects the body while the soul remains alive and it was also alive before entering the body. The reason is that this is the Command of Allah *Almighty*. We also know that even after a long period, at times when the body of a martyr has been found, even his clothing was still intact and undamaged.

Imam Malik - *may Allah be pleased with him* - narrates even after nearly forty years when they found the blessed bodies of Hadrat Sayyiduna Amar bin Al Jumhu - *may Allah be pleased with him* -, who had been martyred in Uhud, and Hadrat Sayyiduna Abdullah bin Zubair - *may Allah be pleased with him* - both of whom were buried in one grave. Their blessed bodies were still the same as if they had been buried only the previous day. In fact, their graves had become visible because of strong rains.

In the same manner, in the 14th century, the blessed bodies of Hadrat Sayyiduna Abdullah bin Jaabir - *may Allah be pleased with him* - and various other companions were also retrieved from the banks of the river Dajlah in Iraq. This was because the water was entering their graves. In fact, this incident is a living reminder to the Muslims to give their lives in the Path of Allah *Almighty* and to be able to live forever. The government in Iraq at that time decided to bury them near the blessed grave of Hadrat Sayyiduna Salman Farsi - *may Allah be pleased with him* -. The most amazing thing is that when their

graves were opened and blessed bodies shown, their kafan (shroud) was seen to be untouched as if they had just been buried. Hundreds of people were also able to see this miracle with their own eyes.

The same has been mentioned in the *Sharahus Sudoor* about three martyrs. In the 14th century Hijrah, while the Masjidun Nabawi was been expanded, the blessed body of the father of the Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - was also found. The blessed body was still the same and had remained untouched for centuries. In fact, some of those who saw the blessed body are still alive today. Therefore, the miracle displayed by Imam Husain - *may Allah be pleased with him* - after his martyrdom is nothing to be surprised about.

A few interesting points

It is mentioned that when Imam Husain - *may Allah be pleased with him* - saw everything around him he smiled. When the Yazeedi forces observed this, they were shocked, scared and terrified. They could not figure out that a person who had just lost most of family and friends was smiling. It was something beyond their comprehension. However, Imam Husain - *may Allah be pleased with him* - may have given this answer, “If nothing remains, nothing will remain for anyone. The only Being that will remain is Allah *Almighty*. At the same time, if I smile what else can I do? I have become successful. Not one single drop of blood from any one of my family and friends have been wasted. In other words, I have given my last drop of blood in the Path of Allah *Almighty*.”

At the same time, the great Imam must have been saying, “Why should I not smile? After all, I am a Sayed. I am from the blessed family of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* -. I am from the grandson of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* -. After receiving all of this blessing from Allah *Almighty*, why should I not smile? When Nabi Moosa *‘Alayhis Salaam* climbed the Mount Thur, he was also ecstatic and when I climbed the blessed shoulders of the Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* -, I was also joyous.”

If Imam Husain - *may Allah be pleased with him* - did not smile, who would smile?

An amazing incident in the time of Sultan Aurangzheb Alamgeer

It is reported that once a soldier from the army of Sultan Aurangzheb Alamheer was captured by the enemy. He was a young man as well. The enemies tried their level best to get information from him but they could not succeed. They offered him wealth, they frightened him, they abused him, punished him and used all sorts of method, but they could not get a single piece of information from him. Finally, the soldier said to them, “This young man who is with me, he is the son of my enemy. I advise you people to kill him. Let is not be said that I revealed some secret information to your people, and he goes and reveal what I have done. At the same time, I am also fearful for my life as long as he is alive”.

The enemy became very happy with this and thinking nothing of it. They killed the young man instantly. The old soldier began to smile. The enemy also had this false notion that perhaps he was smiling because his enemy had been killed and that now he will start to reveal the secrets of the

Sultan's movement. However, what he mentioned completely shocked them. He told them that this young man was actually his own son and that he loved the young man very much. "The reason that I am now happy is that as long as he lived, because of the love for him I may have been forced to reveal the secrets. In other words, his living would have made me helpless. Now, I am smiling because I have no concern at all with what happens with me, Even if you cut me to pieces now, I will never reveal anything to you people."

