

وَلَا تَقُولُوا لِمَن قُتِلَ فِي سَبِيلِ اللَّهِ أَمْواتٌ بَلْ هُمْ أَحْيَاءٌ فِي عِندِ رَبِّهِمْ

"And do not say about those who are slain in the Path of Allaah as dead. Rather, they are alive, but you are unaware of it." (Al Quran)

Shaam-e-Karbala (EVE OF KARBALAA)

(Enlightenment of the Universe with Husaieni Radiance)

شامِ کربلا

Mujaddid-e-Maslak-e-Ahlie Sunnat,
Khateeb-e-A'zam

Hazrat Maulana
Muhammad Shafee Okarvi
(Allaah have mercy on him)



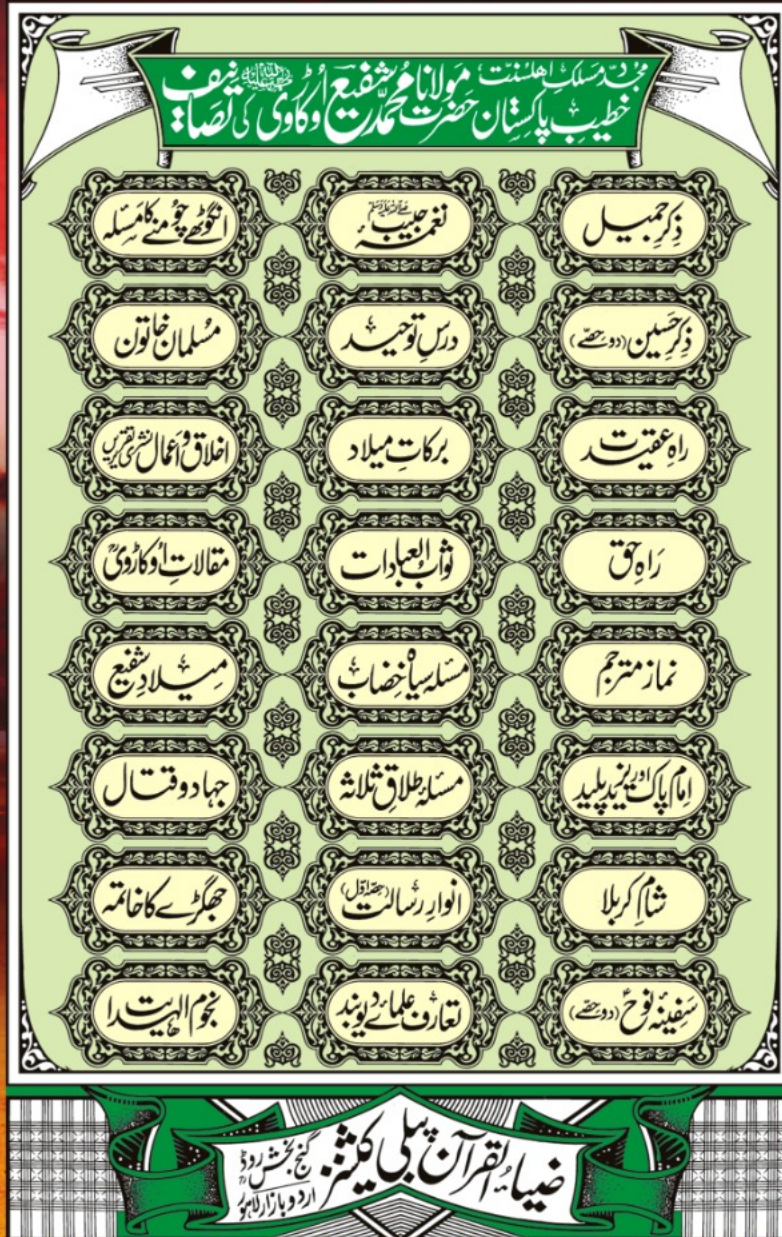
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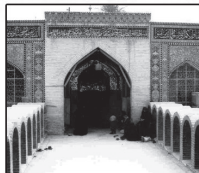
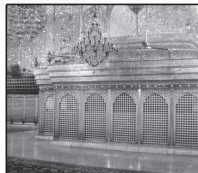
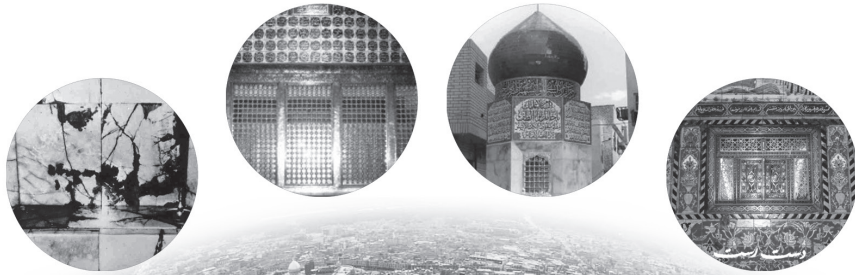
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Hazrat Maulana Muhammad Shafee Okarvi

(Allaah have mercy on him)



Ziyaa-ul Qur'aan Publications

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Name: *Shaam-e-Karbala* [Eve of Karbala]

Author: *Khateeb-e-A'zam* Hazrat Maulana Muhammad

Shafee Okarvi (*Rahamtul Laahi 'Alaiehi*)

Translator: S.Y.Z. Qaadiree

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Dedication with Devotion

In the honour of

Paikar-e-Sabr o Razaa

[The Persona of Patience and Acceptance]

Saiyyid-e-Ahle Wafaa

[The Chief of the Sincere People]

Noor-e-Deedah-e-Murtazaa

[The Divine Light of the Eye of Hazrat Alee]

Shahzaadah-e-Batool

[The Grand Prince of Hazrat Faatimah Zahraa]

Jigar Goshah-e-Rasool

[The Most Cherished of the Holy Prophet Sallal Laahu 'Alaiehi Wa Sallam]

Hazrat Saiyyidinaa Imaam Zaienul Aabideen Alee

(Ausat, As-Sajjaad) Bin Husaien (Allaah is well-pleased with them)

By the mediation of

Aaftaab-e-Shari'at, Maahtaab-e-Tareeqat

Saahib-e-Asraar-e-Haqeeqat Saiyyidee Wa Maulaa'ee

Hazrat Ganj-e-Karam, Qiblah Allaamah Peer Saiyyid

Muhammad Ismaa'eel Shaah Saahib Bukhaari

Known as

Hazrat Karmaan Waalay [Allaah's Mercy on him]

Shaahaan Cheh Ajab Gar Ba Nawaazand Gadaa Raa

What is so strange about the Kings if they bestow their beggar

Humble Servant of Ahle Baiet

Muhammad Shafee Al Khateeb Al Okarvi

Ghufira Lahu



Shaah Ast Husaien Baadshaah Ast Husaien

Deen Ast Husaien Deen Panaah Ast Husaien

Sardaad Na Daad Dast Dar Dast-e-Yazeed

Haqqaa Keh Binaa'ay Laa Ilaah Ast Husaien

Husaien is the Ruler; Husaien is the One who make Emperors

Husaien is the Faith; Husaien is the Protector of the Faith

Offered his head but did not gave his hand in the hand of Yazeed

In truth, the fundamental Principle of Truth is Husaien



اے شہاے پیک و رفا دگاں
اشک بربخاک پاک اور ساں

Ae Sabaa Ae Paik-e-Duur Uftaad Gaañ

Ashk-e-Maa Bar Khaak-e-Paak-e-Uoo Rasaañ

O the pleasant breeze of the East, O the courier of faraway,

Take my tears to Karbalaa and pour them on that blessed

piece of soil

[On which the Sacred Imaam Husaien is resting]

(Allaamah Iqbaal)

Translator's Note

Bismil-Laahir-Rahmaanir-Raheem
As Salaatu Was Salaamu Alaieka Yaa Rasoolal Laah
Wa Alaa Aalika Wa As-Haabika Yaa Habeebal Laah

The **Event of Karbalaa** is more than the gravest catastrophe in the span of Islaamic history. It is one of the most significant in all of humanity and under no circumstance be disregarded. Despite occurring in 61 Hijri, this tragedy has not been buried under the sands of time. Rather its remembrance intensifies as its glory and brilliance escalates day by day.