Imam Husain - *may Allah be pleased with him* - may have smiled thinking that, "I was afraid about my small band of supporters perchance they may have become misled or frightened and because of this, they may have extended their hand to Yazeed. However, now this concern of mine no longer exists and obviously, I will never slip on this path."

They threatened Imam Husain - *may Allah be pleased with him* - that they would make him suffer such oppression that even oppression would seek safety. His response was that he will display such patience that even patience would be awed. Even in the last minute on this earth, he never wavered.

They could not frighten Imam Husain - *may Allah be pleased with him* - with death because those people are scared of death who are hungry for power and influence. He did not need power and influence. He already had that. In fact, his brother, Imam Hasan - *may Allah be pleased with him* -, had given away the chair of power to Ameer Mu'awiyah - *may Allah be pleased with him* -. Therefore, his family was not hungry for power.

Four qualities of a true believer

If a person has four qualities in him, there is no doubt that he will achieve a most supreme position in both worlds. They are: supremacy in Ibadah and serving Allah *Almighty*, supremacy in kindness and charity, supremacy in bravery, and supremacy in achieving martyrdom. The great Imam embodied these four supreme qualities.

Supremacy in Ibadah was such that Imam Husain - *may Allah be pleased with him* - gave his life while in sajdah. Supremacy in charity is that Imam Husain - *may Allah be pleased with him* - sacrificed his entire family on the path of Allah *Almighty*. Supremacy in bravery in such a manner that until the present day, the supporters of Yazeed still hide their heads in shame instead of revealing themselves. Until the present day, no one actually comes forward and says openly that he is an offspring of Yazeed. Yet, the children of Imam Zainul Aabideen - *may Allah be pleased with him* - are found all over the world and are also respected and revered. The soldiers of Yazeed numbered hundreds, but until the present time, no offspring of any of these soldiers are to be found. This is besides the offsprings of Yazeed, ibn Ziyad or Shimr who are most certainly never to be found.

To remember his martyrdom

There is no doubt that we remember the day on which Nabi Ismail '*Alayhis Salaam* was presented as a sacrifice, yet, bear in mind that not one drop of his blessed blood was spilled. How can we ignore the occasion of the 10th of Muharram when Imam Husain - *may Allah be pleased with him* - sacrificed everything he had including his blessed family for the sake of Islam? In fact, we consider remembering Imam Husain - *may Allah be pleased with him* - as an act of Imaan. We also consider it

a part of our Imaan to remember every member on the side of Imam Husain - *may Allah be pleased with him* - who gave their lives for Islam.

This blessed family gave everything because they understood that they had sold their lives to Allah *Almighty* and whenever He called for their lives, they were prepared to give it in His path. In the Holy Qur'an also, Allah *Almighty* has clearly stated that He has purchased the lives of the believers and their property and for them is Jannah.



Part 11

Answering a few Questions

- may Allah be pleased with him -

Why did they not receive water?

There is no doubt that Allah *Almighty* has Divine Power over all things. If He wanted, He could have made water appear from the dry sand under the feet of the Ahle Bayt, yet, He did not do so.

We see that when Nabi Ismail '*Alayhis Salaam* cried for water, merely by rubbing his blessed feet on the ground, the water of Zam Zam appeared. This continues until today. If the same thing was done by the blessed son of the great Imam, surely water should have appeared. After all, Allah *Almighty* has power over all things.

When sores appeared on the blessed body of Nabi Ayyub '*Alayhis Salaam*, he was commanded to bathe in a special spring which miraculously appeared for him. He was immediately cured. When we look carefully, Nabi Ayyub '*Alayhis Salaam* was not someone desperate for water like Imam Husain - *may Allah be pleased with him* -. At the same time, besides water, there were also many other ways in which he could have been cured.