The two main individuals of this event are so prominent and opposing that their characters are studied and assessed continuously:

- ★ First is the personality of the Exalted Hazrat Imaam Husaien (*Allaah is well-pleased with him*) the Grandson of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), who is the definition of truth, honesty, courage, bravery, steadfastness, and commitment to divine obligation.
- ★ The second is the wretched Yazeed, who will forever be immortalized as the exactness of oppression, injustice, brutality, barbarism, violence, and persecution

Undoubtedly, the status of the Beloved Illustrious Hazrat Imaam Husaien (*Allaah is well-pleased with him*) has risen to the highest grade as he adopted patience and happily acceded to the Will of Allaah Almighty. While the despicable Yazeed has forever been condemned to damnation for his brutalization and maltreatment.

However, those who view the Event of Karbalaa superficially regard it merely as a battle. They are blind to realities and fail to comprehend the true measure of the great personality of the Exalted Imaam Husaien (*Allaah is well-pleased with him*). Only those who truly understand the Religion of Islaam can fully grasp the greatness,

grandeur, and truthfulness of the character of the Exalted Imaam Husaien (*Allaah is well-pleased with him*).

The author of this book, the eminent *Hazrat Khateeb-e-A'zam* Maulana Muhammad Shafee Okarvi (*Allaah is well-pleased with him*), was dearly loved and highly approved in the sacred court of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). For us, he was a precious blessing of Almighty Allaah.

During his brief life, he accomplished many exceptional undertakings, and it is because of his profound devotion to the associates of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) that it is justified to call him the Essence of the Love of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*).

The entirety of his existence was dedicated to the love of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), from his writings to his speeches. And to this day, he is beloved and esteemed universally.

His annual recounting of the Event of Karbalaa was a momentous sermon attended by the millions gathered in his congregations. So passionate and precise was his retelling that it felt as though the respected *Khateeb-e-A'zam* Maulana Muhammad Shafee Okarvi (*Allaah is well-pleased with him*) was witnessing the harrowing scenes unfold before his very eyes. To this day, this discourse is one of his most listened-to and appreciated discourses worldwide. Our Respected Hazrat Maulana Muhammad Shafee Okarvi's (*Allaah is well-pleased with him*) mastery remains untouchable, and none have yet reached his level.

Those familiar with the nature of the respected Hazrat *Khateeb-e-A'zam* Maulana Muhammad Shafee Okarvi (*Allaah is well-pleased with him*) knew his commitment to integrity and his association with the truth and honesty. For years he meticulously researched to put forth this sincere effort and kindness to humanity, the penning of an authentic, certified account of this Event.

The book, “*Shaam-e-Karbala*,” is the definitive writing of the Event of Karbala. It is a precious, blessed gift to anyone seeking the exact details and realities of the Event, the circumstances that precipitated it, and the aftermath.

After reading this book, any room for doubt in the discourses of our respected Hazrat *Khateeb-e-A'zam* Hazrat Maulana Muhammad Shafee Okarvi (*Allaah have mercy on him*) does not persist.

For the last fifty years, Urdu readers have been honoured to experience the excellence of the original *Shaam-e-Karbala* that, unfortunately, English readers have yet to feel. Shaiekh Faheem, from Islaamic Lifestyle Solution South Africa, first translated this book into English a few years ago. We appreciate his efforts but it was not complete so we decided to do it again. They did what they decided to do. But now this is complete translation including poetry in three languages. Beside the names of the Martyrs are also included. However, the exemption of text and poetry in the previous book resulted in an abridged publication.

This translation is set in the heart of English but has been a demanding endeavour. Translating the original, written in Urdu, with numerous Persian and Arabic poetry, has been challenging, specifically the arduous task of capturing the powerful sentiments of the poetic verses.

Nevertheless, it has been approached with the utmost dedication and devotion. Verses have been given in all three languages and in Roman, for easy reading. References have been updated and certified. The pronunciation of individuals and places has been thoroughly researched, corrected, and recorded. For instance, the correct pronunciation is ‘Shamir,’ but as ‘Shimr’ is widely known, it has been written ‘Shimr’ for the sake of continuity.

Such an encompassing translation could not have been possible without the intelligence and foresight of the respected Allaamah

Kaukab Noorani Okarvi (*Allaah continue his grace forever*), a truly prestigious Islamic scholar with authority in the languages, text, poetry, and sensitivities of the Event.

His insight into the thoughts and feelings of the original honourable author *Khateeb-e-A'zam* Hazrat Maulana Muhammad Shafee Okarvi (*Allaah have mercy on him*) remains undisputed. I am forever grateful and thankful for his explanation and clarification of each difficult word and verse in Urdu, Persian, and Arabic. Every line, verse, and Roman has been translated under his strict supervision. His care for the correct meaning and authenticity is worth applauding.

Without the respected Allaamah Kaukab Noorani Okarvi’s (*Allaah continue his grace forever*) precious time and attention to the correct pronunciations and meanings, much would have gone amiss, and important information would have never reached English readers and future generations.

For years, millions have been listening to the speeches of the respected *Khateeb-e-A'zam* Hazrat Maulana Muhammad Shafee Okarvi (*Allaah have mercy on him*) and Hazrat Allaamah Kaukab Noorani Okarvi (*Allaah continue his grace forever*) about this fateful event.

To put their heart-wrenching emotional orations into words and convey the collective trauma to the English reading masses has only been feasible due to the love of the concerned personalities. My heartiest *Salaam* (*Salutations*) to the Greatest Orator *Khateeb-e-A'zam* Hazrat Maulana Muhammad Shafee Okarvi (*Allaah have mercy on him*) and the Paramount Orator of Nation (*Khateeb-e-Millat*) Hazrat Allaamah Kaukab Noorani Okarvi (*Allaah continue his grace forever*) for their genuine narration of the Event and for filling our hearts with the devout love of the Great Personalities of Islaam.

Al Hamdu Lil Laah, I am honoured to write this note to introduce this impressive book to the English-reading world, and I am hopeful readers will find this version easier to read and understandable. While

grammatical errors★ may be present, I truly believe this translation captures and conveys the entirety of the vision without any ambiguity and uncertainty.

On behalf of Maulana Okarvi Academy (*Al-Aalami*), I sincerely thank all those who supported the translation efforts and worked tirelessly alongside, specifically my dearest sisters, Saiyyidah Seemaa Zaidee and Saiyyidah Naaziyah Zaidee, and my beloved daughters, Dr. Hanaa, Taahirah. Also, I am thankful for the composting efforts of Haaji Saajid Yaqoob, without whom this book would not have reached its final form. Finally, to the numerous unnamed who have even partly assisted me; I am very grateful to you.

My unwavering love for Almighty Allaah, my Most Beloved Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), the Illustrious Hazrat Imaam Husaien, the complete line of the sacred *Ahle Baiet* (*Allaah is well-pleased with them*), and my honourable Spiritual Guide Hazrat Allaamah Kaukab Noorani Okarvi (*Allaah continue his grace forever*) has given me the power, ability, and patience to complete and enhance this work in the English Language. I pray and hope this effort is accepted in all the blessed courts and becomes the basis of my salvation.

Sincerely from a speck of dust,
S.Y.Z Qaadiiree
S.S.Z Qaadiiree.
July 29th 2023
Karachi, Pakistan

★I apologize for any wrongly translated word, spelling, meaning and grammatical errors in the book, and I would greatly appreciate being informed of any that may have gone overlooked.

Foreword

Shaaam-e-Karbalaa is the details of those oppressions, tyrannies, and excruciating incidents of cruelty and wrongdoings. Which the most disgraceful of the time, the immoral and impure Yazeed, his helpers and supporters, inflicted on the holy and purified Family Members of the Beloved Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). In this book, those incidents have been compiled by my respected father, *Mujaddid-e-Maslak-e-Ahle Sunnat, Khateeb-e-A'zam* Hazrat Maulana Muhammad Shafee Okarvi (*Allaah is well-pleased with him*) with references and authenticity.

It had been merely fifty years [50] since *Nabiye Aakhiruz-Zamaan* [The Prophet of the Last Era], *Rahmat-e-Dou Jahaan* [The Mercy of the both the Worlds], *Shafee-e-Aasiyaa* [The Intercessor of the Sinfuls], *Sarwar-e-Aalam* [The Master of the Worlds] the Beloved Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) had departed from this home of mortality to the abode of eternity. In 61 Hijri, at some distance from a city of Iraq, named "Koofah" in a place called Karbalaa, the savage armed fighters of Yazeed oppressively killed Saiyyidinaa Hazrat Imaam Husaien (*Allaah is well-pleased with him*) the Beloved Son of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) while he was in a state of journeying along with his family and supporters. In History of Islaam this was the second greatest oppressive Martyrdom.

Before this, in the city of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) those who called themselves Muslims had also martyred *Ameerul Mu'mineen* [The Caliph of the True Muslims], *Zin Nooraieen* [The One with Two Luminances] Hazrat Saiyyidinaa U'smaan-e-Ghani (*Allaah is well-pleased with him*), after keeping him besieged for nearly more than two [2] months. After this, *Ameerul Mu'mineen, Imaam-ul Muttaqeen* [The Leader of the Pious], *Khaleefah-e-Raabe* [The Fourth Caliph] Hazrat Saiyyidinaa Alee (*Allaah has blessed his face*) was also martyred by a claimant of being a believer. The

tenure of thirty [30] years of *Khilaafat Alaa Minhaajin-Nubuwwat* [The Caliphate on the Way of the Holy Prophet] had ended on Hazrat Saiyyidinaa Imaam Hasan Bin Alea (*Allaah is well-pleased with them*). Monarchy started from Hazrat Ameer Mu'aaviyah (*Allaah is well-pleased with him*). He had left by appointing his son Yazeed as the crown prince. The Muslims of Hijaaz and Iraq did not agree on the Leadership of the Impure Yazeed.

In their view, the Son of the Holy Prophet, was more worthy for the position of Leadership and Governance because there was no one else like him in piety, purity, knowledge, wisdom, character, grace and besides this in genealogy and dignity. In the intoxication of wealth and power, the fornicator and sinful, the impure Yazeed deviated from the Principles of Religion. He breached the boundaries of the Limitations of Almighty Allaah and to protect his governance did not even hold back from killing the Son of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*).

To keep the Religion of his Beloved Grandfather the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) in its original form, the Exalted Hazrat Saiyyidinaa Imaam Husaien Ibne Alea (*Allaah is well-pleased with them*), took a stance of steadfastness and determination. And by undertaking the right actions according to his greatness, position and rank, displayed that honourable role which was according to his grandeur.

The Historians have not differed in the greatness, rank, character and leadership of the Exalted Hazrat Saiyyidinaa Imaam Husaien (*Allaah is well-pleased with him*). However, a lot later few prejudice writers of the '*Khaarijites*' [Who left the true Path] and the *Naasibi's* [Those who keep malice for *Ahle Baiet*] dared to distort and present the incident of 'Karbala' on their own. They merely did not remain content on this; rather they placed severe allegations against the facts on the Exalted Hazrat Imaam Husaien, and adopted condemnable manner against him. By which, their purpose was to end the love of the Family of Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) from the

believers and certainly it was also to create sedition and disturbance between the Islaamic Nation. To mute such people has been the habit of the True Scholars of Islaam. My respected Father (*Allaah have mercy on him*) researched for years on this topic and wrote two detailed extensive books.

(1) *Imaam Paak Aur Yazeed Paleed*

(2) *Shaam-e-Karbala*

In the first book, he clarified the stance of the Exalted Hazrat Imaam Husaien (*Allaah is well-pleased with him*) by showing his character mirroring to the Qur'aan and *Ahaadees*, history and biographies. And by presenting the facts he has also replied to the objections. In the second book, he wrote the details of the correct incidents including the facts. With the Grace of Almighty Allaah both these books have been published in the count of thousands, and have become popular amongst the influential and common people and have proven to be useful and beneficial in dispelling the doubts and misconceptions.

The Incident of Karbala is a war between the Truth [*Haqq*] and the Falsehood [*Baatil*]. The Exalted Imaam has protected the religion Islaam. If the religion is alive on its original today, it is the fruit of his unprecedented sacrifice. These days some unworthy people by being unconstrained, instead of being thankful and obliged to the Exalted Imaam (*Allaah is well-pleased with him*) for his incomparable sacrificing favours have started using abusive language. What injustice is this! Since when the name of this Yazeed has become synonymous with the word oppression and the name of this tyrant Yazeed has entered the list of execration, and *Yazeediyat* has become the title of rebelliousness, disobedience, tyranny, and oppression. Some unfortunate people are busy in increasing their own misfortunes. And are afflicting Allaah Almighty and His Beloved Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), by remembering this impure Yazeed (*Ma'aazal-Laah* We seek Allaah's Protection) with the titles of *Ameerul Mu'mineen* [The Caliph of the true Believers], *Imaam-e-Aadil* [The Just Leader] and *Khaleefah-e-Raashid* [The True Caliph] of the Muslims.

A representative of such people, came in a gathering of my respected father (*Allaah have mercy on him*) and started using foul language [boasting]. My respected father immediately evaluated the depth of his knowledge by his conversation. He said to him let's keep, the arguments and proofs aside, come let's decide. You too raise your hands for *du'aa* [supplication], I will also raise my hands. My *du'aa* is, Allaah Almighty would end me with Hazrat Imaam Husaien (*Allaah is well-pleased with him*), rather amongst his devotees and slaves. You make *du'aa* for yourself that your end would be with Yazeed and his companions. Raise your hands for *du'aa*, if you are so sure and insistent on Yazeed's truthfulness. Thousands of eyes and ears were watching and listening to this sight. That person stepped aside from the crowd and certainly did not agree to make this *du'aa* [supplication].

Allaah Almighty had blessed my respected Father (*Allaah have mercy on him*) with a lot of insight of knowledge and perception, as well as with the favours and blessings of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). In connection to this, after him, this humble person [*Faqeer*] has already challenged and invited the supporters of Yazeed, for '*Mubaahalalah*' and by the Grace of Almighty Allaah am still steady and firm on my invitation, but no one capable has accepted the contest so far. Meanwhile, from the Court of the Exalted Imaam (*Allaah is well-pleased with him*) this humble and worthless person received the promise of good news in my dream, and then just after a few days, was honoured with the auspiciousness of visitation [*Ziyaarat*]. While holding the blessed sacred lattice [*Jaalee*] of holy Shrine at Karbalaa, as I was expressing my feelings of devotion and love. A flood of tears started flowing from my eyes. A cry of pain arose within me. I requested, "O, the Exalted Imaam, I wish I would have also been given the honour to sacrifice my life upon you in the Incident of Karbalaa." In this state of expressing my overwhelming emotional love and devotion, an unseen person placed his hand on my shoulder and said, "Make a Wish." Spontaneously; it came from my lips, "My Creator, in this world and hereafter keep me Husaieni." This was also a Divine Blessing that I was able to make this wish.

Read '*Shaam-e-Karbalaa*,' when you too become overwhelmed with love for the Beloved Family of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) then consider it some blessed moment, and you also do supplicate for something like this. And also this, that Almighty Allaah, the *Rabb* [Creator] of Mustafaa, would accept this service of my Beloved Father.

Kaukab-e-Noorani Raa Ahmad (*Sallal Laahu 'Alaiehi Wa Sallam*)
Shafee [The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) would be the intercessor of Kaukab Noorani]

[*Okarvi Ghufira Lahu*]

1987



INTRODUCTION OF THE AUTHOR

Mujaddid-e-Maslak-e-Ahle Sunnat [The Reviver of the True Sunni Path]

'Aashiq-e-Rasool [The Passionate Lover of the Beloved Holy Prophet Sallal Laahu 'Alaiehi Wa Sallam]

Khateeb-e-A'zam [The Greatest Orator]

HAZRAT MAULANA MUHAMMAD SHAFEE OKARVI

(Rahamtul Laahi 'Alaiehi)

A Brief Outline of His Biography

Name:

(Maulana Al Haaj Haafiz) Muhammad Shafee Okarvi

Name of Father:

Haaji Shaiekh Karam Ilaahee the son of Shaiekh Allaah Dittaa, the son of Shaiekh Imaam-ud-Deen (*Allaah have mercy on them*) who belonged to a respectable business family of Punjab.

Date of Birth:

February 2nd, 1930 (2nd Ramadaan-ul Mubaarak 1348 AH)

Place of Birth:

Khem Karan, East Punjab (India)

Education:

Middle school and in religious education, completed *Dars-e-Nizaami* and courses of *Hadees-o-Tafseer*

Discipleship and Allegiance:

Shaiekh-ul-Mashaa'ikh Hazrat Peer Miyaañ Ghulaam-ul-Laah Saahib Sharq Puuri (*Allaah have mercy on him*) known as Hazrat Saani Saahib Qiblah, younger brother *Shayr-e-Rabbaani* A'laa Hazrat Miyaañ Shayr Muhammad Saahib Sharq Puuri (*Allaah have mercy on him*) (*Silsilah Aaliyah Naqsh Bandiyah Mujaddidiyyah*).