We see that when Nabi Moosa '*Alayhis Salaam* asked for water for his nation, he was commanded to strike a rock and not one, but twelve strings shot out from this rock! Yet, in Karbala, no such spring appeared!

When the time came for the blessed birth of Nabi 'Isa '*Alayhis Salaam*, not only did water appear for Sayyidah Maryam - *may Allah be pleased with her* - but ripe dates appeared from a dry stem! If water was required by Bibi Maryam - *may Allah be pleased with her* -, water was also required by Bibi Zainab - *may Allah be pleased with her* - in Karbala. One is a mother of a Prophet and one is after all

the granddaughter of a Prophet.

Answer

The reason is very simple. When Sayyidah Hajirah - *may Allah be pleased with her* - wanted water for her baby, she walked between Safa and Marwah searching for water. Nabi Moosa '*Alayhis Salaam*' asked for water for his nation and hence he was blessed with water. Nabi Ayyub '*Alayhis Salaam*' asked for a cure and he was blessed with a cure through water. Sayyidah Maryam - *may Allah be pleased with her* - asked for sustenance and water and this was given to her.

However, in Karbala, from 'Ali Asghar - *may Allah be pleased with him* - to Imam Husain - *may Allah be pleased with him* - no one asked for water. From the moment they left Madina Shareef until they arrived in Karbala, they made it clear that they did not come for water but they came to give their lives for the truth. They did not come for water but they came to sacrifice their entire household for the Islam. They did not come for water but they came with the purpose of saving Islam.

What is “Maatim” or wailing?

It is proven that “Maatim” or wailing was something which began with Nimrud or around that period. Perhaps it even started with Nimrud himself. When Allah *Almighty* held him accountable for his enmity against Nabi Ibrahim '*Alayhis Salaam*', it is reported that a mosquito entered his brain from his nose. When this mosquito entered his brain, it began to nibble his brain and trouble him. At the same time, whenever this mosquito started to move in his brain, Nimrud began to slap that side of his face. In this way, the entire environment around him became troubled. He then began to wail and cry and died in this way.

There is no mention in the entire Holy Qur'an about “Maatim”. The reason is that “Maatim” is the opposite of patience. When the Holy Qur'an declares that Allah *Almighty* is with those who are patient, how can He be with those who wail and weep aloud or scream and cry?

It is mentioned that when Hadrat Sayyiduna Owais Qarani - *may Allah be pleased with him* - heard that the blessed tooth of Sayyiduna Rasoolullah - *may Allah send peace and blessings upon him* - had been martyred in Uhud, he broke all of his teeth. Our answer to these people who make “Maatim” is that if they can do this also, we have no objection. Our advice to the Shia is that when they know that Imam Husain - *may Allah be pleased with him* - gave his head for Islam, we will have no objection that instead of them weeping and crying aloud, they could also do the same and behead themselves. If you want to follow someone, then do it completely. Imam Husain - *may Allah be pleased with him* - never wept aloud in Karbala, he had complete patience. None of his family performed “Maatim”, so where is this “Maatim” which the Shia perform? It seems like they are following their grand teacher, Nimrud.

Once a Shia said to a Sunni, “That person is a Kaafir who does not make Maatim for Imam Husain”. The Sunni replied, “That person is a Kaafir who thinks Imam Husain is dead. Maatim is only made for someone who is dead and a Sunni does not make Maatim because he believes that Imam Husain is alive.”

An incident took place when an English man once saw the Shias making Maatim. He asked what is this and someone explained to him, “On the 10th of Muharram, the beloved grandson of the Holy Prophet - *may Allah send peace and blessings upon him* - was martyred in Karbala and because of this, these people are having a Maatim.” The English man asked when was this grandson killed. The person replied, “He was killed nearly fourteen hundred years ago”. When the English man heard this, he said, “Shame, you mean they only got the message now.” Some of these Shia say that they only have this “Maatim” and bring out a horse because they love Imam Husain - *may Allah be pleased with him* -.