Shayr-e-Rabbaani Hazrat Miyaañ Shayr Muhammad Saahib Sharq Purri (*Allaah have mercy on him*) had given the good news to Haaji Miyaañ Karam Ilaahee about the excellences and perfection of the honourable Maulana (*Allaah have mercy on him*) before his birth. His parents had also viewed and mentioned auspicious dreams.

Some particulars and services:

In early days of receiving education, the honourable Maulana (*Allaah have mercy on him*) along with his *Peer-o-Murshid* Hazrat Saani Saahib Sharq Purri and other Scholars of Ahle Sunnat (*Allaah have mercy on him*) participated with full zeal in the Movement of Pakistan and remained active in it till the partition of India.

★ In 1947 after migrating from India, the honourable Maulana (*Allaah have mercy on him*) came to Okara and with his father and built Masjid Ghauṣiyah in the town of Okara. He also established Jaami'ah Hanafiyah Ashraf-ul-Madaaris on G.T road (Grand Trunk Road Okara) and remained as its mentor and one of the founders.

★ The honourable Maulana (*Allaah have mercy on him*) received religious education. On completion was awarded certificates for the courses of *Dars-e-Nizaami* and *Hadees-o-Tafseer* from *Shaiekhul-Hadees Wat-Tafseer*, *Shaiekhul-Qur'aan* Hazrat Allaamah Maulana Ghulaam Ali Saahib Ashrafi Okarvi and *Shaiekhul Hadees Wat-Tafseer Ghazaali-e-Dauraan* Hazrat Allaamah Maulana Saiyyid Ahmad Sa'eed Saahib Kaazimi (*Allaah have mercy on them*), of Madrassah Arabiyah Islaamiyah Anwaar-ul-Uloom, Multan.

★ The honourable Maulana (*Allaah have mercy on him*) started addressing Friday prayers at Jaame Masjid Muhaajireen, Montgomery, (Sahiwal), which attracted very large crowds. He remained as the Head of the Islaamiyaat Section at Birla High School, Okara.

★ 1952-53 the honourable Maulana (*Allaah have mercy on him*) took active part in *Tahreek Tahaffuz-e-Aqeedah-e-Khatm-e-Nubuwwat* (The Movement for the Protection of the Belief of the Finality of

Prophet-hood) only for the respect and sovereignty of *Saiyyid-ul-'Aalameen* (The Master of the Worlds), *Khatmi Martabat* (The Last Prophet *Sallal Laahu 'Alaiehi Wa Sallam*). He was an influential person of the District Montgomery (Sahiwal) and Punjab. The Government arrested him for his participation against the Qaadiyaani Movement. He remained in Montgomery prison for ten [10] months. During this period of imprisonment, two [2] of his sons Muneer Ahmad, three [3] years old and Tanveer Ahmad fifteen [15] months, died within a week. They were his first two sons. Due to their death the condition of his family was very distressed. Some influential people met the Deputy Commissioner of Montgomery and made recommendations for him. The Deputy Commissioner visited the prison, met the imprisoned people and privately especially called the honourable Maulana (*Allaah have mercy on him*) and told him;

“Due to the sudden death of your children, the condition of your family is not good. I have received many recommendations for you. You sign the letter of apology, your our apology letter will be kept hidden from the public and just today you will be released.”

The honourable Maulana (*Allaah have mercy on him*) replied;

“I have worked for the reverence and honour of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and it is my belief that the Holy Prophet Saiyyidinaa Muhammad (*Sallal Laahu 'Alaiehi Wa Sallam*) is the Last Prophet of Allaah Almighty, therefore; the question of asking for an apology does not even rise. The children have passed away; even if my life is taken away then also I will still remain steadfast on my belief and will not ask for any apology.”

On this reply the Government became very furious, and more hardships were given to him. Therefore; under Section 3, he was kept detained in prison. There were even more restrictions and strictness on visitations etc., too. Till the end he tolerated all the difficulties with patience and steadfastness.

★ During his stay in Okara the honourable Maulana (*Allaah have mercy on him*) always prominently participated in holy, religious, national, welfare and social activities.

★ In the year 1955, due to immense persistence from the Religious circle of Karachi, he came to Karachi. And in 1956 he became the *Khateeb* [Orator] and Imaam [Leader] of the biggest Central Masjid of Karachi, the Memon Masjid (Bolton Market, M.A Jinnah Road) Karachi. And till the end, all day and night with heart and soul he remained busy in the preaching of Islaam and the Sunni Path.

★ After the *Imaamat* and *Khitaabat* of Memon Masjid, he performed honorary obligations of *Khitaabat* and kept leading the Friday prayers for nearly three [3] years at Jaame Masjid Eidgaah Maidaan. For two [2] years and four [4] months at Jaame Masjid Aaram Baagh and for twelve [12] years at Noor Masjid near Jubilee Cinema. In each place there would always be a huge crowd. In all these *Masaajid* he kept giving *Dars* (explanation) of *Tafseer-e-Qur'aan* [The Details of the Holy Qur'aan]. He narrated in order the explanation of nine [9] Qur'aanic parts over a period of twenty-nine [29] years.

★ During these days in 1964 he built the Masjid Ghauṣiyah. With the affiliation of Masjid Ghauṣiyah Trust in P.E.C.H Society he established a religious education school by the name of *Daarul-'Uloom* Hanafiyah Ghauṣiyah. (He was also the Founding Chairman of this Education Center). *Al Hamdu Lil laah* after receiving the Religious education from here many students are preaching Religion and the True Sunni path all around the world.

★ In 1972 the honourable Maulana (*Allaah have mercy on him*) laid the foundation stone for the construction of a Masjid in Doli Khaataa, Gulistan-e-Okarvi (Soldier Bazaar), Karachi. This was built on a piece of land which was reserved for a Masjid from last hundred [100] years and started the honorary Oration. He established its trust, with the name of Gulzaar-e-Habeeb (*Sallal Laahu 'Alaiehi Wa Sallam*) Trust.

The honourable Maulana (*Allaah have mercy on him*) was its Founder and the President. Under the management of this trust, Jaame Masjid e Gulzaar-e-Habeeb and Jaami'ah Islaamiyah Gulzaar-e-Habeeb are under construction. At one side of this *Masjid* is the *Mazaar Shareef* (Holy grave) of the honourable Maulana (*Allaah have mercy on him*) which is a *Marja-e-Khalaaiq* [a place for everyone to come with love and devotion].

★ Every night regularly for forty [40] years, the honourable Maulana (*Allaah have mercy on him*) addressed religious gatherings. His academic qualification, beauty of describing, melodiousness and quality of oration was very unique therefore; he was loved by every heart. In each congregation there would be a gathering of hundreds of thousands of people. In the month of *Muharram-ul-Haraam* the largest religious gathering in the country, on the eve of *Shab-e-'Aashuur* [10th night of Muharram] would be the congregation of speech by the honourable Maulana (*Allaah have mercy on him*). There is hardly any area in Pakistan where the honourable Maulana (*Allaah have mercy on him*) had not satisfied hearts and souls of the people with his oration.

★ For the preaching of the Religion and the true Sunni path, the honourable Maulana (*Allaah have mercy on him*) traveled to Far East, Middle East, India, Palestine, South Africa, Mauritius and many other countries around the World. Till 1980 only in South Africa, 100,000 cassettes of the speeches of the respected Maulana (*Allaah have mercy on him*) were sold. The quantity of the sold cassettes in other countries is also not small. And now the video cassettes of his speeches are also widely distributed.

★ The honourable Maulana Okarvi (*Allaah have mercy on him*) is the author of many books which are based on his oceanic knowledge, academic research work, religious intelligence and the love of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). They are seen in the religious circles with great respect. Each book is still printed in thousands and is very popular. These are their names;

1. Zikr-e-Jameel
2. Zikr-e-Haseen (2-Vols)
3. Raah-e-Haqq
4. Dars-e-Tauheed
5. Shaam-e-Karbalaa
6. Raah-e-Aqeedat
7. Imaam-e-Paak Aur Yazeed Paleed
8. Barakaat-e-Meelaad Shareef
9. Sawaab-ul-Ibaadaat
10. Namaaz-e-Mutarjam
11. Safeenah-e-Nuuh (2 Vols)
12. Musalmaan Khaatoon
13. Anwaar-e-Risaalat
14. Mas'alah-e-Talaaq-e-Salaa'sah
15. Naghmah-e-Habeeb
16. Mas'alah-e-Siyaah Khizaab
17. Angoothay Choomnay Ka Mas'alah
18. Akhlaaq-o-'A'maal (broadcasted speeches)
19. Ta'aaruf 'Ulama-e-Deoband
20. Meelaad-e-Shafee
21. Jihaad-o-Qitaal
22. Aa'eenah-e-Haqeeqat
23. Nujuumool Hidaayat
24. Mas'alah-e-Bees (20) Taraaveeh
25. Maqaalaat-e-Okarvi

And many other booklets and magazines on different topics.