Our question to them: You mean you only love the horse of Imam Husain - *may Allah be pleased with him* -, what about the camel of Nabi Saleh ‘*Alayhis Salaam*, the donkey of Nabi Esa ‘*Alayhis Salaam*, and the dog of the Ashaab Kahaf? How come you do not display any love for these poor animals? If they have so much of love for Imam Hasan - *may Allah be pleased with him* -, why do they not drink from the same bowl from which he drank and in which there was also poison. At least in that way, the world will be relieved of them! If they have so much of love for this so-called horse of Imam Husain - *may Allah be pleased with him* -, how come they kiss the feet of the son, (Imam Husain) and still climb on top of the mother (the horse) until today? If they have so much of love for this horse of Imam Husain - *may Allah be pleased with him* -, should they not climb on top of it as they do today, but they allow the horse to climb on top of them. Where in the Holy Qur’an has it been told that you should slash your arms, leg and chest with a knife?

At the same time, these Shias consider this un-Islamic act of “Maatim” even greater than Ibadah.

We know that when one needs to perform Salaah, the place has to be clean and one’s clothes have to be clean. Yet, the Ibadah of these people, which is “Maatim”, is extremely filthy. The streets are filthy and the place where they are standing is filthy. These people only worship for ten days in Muharram and the rest of days in the year they are free! They have absolutely no proof whatsoever for this act of Kufr which they call “Maatim”.

All we say is that if one does not have true love and reverence for Hadrat Sayyiduna Abu Bakr - *may Allah be pleased with him* - and Hadrat ‘Umar - *may Allah be pleased with him* - it is only right that they beat themselves. Yet, they cannot even see what they doing to themselves.

Question: We beat ourself and wail because we love the Ahle Bayt and this is a proof of our truthfulness.

Answer:

The same thing happened with the brothers of Nabi Yusuf ‘*Alayhis Salaam*. They themselves threw him in the well and when they were questioned by their father, they also began to wail. This proves a point from the Holy Qur’an which is that wailing and screaming and crying is not a proof that one is innocent. We know that the brothers of Nabi Yusuf ‘*Alayhis Salaam* only behaved in this manner to prove their innocence.

Perhaps this is the reason why the Shia beats himself and wail. Is it possible that they are hiding more than meets the eye? In fact, it is our belief that this is the curse of Saayidah Zainab - *may Allah be pleased with her* - when she saw the Yazeedi forces wailing and mentioned to them that they will never cease to wail. If the son of someone passes a major test and if one approaches his father and start beating oneself and start wailing, it is quite obvious that the father would become extremely angry. There is no doubt that the beloved son of Hadrat Sayyiduna ‘Ali - *may Allah be pleased with him* - passed a major test in Karbala. Instead of weeping and wailing, we should be making Du’a for Imam Husain - *may Allah be pleased with him* - and send our salutations and greeting to him and his blessed family.



Part 12

The Martydom of Sayyiduna Imam Husain - *may Allah be pleased with him* - mentioned in the Hadith

Hazrat Mujaddid Muhaddith Abdul Haq - *may Allah be pleased with him* - has recorded the following Ahadeeth regarding the martyrdom of Sayyiduna Imam Husain - *may Allah be pleased with him* - in his famous *Maa Thabata Bis Sunnah*:

1. It is narrated by Ameerul Mu’mineen Sayyiduna ‘Ali Murtza - *may Allah be pleased with him* - that the Messenger of Allah - *may Allah send peace and blessings upon him* - stated:

أَخْبَرَنِي جِبْرِيلُ أَنَّ حُسَيْنًا يُقْتَلُ بِشَاطِئِ الْفُرَاتِ

“Jibreel informed me that Husain will be martyred at the bank of Furaat¹.”

This Hadeeth is narrated by Allama Ibn Sa’d.²

¹ Imam Manaawi states when explaining the geographical property of the term “At the bank of Furaat”:

بضم الفاء أي بجانب نهر الكوفة المشهورة وهو يمرّ بأطراف الشام ثم بأرض الطف من بلاد كربلاء

Furaat, with Dammah of “Faa” i.e. At the bank of the famous river of Kufa that passes through the boundaries of Al-Shaam and then the land of Tuff which is situated in the Karbala region.

Al-Taiseer Bi Sharhi Jaame’ Al-Sagheer Li Al-Manaawi Vol. 1, p. 95 (digital copy)

² أخرجه ابن سعد في الطبقة الخامسة من الصحابة

Allama Ibn Sa’d has mentioned it in his Fifth Tabqah of Sahaba (in his world renowned book Tabaqaat Ibn Sa’d). Jaame’ Al-AHadith of Imam Suyuti, Hadith #858

2. Ummul Mu'mineed Sayyidah 'Ayesha - *may Allah be pleased with her* - reported to have said, "The Messenger of Allah - *may Allah send peace and blessings upon him* - stated:

أَخْبَرَنِي جَبْرِيلُ أَنَّ ابْنَ الْحُسَيْنِ يُقْتَلُ بِأَرْضِ الطَّفِّ وَجَاءَنِي بِهَذِهِ التُّرْبَةِ وَأَخْبَرَنِي أَنَّ فِيهَا

مَضْجَعُهُ

"Jibra'eel informed me that my son Husain will be martyred at the plain of Tuff after me. Hence, this sand is brought to me and I am told that it is the place of his burial'."

This Hadeeth is narrated by Allamah Ibn Sa'd and Imam Tabrani narrated in "Kabeer".³

3. Hazrat Ummul Fadl Bint Al-Haarith - *may Allah be pleased with her* - is reported to have said, "The Messenger of Allah - *may Allah send peace and blessings upon him* - stated:

أَنَّ أُمَّتِي سَتَقْتُلُ ابْنِي هَذَا وَأَتَانِي بِتُرْبَةٍ مِّنْ تُرْبَتِهِ حَرَاءً

'Soon, my Ummah will slay this son of mine. Hence, the red sand of his burial-place is brought to me'."

Imam Abu Dawood, and Imam Haakim has narrated in his Mustadrak.⁴

4. Hazrat Umme Salimah - *may Allah be pleased with her* - is reported to have said, "The Messenger of Allah - *may Allah send peace and blessings upon him* - stated:

أَخْبَرَنِي جَبْرِيلُ، أَنَّ هَذَا يُقْتَلُ بِأَرْضِ الْعِرَاقِ لِلْحُسَيْنِ، فَقُلْتُ: يَا جَبْرِيلُ، أَرِنِي تُرْبَةَ الْأَرْضِ الَّتِي

يُقْتَلُ فِيهَا، فَجَاءَ، فَهَذِهِ تُرْبَتُهَا.

'Jibra'eel has informed me that this son of mine will be martyred at the land of Iraq. I asked Jibra'eel to show me the sand of the battlefield, and he brought me the sand'."⁵

إِنَّ ابْنَ هَذَا - يَعْنِي الْحُسَيْنَ - يُقْتَلُ بِأَرْضٍ مِّنْ أَرْضِ الْعِرَاقِ يُقَالُ لَهَا كَرْبَلَاءُ، فَمَنْ شَهِدَ

ذَلِكَ مِنْهُمْ فَلَيْسَ بِشَيْءٍ.