Under preparation.

★ On 16th October 1962, during a speech, in an area of Khaddaa Market (Lyari) in Karachi, under a conspiracy due to conflicting beliefs, some people merely by being the victims of prejudice with knives and daggers, attempted a brutal assassination attack on the honourable Maulana Okarvi (*Allaah have mercy on him*). Due to which he received very serious wounds on his head, neck, shoulders, and

the back. After two [2] days in Civil Hospital Karachi, while giving his statement to the police officer the honourable Maulana (*Allaah have mercy on him*) said,

“I have no personal grudge with anyone. Nor am I a criminal. If I did any crime it is only this that I preach the Religion of Islaam and do the praise and glorification of *Saiyyid-ul-‘Aalameen* [The Master of all the Worlds], *Muhsin-e-Insaaniyat* [The Benefactor of the Humanity], *Huzoor Rahmatul-lil Aalameen* [The Grand Mercy of the Worlds] the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*). I do not want to take any revenge from anyone and nor do I want to do anything against the attackers. My blood has been shed unnecessarily. Almighty Allaah, would accept this and make this the mediation for my salvation. I forgive the attackers. Whereas for establishing peace you people do what is appropriate so that this kind of incident would not take place again.”

He did not appoint any lawyer for this case, nor did he follow any hearings. Only as a witness he gave his statement. It was only a miracle that his life was saved during this attack. The next morning on 17th October in Karachi, the first edition of the English newspaper “Daily news” was published. Its big headline was about the news of the assassination attempt on the honourable Maulana (*Allaah have mercy on him*). He stayed under treatment in the hospital for two and a half months and after coming out of the hospital again got busy in preaching the Religion. There was severe protest in the country against this assassination attempt.

★ In 1965, during the war of India and Pakistan, the honourable Maulana (*Allaah have mercy on him*) guided the Nation throughout the country with the zeal and passion for *Jihaad* [holy-war]. He gave thousands of rupees in the National Defense Fund and collected in his speech congregations provision worth millions of rupees which were in the form of clothes and items for personal use. And along with a group of the Respected Scholars with thousands of rupees in cash he went to Azad Kashmir and Occupied Kashmir in the camps etc., of the oppressed *Muhaajireen* [refugees] and distributed them

with his own hands.

★ The honourable Maulana (*Allaah have mercy on him*) visited twenty-two [22] different places in Azad Kashmir, Sialkot, Chhumb Joriyan, Lahore, Wagha and Khem Karan. Also, he visited many refugee camps and amongst the holy soldiers he gave zealous speeches on the topic of the importance of *Jihaad Fii Sabeelil Laah* [Holy-war in the Way of Allaah] and on the excellence and glory of *Mujahideen* [The holy warriors].

★ The honourable Maulana (*Allaah have mercy on him*) was the founder of the Organization *Jamaa’at-e-Ahle Sunnat*, Pakistan, which he established in 1956 in Karachi.

★ In 1970 the honourable Maulana (*Allaah have mercy on him*) contested as a candidate for seat of the Member of National Assembly from Karachi’s biggest constituency. He took part in the election against the sudden incursion of Socialism and was elected the Member of the National Assembly.

★ From the establishment of Pakistan till the end of his life, the honourable Maulana (*Allaah have mercy on him*) gave a prosperous demonstration of a trustworthy, patriotic and a sincere Pakistani. His personality especially in the country and generally all over the world remained dearly loved, privileged, renowned and outstanding.

★ The honourable Maulana (*Allaah have mercy on him*) was the Leader of the Movement of *Nifaaz-e-Nizaam-e-Mustafaa* (*Sallal Laahu ‘Alaiehi Wa Sallam*) (The Establishment of the Religion of the Prophet i.e. Islaam). Whatever status and prestige this Movement has attained today, in it are his services and good efforts, which remains as the important foundation and position.

★ The honourable Maulana (*Allaah have mercy on him*) was nominated as a dignified Member of *Majlis-e-Shoora* [The Federal Council of Pakistan] established by the President of the Country General

Muhammad Ziyaa-ul Haqq, and he carried out prominent actions for the ordering, organizing and issuing of the Islaamic laws. Beside this he remained as a Member of the Standing committee established by the Ministry of the Religious affairs. Few months before his departure from this mortal world he remained as the Superior Administrator of the Federal Department of *Auqaaf*, Pakistan and a Member of the University Grants Commission.

★ The honourable Maulana (*Allaah have mercy on him*) remained a founding member of the National Seerat Committee of the Government of Pakistan. He accomplished outstanding services in the whole country for *Ittihaad-e-Baienul Muslimeen* [The Unity amongst the Muslims], National Defense Funds, Afghan refugees, Displaced people of Palestine, the flood and earthquakes afflicted victims. He always kept taking part extensively and increasingly for the help of the people affected by any catastrophic disaster.

★ The honourable Maulana (*Allaah have mercy on him*) suggested the name of Karachi's area "*Golimaar*" as "*Gul Bahaar*" and "*Raam Baagh*" as "*Aaraam Baagh*," which was accepted and applauded.

★ In the era of General Ziyaa-ul Haqq, the honourable Maulana (*Allaah have mercy on him*) requested the Deputy Martial Law Administrator for the first time to provide transport to Karachi Police. This was accepted, to provide "vehicle" (Suzuki pick-up) for the patrolling of Karachi Police and for the combating of crime with rapid response.

★ The honourable Maulana (*Allaah have mercy on him*) was blessed sixteen [16] times with the auspiciousness of traveling for Hajj, Ziyaarat and Umrah.

★ In 1974 for the first time, the honourable Maulana (*Allaah have mercy on him*) had the complaint of heart attack but he did not decrease his proceedings of preaching and organizing services. Instead with even more passion and zeal he kept raising the slogans of truth all around the world.

★ In the city of Karachi on the behalf of *Ahle Sunnat Wa Jamaa*'at the honourable Maulana (*Allaah have mercy on him*) started the ten [10] days *Majaalis-e-Muharram* and the series of organizing congregations and processions of *Jashan-e-Eid Meelaad-un-Nabee* (*Sallal Laahu 'Alaiehi Wa Sallam*).

★ More than three thousand [3000] people converted to Islaam on the hand of the honourable Maulana (*Allaah have mercy on him*). And the beliefs and actions of millions of people have been corrected.

★ The honourable Maulana (*Allaah have mercy on him*) in all *Salaasil-e-Tareeqat* [All the chains of the Spiritual Doctrine] had *Ijaazat* [permission] and received *khilaafat* [caliphate] from many great Holy personalities. His *mureed* [disciples] are found in quantity of thousands all around the world.

★ In 1976 the honourable Maulana (*Allaah have mercy on him*) established *Anjuman Ahle Sunnat Wa Jamaa*'at in South Africa.

★ The honourable Maulana (*Allaah have mercy on him*) established in Pakistan, *Sunni Tableeghi Mission*, *Anjuman-e-Muhibbaan-e-Sahaabah Wa Ahle-Baiet*, *Tanzeem A'immah Wa Khutabaa Masaajid-e-Ahle Sunnat* and many other organizations.

★ In forty [40] years the honourable Maulana (*Allaah have mercy on him*) *Khateeb-e-A'zam* [The Greatest Orator], delivered more than eighteen thousand [18,000] speeches on hundreds of topics, which is a world record till now. [This counting is only of the huge gatherings, the actual figure of the lectures is much higher.]

★ In 1975 during a journey, the honourable Maulana (*Allaah have mercy on him*) had a heart attack for the second time, he came to Karachi in the same condition and stayed under treatment for six [6] weeks in a hospital.

★ In 1983 the honourable Maulana (*Allaah have mercy on him*) visited

India; this was his last tour out of this country. He visited Bombay, Ajmer, Delhi and Bareilly Shareef in this tour.

★ In March 1984 the honourable Maulana (*Allaah have mercy on him*) went to Sharq Pur Shareef, visited the shrine of his *Peer-o-Murshid*. This also proved to be his last visit.