Allama Ibn Sa'd commented, "The objective of 'this son of mine' is Sayyiduna Imam Husain - *may Allah be pleased with him* - who will be martyred in the land of Iraq which is called 'Karbala'. Whoso

Kanz Al-'Ummaal Lil Muttaqi, Hadith #34298

³ Tabraani 3/107, Hadith #2814

Jaame' Al-AHadith of Imam Suyuti, Hadith #855

Kanz Al-'Ummaal, Hadith #34299

⁴ Mustadrak 'Ala Al-Saheehain Li Al-Haakim Al-Nishapuri, Hadith #4818

⁵ Kanz Al-'Ummaal, Hadith, #34313

Al-Ahaad Wal-Mathaani, Hadith #429

Mu'jam Al-Kabeer of Tabrani, Hadith #697

Kanz Al-'Ummaal, Hadith #34313

is present at that time must assist him.”⁶

5. Hazrat Umme Salimah - *may Allah be pleased with her* - reported:

إِنَّ جَبْرِيلَ أَخْبَرَنِي أَنَّ ابْنِي هَذَا يَعْزِي الْحُسَيْنَ يُقْتَلُ وَأَنَّهُ اشْتَدَّ غَضَبُ اللَّهِ عَلَى مَنْ يَقْتُلُهُ

“Jibra’eel informed me that my son will be martyred and Allah’s extreme anger is upon the one who will kill him.”

It’s the narration of Ibn ‘Asaakir.⁷

6. The following Hadeeth is recorded in “Jame’ Al-Usool” by Hazrat Salma - *may Allah be pleased with her* - an Ansari woman, she said:

سَلَّمِي - امْرَأَةٌ مِنَ الْأَنْصَارِ - : - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ : دَخَلْتُ عَلَى أُمِّ سَلَمَةَ وَهِيَ تَبْكِي ، فَقُلْتُ : مَا يُبْكِيكِ ؟ قَالَتْ : رَأَيْتُ الْآنَ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - - تَعْنِي فِي الْبَنَامِ - وَعَلَى رَأْسِهِ وَلَحْيَتِهِ التُّرَابُ وَهُوَ يَبْكِي ، فَقُلْتُ : مَا لَكَ يَا رَسُولَ اللَّهِ ؟ فَقَالَ : شَهِدْتُ قَتْلَ الْحُسَيْنِ أَنْفًا . أَخْرَجَهُ التِّرْمِذِيُّ .

“When I visited Hazrat Umme Salimah she was crying. When I asked, she replied, ‘I just dreamt of Allah’s Messenger - *may Allah send peace and blessings upon him* - and saw that the hair of his head and beard were covered in dust and He too was crying. When I asked, ‘O Allah’s Messenger - *may Allah send peace and blessings upon him* -, what is the matter?’ ‘I just returned from the land of Husain’s martyrdom’ He replied’.”

Imam Tirmidhi has recorded this Hadeeth.⁸

7. In the Hadeeth of Bukhari narrated by Hazrat Anas - *may Allah be pleased with him* - he said:

أَنَسُ بْنُ مَالِكٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : «أَتَى عُبَيْدُ اللَّهِ بْنُ زِيَادٍ بِرَأْسِ الْحُسَيْنِ ، فَجَعَلَ فِي طَسْتٍ ، فَجَعَلَ يَنْكُتُ ، وَقَالَ فِي حُسْنِهِ شَيْئًا ، قَالَ أَنَسٌ : فَقُلْتُ : وَاللَّهِ ، إِنَّهُ كَانَ أَشْبَهُهُمْ بِرَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَكَانَ مَخْضُوبًا بِالْوَسْبَةِ .»

“When the head of Imam Husain - *may Allah be pleased with him* - was brought to Ubaidullah Ibn Ziyaad (The Governor of Kufa) on a tray. He began to poke it with a stick and he said something about Imam Husain’s - *may Allah be pleased with him* - beauty.” Hazrat Anas - *may Allah be pleased with him* - said, “By Allah! He looked similar to the Nabi ﷺ although his hair were dyed with black

⁶ Kanz Al-‘Ummaal, Hadith #34314

⁷ Jame’ Al-AHadith of Imam Suyuti, Hadith #7742

Kanz Al-‘Ummaal, Hadith #34317

⁸ Tirmidhi, Hadith #3771

Jame’ Al-Usool, Hadith #6567

dye.”⁹

A similar narration is also recorded by Imam Tirmidhi.¹⁰

8. It's narrated by Hazrat 'Umaarah Ibn 'Umair - *may Allah be pleased with him* -, he said:

عُمَارَةُ بْنُ عُمَيْرٍ - رَحِمَهُ اللَّهُ - قَالَ: «لَمَّا جِئَ بِرَأْسِ عَبْدِ اللَّهِ ابْنِ زِيَادٍ وَأَصْحَابِهِ نُصِدْتُ فِي الْمَسْجِدِ فِي الرَّحْبَةِ، فَاتَّهَيْتُ إِلَيْهِمْ وَهُمْ يَقُولُونَ: قَدْ جَاءَتْ، قَدْ جَاءَتْ، فَإِذَا حَيَّةٌ قَدْ جَاءَتْ تُخَلِّلُ الرُّؤُوسَ، حَتَّى دَخَلَتْ فِي مَنْخَرِ عَبْدِ اللَّهِ ابْنِ زِيَادٍ، فَبَكَثَتْ هُنَيْهَةً، ثُمَّ خَرَجَتْ فَذَهَبَتْ حَتَّى تَغِيَّبَتْ، ثُمَّ قَالُوا: قَدْ جَاءَتْ قَدْ جَاءَتْ، فَفَعَلْتَ ذَلِكَ مَرَّتَيْنِ أَوْ ثَلَاثًا». أَخْرَجَهُ التِّرْمِذِيُّ.

“When the heads of Ubaidullah Ibn Ziyaad and his companions were beheaded and brought, I intended to go towards the yard of Masjid, and well, I made it. People suddenly began to scream, “There it comes, there it comes!” Then I saw a big snake appearing from the crowd and entered Ibn Ziyaad’s head and came out through his nostril and then it disappeared. After a while it appeared again or it came for the third time also and repeated what it had previously done.”

Imam Tirmidhi mentioned this Hadeeth¹¹, and Imam Suyuti has recorded it in *Tareekh Al-Khulafa*.

9. Imam Baihaqi narrated the following Hadeeth in “Dalaa’il” from Sayyiduna Ibn ‘Abbaas - *may Allah be pleased with them* -:

أَخْبَرَنَا أَبُو الْحَسَنِ عَلِيُّ بْنُ أَحْمَدَ بْنِ عَبْدِ اللَّهِ، أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ الصَّغَارِ قَالَ: حَدَّثَنَا بَشَرُ بْنُ مُوسَى الْأَسَدِيُّ، أَخْبَرَنَا الْحَسَنُ بْنُ مُوسَى الْأَشْيَبِ، أَخْبَرَنَا حَمَّادٌ، عَنْ عَمَّارِ بْنِ أَبِي عَمَّارٍ، عَنْ

⁹ Jaame’ Al-Usool, Hadith #6568

صحيح : أخرجه أحمد (261/3). والبخاري (32/5) قال : حدثنا محمد بن الحسن بن إبراهيم ابن إشكاب. كلاهما - أحمد ، وابن إشكاب - قال : حدثنا حسين بن محمد ، قال : حدثنا جرير - ابن حازم - ، عن محمد ، - ابن سيرين - ، فذكره. ورواية الترمذي أخرجه (3778) قال : حدثنا خلاد بن أسلم ، قال : حدثنا النضر بن شميل ، قال : أخبرنا هشام بن حسان ، عن حفصة ، فذكرته.

Sahih

Imam Ahmad Ibn Hanbal recorded it 3/261 and Imam Bukhari 5/32 said, “Muhammad Ibn Al-Hasan Ibn Ibraheem Ibn Ishkaab narrated the Hadith to us. They both, Imam Ahmad and Ibn Ishkaab said, “Husain Ibn Muhammad narrated the Hadith to us”, he said, “Jareer Ibn Haazim narrated the Hadith to us, from Muhammad Ibn Seereen and mentioned it.”