★ On 20th April 1984 he made his last speech at the congregation of *Jum'ah* prayer at Jaame Masjid Gulzaar-e-Habeeb, (*Sallal Laahu 'Alaiehi Wa Sallam*). On the same evening the honourable Maulana (*Allaah have mercy on him*) had a severe heart attack for the third [3rd] time and was admitted in the National Institute of Cardio Vascular Disease. Three [3] days later, in the morning after the *Azaan* of Fajr while reading *Durood o Salaam* [Blessing and Salutations] upon his Beloved Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), on Tuesday, 21st *Rajab-ul Murajjab* 1404 AH, i.e., 24th April 1984, at the age of fifty-five [55] years, he went to meet the True Creator Almighty Allaah.

Innaa Lil Laahi Wa Innaa Ilaiehi Raaji'oon

Surely, we belong to Allaah and to Him is our return

On 25th April, at Nishtar Park, Karachi, in the Imaamat of Allaamah Saiyyid Ahmad Sa'eed Kaazimi (*Allaah have mercy on him*) after the *Salaah* of *Zuhr*, millions of people who attended the *Namaaz-e-Janaazah* (funeral prayer) of the honourable Hazrat *Khateeb-e-A'zam*, said their last farewell to this true Lover of Holy Prophet *Taaj Daar-e-Madinah* [The Emperor of Madinah *Sallal Laahu 'Alaiehi Wa Sallam*] with immense love and respect.

Ze Dunyaa Biraftah Ba Shaan-e-Rafee
"Muhammad Shafee'ash Muhammad Shafee"

1404 (Hijri)

From this mortal world he departed with high respect
Muhammad (*Sallal Laahu 'Alaiehi Wa Sallam*) would be the intercessor
of Muhammad Shafee

★ In the same evening the honourable Maulana (*Allaah have mercy on him*) was laid to rest in the vicinity of Masjid Gulzaar-e-Habeeb, Karachi.

★ On every 3rd Friday of the holy month of *Rajab*, in all the Sunni *Masaajid* of the world "Annual *Khateeb-e-A'zam Day*" is celebrated. Moreover; in congregation's rewards are collectively forwarded [*Ieesaal-e-Sawaab*] to the blessed Soul of the honourable Maulana (*Allaah have mercy on him*).

Every year on the occasion of *Urs Mubaarak* a memorable magazine "*Al Khateeb*" is published by the Maulana Okarvi Academy (*Al-Aalami*).

"Raahmatul Laahi Ta'aalaa Alaiehi Daayiman Abadan"

1404 (Hijri)

Allaah have mercy on him forever and ever



Aashiq-e-Mustafaa Hayñ Muhammad Shafee

Passionate devotee of Mustafaa [The Holy Prophet *Sallal Laahu 'Alaiehi Wa Sallam*] is Muhammad Shafee

Dilbar-e-Auliyyaa Hayñ Muhammad Shafee

True Beloved of the Friends of Allaah (*Auliyyaa*) is
Muhammad Shafee

Rahbar-o-Rahnumaa Hayñ Muhammad Shafee

Illustrious Leader and the Pioneer is Muhammad Shafee

Hai Yaqeen Aap Kay Hayñ Muhammad Shafee

We believe (certainly) the Holy Prophet Muhammad (*Sallal Laahu 'Alaiehi Wa Sallam*) is his intercessor

Haadi-e-Ahle-Sunnat Peh Laakhoñ Salaam
Millions of Salutations upon the most Distinguish Guide
of Ahle Sunnah



★To extend and expand the marvelous memories and memorable noble services of the honourable Maulana (*Allaah have mercy on him*) for the Religion, the Muslim Ummah, the Country and the Humanity, on Friday, 27th April 1984, Maulana Okarvi Academy (*Al-Aalami*) was established. This by the grace of Almighty Allaah is well entrenched and its work is widely recognized throughout the world.

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SHAHAADAT [MARTYRDOM]

شہادت آخری منزل ہے انسانی سعادت کی
وہ خوش قسمت ہیں مل جائے جنہیں دولت شہادت کی

Shahaadat Aakhiree Manzil Hai Insaani Sa'aadat Kee
Woh Khush Qismat Hayn Mil Jaa'ay Jinhayn Daulat Shahaadat Kee

Martyrdom is the last stage of human auspiciousness
Those are the lucky ones, who are bestowed the wealth
of Martyrdom



شہید اس دارِ فانی میں ہمیشہ زندہ رہتے ہیں
زمین پر چاند تاروں کی طرح تابندہ رہتے ہیں

Shaheed Iss Daar-e-Faani Meyn Hamayshah Zindah Rehtay Hayn
Zameen Par Chaand Taaron Kee Tarha Taabindah Rehtay Hayn

Martyrs always stay alive in this mortal world
On the earth they stay bright like the moon and the stars



یہ شہادت اک سبق ہے حق پرستی کے لیے
اک ستونِ روشنی ہے بحرِ ہستی کے لیے

Yeh Shahaadat* Ik Sabaq Hai Haqq Parastee Kay Liyay
Ik Sutoon-e-Raushnee Hai Bahr-e-Hastee Kay Liyay

This martyrdom is a lesson for worshipping the Truth
It is a pillar of light for the journey of life

★ The Arabic word “Shahaadat” is translated in English as martyrdom. Non-Muslims also use this word, though the word Martyrdom is not the proper translation of “Shahaadat” but we are helpless to use this word. In the text, the readers will find out what is the real meaning of “Shahaadat” and who is the real “Shaheed”. T/N

Almighty Allaah says:

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ
وَالصَّادِقِينَ وَالشَّاهِدِينَ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا (النساء)

“And he who obeys Allaah and His Messenger then he will get the company of those who have been blessed by Allaah, of the Prophets, and the truthfals, and the martyrs and the righteous. And what good companions they are.”

(Holy Qur'aan, chapter An Nisaa, verse #69)

Two acts are proven by this Qur'aanic verse. Firstly, those people who are obedient and submissive to Almighty Allaah and His Beloved Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam), they will attain the closeness and companionship of A'ambiyyaa [The Prophets], Siddeequeen [The Truthful people], Shuhadaa [The Martyrs] and Saaliheen [The Righteous and pious people]. Secondly, Nubuwwat [Prophet-hood], Siddeeqiyyat [The Truthfulness], Shahaadat [The Martyrdom], and Saalihiyyat [The Piousness] are the rewards of Allaah Almighty.

In the sanctified sacred Personality of Saiyyid-e-Aalam [The Leader of the Worlds] the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) every such honourable reward, and every such stupendous quality is meticulously present par excellence which is bestowed to any other creation.

ہر رتبہ کہ بود در امکان بروست ختم ہر نعمت کہ داشت خدا شد برو تمام

Har Rutbah Keh Buwad Dar Imkaan Buroost Khatm
Har Ni'matay Keh Daasht Khudaa Shud Burou Tamaam

Each grade [magnitude] and status [prestige] present in the World of Possibility it is completed due to the Personality of him [Holy Prophet Sallal Laahu 'Alaiehi Wa Sallam]

Also, every blessing [benediction] which is preserved with Allaah it is accomplished upon him [Holy Prophet Sallal Laahu 'Alaiehi Wa Sallam]

More exactly, whoever have received any reward or excellence it is awarded only due to the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). Whatever amount of beauty and excellence is present in all the Prophets, the Truthful people, the Martyrs and the Saints, it is the reflection and shade [replication] of *Jamaal-o-Kamaal-e-Muhammadi* [The Brilliant beauty and the Splendid attributes of the Blessed Holy Prophet Muhammad *Sallal Laahu 'Alaiehi Wa Sallam*].

آن چه خوباں همه دارند تو تنها داری

Aaň Cheh Khuubaaň Hamah Daarand Tuu Tanhaa Daaree

All those brilliances which were possessed by all the Prophets, they are all present in Holy Prophet's (*Sallal Laahu 'Alaiehi Wa Sallam*) personality alone

This is because the Holy Prophet [*Sallal Laahu 'Alaiehi Wa Sallam*] is the "Real Foundation of the Universe." His personality is the mediation and the means of blessings and benedictions for every human being of the Universe. Just as how, the root is the reason for the freshness of the tree, and the beauty and excellence of the fruit. Similarly; the blessed personality of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is the mean of all kinds of favours and excellences for all the Worlds.