Imam Tirmidhi did the Takhreej of this narration, Hadith #2778, said, “Khallaad Ibn Aslam narrated the Hadith to us”, he said, “Nadr Ibn Shameel narrated to us the Hadith”, he said, “Hishaam Ibn Hassaan narrated the Hadith to us, from Hafsah, and mentioned it.”

¹⁰ Jaame’ Al-Usool, Hadith #6567

¹¹ Jaame’ Al-Usool, Hadith #6569

أخرجه الترمذي (3780) قال : حدثنا واصل بن عبد الأعلى ، قال : حدثنا أبو معاوية ، عن الأعمش ، عن عمارة بن عمير ، فذكره.

وقال الترمذي : هذا حديث حسن صحيح.

This Hadith’s Takhreej is in Tirmidhi, Hadith #3780. He said, “Waasil Ibn Abd Al-A’la narrated the Hadith to us, he said, ‘Abu Mu’awiyah narrated to us from A’mash, from ‘Umaarah Ibn ‘Umair, and mentioned the Hadith.” Imam Tirmidhi said, “This Hadith is Hasan Sahih.”

عَبْدُ اللَّهِ بْنُ عَبَّاسٍ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَايَرِي النَّائِمِ نِصْفَ النَّهَارِ،
أَشَعْتُ أَغْبَرُ، فِي يَدِهِ قَارُورَةٌ فِيهَا دَمٌ؛ فَقُلْتُ يَا رَسُولَ اللَّهِ، مَا هَذِهِ؟ قَالَ: «هَذَا دَمُ
الْحُسَيْنِ وَأَصْحَابِهِ، لَمْ أَزَلْ أَلْتَقِطُهُ مُنْذُ الْيَوْمِ». قَالَ: فَأَحْصُوا ذَلِكَ الْيَوْمَ، فَوَجَدَ قَدْ قُتِلَ
ذَلِكَ الْيَوْمَ

“I saw the Prophet - *may Allah send peace and blessings upon him* - in the afternoon while his hair and beard were covered with dust and there is a bottle in his hand which contains blood. I said, O Allah’s Messenger - *may Allah send peace and blessings upon him* -, may my father be ransomed upon you, what is this? He replied, “It’s the blood of Husain and his Companions, and I have been collecting them since a certain day.” (The Sahabi said) “If one were to estimate that day, it was the exact date of Imam Husain’s martyrdom.”¹²

¹² Dala’il Al-Nubuwwah Li Al-Baihaqi, Hadith #2977



Part 13

Salutations

Sultan e Karbala ko, hamaara salaam ho
We salute the king of Karbala (Imam Hussain)
Jaanaa ne Mustafa ko hamaara salaam ho
We salute the life of Mustafa (Imam Hussain)

'Abbas e Namdaar, hain zakhmoon say, choore choor
Abbas, the flag bearer is gone down with injuries
Us peh kar re riza, ko hamaara salaam ho
We salute that embodiment of Raza (pleased in the pleasure of Allah)

'Akbar say no jawaa, nabhi ran mein hu wey, shahid
Youth like Ali Akbar got martyred in the battlefield
Hum shakleh Mustafa ko hamaara salaam ho
We salute the one who reminds you of Mustafa (in looks)

Bhai bhateejay, bhanjay sab ho gaye, nisaar
Brothers and nephews (of imam Hussain) all offered their sacrifice
Har laall le beh bahaa ko, hamaara salaam ho
We salute each and every priceless pearl

'Asghar ki nanni jaan, pay lakhoon durood hoh
Millions of salutations on the little Ali Asghar
Mazloom o beh khata ko, hamaara salaam ho.
We salute that innocent and oppressed one

Ho kar, shaheed qoum ki, kishti teeraa gayeh
He became martyred but saved the ship of Muslim nation
Ummat keh nakhuda ko, hamaara salaam ho
We salute the captain of the ship of this Ummah

Nasir, wilaye shah mein kehta, hai baar baar
Nasir (poet) says again and again in the court of the king (Imam Hussain)

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Mehman e Karbala ko hamaara salaam ho
We salute the guest of Karbala