تو اصل وجود آدمی از نخست دگر هر چه موجود شد فرع تست

Tuu Asl-e-Wujood Aamadee Az Nukhust

Digar Har Cheh Maujood Shud Far'a Tust

O Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), you are the base of the first existence that came into being
And everything that is present beside you [Holy Prophet *Sallal Laahu 'Alaiehi Wa Sallam*], they are your branches, they are due to you

TYPES OF MARTYRDOM

Shahaadat-e-Jahree [Open martyrdom] and *Shahaadat-e-Sirree* [Concealed martyrdom], it means open and concealed. *Shahaadat-e-Jahree* [Open martyrdom] is, when a Muslim openly gives his life, in the Path of Allaah to elevate and establish Allaah's Commands,

and fights with the enemies of Almighty Allaah and His Beloved Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and; while submissively enduring all kinds of difficulties and hardships, openly give his life or would be tyrannically killed. *Shahaadat-e-Sirree* is, when sudden death occurs, by the poisoning of someone or by the epidemic of a plague, or all of a sudden he becomes the victim of an accident. For example, somewhere the building is collapsed and this person is crushed [pressed and died] under it or somewhere the fire is ignited and this person is burned. Or, he would be drowned while swimming or bathing in the river or the sea, or would be drowned due to flood. Or a student dies in the way of acquiring religious knowledge or a person dies during the Journey of Hajj, or in an illness of stomach, phthisis [ulcers] and TB [Tuber chlorosis/lungs disease]. Or a woman dies in a state of *Nifaas* [the labour of childbirth].

THE MEANING OF SHAHEED [MARTYR]

Imaam Fakhrud Deen Raazi (*Allaah have mercy on him*) states;

الشهيد فعيل بمعنى الفاعل هو الذي يشهد بصفة دين الله تارة بالحجة والبيان واخرى بالسيف والسنان ويقال للشهيد في سبيل الله شهيد من حيث انه بذل نفسه في نصرة دين الله وشهادته له بانه هو الحق (تفسير كبير، جلد ۳، صفحہ ۲۶۲)
(*Tafseer-e-Kabeer*, vol-3, pg.262)

"The word *Shaheed* [Martyr] matching to the word *fa'eel*, in meaning is an active participant. A *Shaheed* [Martyr] is that person, who for the protection and truthfulness of Almighty Allaah's religion sometimes, with evidences and proofs and the power of discourse, and sometimes, by giving the testimony with swords and arrows [weapons] gives his life. Thus; due to this reference, the one who gives life in the Path of Allaah, is also called a *Shaheed* [Martyr]. He by sacrificing his life, gives the testimony of *Haqqaaniyat* [The Ultimate Truth] of the Religion of Almighty Allaah."

THE HOLY PROPHET (*Sallal Laahu 'Alaiehi Wa Sallam*) IS THE GREATEST MARTYR (*Shaheed-e-A'zam*)

According to this meaning, we will have to accept, that the

excellence and reward of martyrdom was present in the sacred Personality of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) to the grade of par excellence. Because; the way the Beloved Holy Prophet [Sallal Laahu 'Alaiehi Wa Sallam] has given the testimony with uncountable evidences, proves, and with enlightening discourses and miracles about *Haqqaaniyat* [The Ultimate Truth] of Almighty Allaah's Religion no one else has given it. Who does not know that, for the testimony of the truthfulness of this True Religion, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) endured thirteen [13] years of continuous severe intolerable oppressions in Makkah Mukarramah!

He was pelted with stones in the streets, *baazaar* [shopping areas] and the plains of Taa'if and heard extremely inappropriate kinds of words. Therefore; the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, "How much I have been tortured in the path of Almighty Allaah, no other Prophet has been tortured." (*Musnad-e-Ahmad: 1207*) To the extent, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) left his country, family and home. After coming to Madinah Munawwarah; he also gave the testimony with swords and arrows by being present with his gracious self in several holy wars. The sacred tooth was martyred and he also sustained injuries. The only thing that was left, it was his blessed soul did not extract from the body. It did not extract in the battlefield because Almighty Allaah had promised the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) this; **وَاللّٰهُ يَعْصِيكَ مِنَ النَّاسِ** [And Allaah will protect you from the people.....]. (*Holy Qur'aan, chapter Al-Maaidah, verse.67*) So, if the Holy Prophet [Sallal Laahu 'Alaiehi Wa Sallam] would have been murdered in any holy war by the hand of any infidel and his blessed soul would have departed then the infidels would have found a chance to deny the Promise of Almighty Allaah and the Holy Qur'aan. That the Almighty Allaah of the Prophet had promised the people to protect his life, then why He did not protect it? In that certain battle, we have finished his life. *Ma'aazal Laah* [I seek Allaah Protection]. Thus; it is proven that the reality of *Shahaadat-e-Jahree* [Open Martyrdom] was evident completely to the grade of par excellence in the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) blessed Personality.

THE HOLY PROPHET (Sallal Laahu 'Alaiehi Wa Sallam) WAS GIVEN POISON

In the holy-war of Khaiebar, a Jewish woman Zaienab Binte Al Haari's, presented a poisoned piece of roasted meat of goat, as a gift in the honourable presence of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). He ate some from it, so; that roasted meat itself informed him that I am poisoned. He immediately took his hands off. Along with the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam), his companion Hazrat Bishr Bin Baraa also ate it, who was immediately martyred due to its poisonous effect.

The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) summoned this Jewish woman and asked her what had incited her to do this act? She replied, **أَرَدْتُ أَنْ أَعْلَمَ إِنْ كُنْتُ نَبِيًّا أَمْ لَا يَضُرُّكَ وَإِنْ كُنْتُ مَلِكًا أَرَحْتُ النَّاسَ مِنْكَ** "I wanted to know (as a test) that (you are a Prophet or a King), if you are the Prophet then this (poison) will not harm you, but if you are a king then I will get the people freed [released] from you."

(*Musnad-e-Ahmad:2784, Daarami:68, Al Mustadrik:4967*)

Therefore; that woman was executed, in the revenge of the martyrdom of Hazrat Bishr, by the order of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam).

Allaamah Zarqaani (*Allaah have mercy on him*) says;

وقد ثبت ان نبينا صلى الله عليه وسلم مات شهيداً لاكلة يوم خيبر من شاة مسومة سبا قاتلا من ساعة حتى مات منه بشر ابن البراء بن معرور و صار بقاؤه صلى الله عليه وسلم معجزة فكان به الم السم يتعاهده احيانا الى ان مات به

(زرقاني على المواهب، جلد ٨، صفحہ ٣١٣)

Indeed, this thing is proven that our Beloved Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) attained the demise of *Shahaadat* [martyrdom]. This is because, on the day of Khaiebar, he ate from such a poisonous piece of goat meat, its poison was so poisonous, it could cause death almost immediately. Thus; due to the effects of this poison, Hazrat Bishr Bin Baraa Bin Ma'roor died immediately. The staying alive

of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) became a miracle. Also; this poison use to often give him discomfort, until his demise also occurred due to its effect.

(Zarqaani Alal Mawaahib, vol-8, pg.313)

Allaamah Imaam Jalaalud Deen Suyoottee (Allaah have mercy on him) writes;

واخرج البخارى والبيهقى عن عائشة قالت كان النبى صلى الله عليه وسلم يقول فى مرضه الذى توفى فيه لم ازل اجد الم الطعام الذى اكلت بخير فهذا اوان انقطع ابهرى من ذلك السم

Imaam Bukhaari and Imaam Baiehaqee narrated from Hazrat Saiyyidah Aaishah (Allaah is well-pleased with her) that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) use to say during the sickness of his demise that the poisonous meat which I ate in Khaiebar, I have always felt its pain. Now; the time has come, by the effect of that same poison my veins of life will be disconnected.

(A'Imbaa-ul-Azkiyaa Bihayaatil A'Imbiyaa, pg.149, Kanzul Ummaal:32188)

It is learned, just as how the reality of *Shahaadat-e-Jahree* [open martyrdom] was fully concluded in the Personality of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). Similarly; the reality of *Shahaadat-e-Sirree* [concealed martyrdom] was also fully concluded in his Personality. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was given poison, but by its effect, his demise did not take place immediately. Because here also the same promise; *وَاللّٰهُ يَعْصِيكَ مِنَ النَّاسِ* [And Allaah will protect you from the people.....]. (Holy Qur'aan, chapter Al-Maaidah, verse.67) became its hindrance [hinder]. And the effect of poison not affecting him immediately, became his miracle.

THE TWO FLOWERS OF THE HOLY PROPHET (Sallal Laahu 'Alaiehi Wa Sallam)

When this is proven, that the realities of both types of martyrdoms were fully concluded on the Personality of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). So; now see until when did the manifestation of these martyrdoms took place.

It is the sacred saying of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam);

ان الحسن والحسين هما ريحائتاى من الدنيا (مشکوۃ: ۲۱۶۴، ترمذی: ۳۷۷۰)

“Indeed; Hasan and Husaien (Allaah is well-pleased with them) are the two flowers of mine in the world.”

(Mishkaat:6164, Tirmizee Shareef:3770)

THE MANIFESTATION OF THE BEAUTY AND THE QUALITIES

It is obvious the excellence and beauty in a flower or a fruit is actually from its Original root. Hence; these two flowers [Hazrat Hasanaaien Kareemaaien Allaah is well-pleased with them] also received the graciousness of beauty and the graciousness of excellence from the Original root [The Holy Prophet Sallal Laahu 'Alaiehi Wa Sallam].

Therefore; *Ameer-ul Mu'mineen* Hazrat Alee (Allaah has blessed his face) says;

الحسن اشبه برسول الله صلى الله عليه وسلم ما بين الصدر الى الرأس
والحسين اشبه برسول الله صلى الله عليه وسلم ما كان اسفل من ذلك
(ترمذی شریف: ۳۷۷۹)

Hasan resemblance's the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) from the head to the chest, and Husaien resemblance's the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) from the chest to the feet.”

(Tirmizee Shareef: 3779)

A'laa Hazrat Imaam-e-Ahle Sunnat Maulana Shaah Ahmad Razaa Khaan Bareilvi Saahib (Allaah have mercy on him) says;

ایک سینہ تک مشابہ اک وہاں سے پاؤں تک
حسن سبطین ان کے جاموں میں ہے نیا نور کا

*Aek Seenay Tak Mushaabah Ik Wahaan Say Paa'oon Tak
Husn Sibtaien Unn Kay Jaamon Meyn Hai Neemaa Noor Kaa*

One resembles till the chest, one from there to the feet
The beautiful bodies of both the honourable Princes have the

blessed share of the sacred *Noor* (Divine Light/Luminance of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*))

صاف شکل پاک ہے دونوں کے ملنے سے عیاں
خطِ توأم میں لکھا ہے یہ دو ورقہ نور کا

**Saaf Shaki-e-Paak Hai Dounouñ Kay Milnay Say Ayaan
Khatt-e-Tau'amm Meyñ Likhā Hai Yeh Dou Warqah Noor Kaa**

The sacred visage is clear by the meeting of these two [sacred Princes Imaam Hasan and Imaam Husaien]

In the twin form of calligraphy [*Khatt-e-Tau'amm*] these two pages of *Noor* are written★

تیری نسل پاک میں ہے بچہ بچہ نور کا
تو ہے عین نور تیرا سب گھرانہ نور کا

**Tayree Nasl-e-Paak Meyñ Hai Bachchah Bachchah Noor Kaa
Tu Hai Aien-e-Noor Tayraa Sab Gharaanah Noor Kaa**

In Your blessed progeny each child is of *Noor* [Luminous Light]
You are the Exact fountain of *Noor* [Luminance/Divine Light]
[and due to you] your whole family is *Noor*

Hence; just as how these two Princes were the manifestation of *Jamaal-e-Mustafaa* [The Prophetic Splendorous Beauty] thus; they were also the manifestation of *Kamaal-e-Mustafaa* [The Prophetic Brilliant Excellences]. It means, just as how the Prophetic beauty was distributed between these two, similarly the Prophetic excellences were also distributed as well. Therefore; the first Prince, received *Faiez* [blessing] of “*Shahaadat-e-Sirree*” [Concealed Martyrdom], the second Prince of “*Shahaadat-e-Jahree*” [Open Martyrdom].

★ *Khatt-e-Tau'amm* [A form of calligraphy called Twin form of Calligraphy] For this not one but two pages are used. It means an one page the beginning part of the word is written and on the other page the last part of the word is written. Unless they both are joined together the word is not clear.

Here it means when these two sacred personalities of *Noor* [Hazrat Imaam Hasan and Hazrat Imaam Husaien (*Allah well-pleased with them*)] are combined together then the visage of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is clear.

It is proven, that the Personalities of Hasanaien Kareemaen [Hazrat Imaam Hasan and Hazrat Imaam Husaien *Allaah is well-pleased with them*] are the manifestation of the Splendid Beauty of Mustafaa and the manifestation of the Brilliant Excellence of Mustafaa (*Sallal Laahu 'Alaiehi Wa Sallam*). Since; the first Prince [Imaam Hasan *Allaah is well-pleased with him*] was blessed the share of *Shahaadat-e-Sirree* [Concealed Martyrdom] and ‘*Sirr*’ is something, which is hidden and concealed. This is the reason, the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) also kept it hidden, and did not inform anyone about it. Even, Hazrat Imaam Hasan (*Allaah is well-pleased with him*) himself did not disclose the name of the one, who poisoned him. He said, “I leave its revenge on Almighty Allaah; He is *Muntaqim-e-Haqeeqee* [The Ultimate Revenger].

THE ANNOUNCEMENT OF THE MARTYRDOM OF THE EXALTED IMAAM HUSAIEN (*Allaah is well-pleased with him*)

Moreover; in the portion of the second Prince [Hazrat Imaam Husaien *Allaah is well-pleased with him*] came *Shahaadat-e-Jahree* [Open Martyrdom] and the meaning of ‘*Jahr*’ is to declare and announce. This is the reason, the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) had generally announced about it. Therefore;

THE SOIL ASHES OF KARBALAA

Ummul Mu'mineen [The mother of the True Muslims] Hazrat Aaishah Siddeeqah (*Allaah is well-pleased with her*) says that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said;

اخبني جبريل ان ابني الحسين يقتل بعدى بارض الطف و جاءني هذه
التربة فاخبني ان فيها مضجعة -

(صواعق محرقة، صفحہ ۱۹۰، سرائیہ شہادتین، صفحہ ۲۴، خصائص کبریٰ، جلد ۲، صفحہ ۱۲۵، کنز العمال: ۳۴۲۹۹)

I have been given this news by *Jibra'eel-e-Ameen* [Jibra'eel the Trustworthy] (*Salutations upon him*) that mine son Husaien, will be murdered after me in the plains of Al Taff [A valley of Karbala]. And *Jibra'eel-e-Ameen* has brought me this sand (of that land) to me and he gave me the news that is the place of his laying (of being buried).

(As *Sawaa'iqul-Muhriqah*, pg.190, *Sirrush Shahaadataien*, pg.24 and *Khasaais-ul-*

Hazrat Ummul-Fazl Binte Al Haariṣ (Allaah is well-pleased with her) narrates that one day, I came in the honourable presence of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) with Husaien, so I placed Husaien in his lap. Then as I saw; tears were falling from the eyes of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam).

فقال اتاني جبريل فاخبرني ان امتي ستقتل ابني هذا و اتاني بتربة من

تريته حبراء (خصائص كبرى، جلد ٢، صفحہ ١٢٥، صواعق محرقہ، صفحہ ١٩٠، سرالشہادتین، صفحہ ٢٦،

المستدرک: ٢٨١٨، کنز العمال: ٣٣٣٠٠)

So; he said Jibra'eel came to me, and he gave me the news that soon my Ummah will murder this son of mine. And he has given me some red sand of that land.

(Khasaais-ul-Kubraa, vol-2, pg.125, As Sawaa'iqul-Muhriqah, pg.190, SIRRUSH Shahaadataien, pg.26, Al-Mustadrik #4818, Kanzul Ummaal #34300)

Hazrat Umme Salamah (Allaah is well-pleased with her) narrates that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said;

لقد دخل على البيت ملك لم يدخل قبلها فقال لي ان ابنك هذا حسين

مقتول وان شئت اريتك من تربة الارض التي يقتل بها فاخرج تربة حبراء

(البدایہ والنہایہ، جلد ٨، صفحہ ١٩٩، خصائص كبرى، جلد ٢، صفحہ ١٢٥، سرالشہادتین، صفحہ ٢٦، صواعق محرقہ، صفحہ ١٩٠)

That an Angel came to my house, who had not previously visited me. So; he said to me that, this son of yours, Husaien, will be murdered. If you wish, I shall show you the soil of that land, where he will be murdered. Then he took out some red sand.

(Al-Bidaayah wan-Nihaayah, vol-8, pg.199, Khasaais-ul-Kubraa, vol-2, pg.125, SIRRUSH Shahaadataien, pg.25, As Sawaa'iqul-Muhriqah, pg.190)

Hazrat Anas (Allaah is well-pleased with him) says, "The angel appointed over rain sought Almighty Allaah's permission to appear in the honourable presence of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam), so Almighty Allaah granted permission to him. When he came then Husaien also came in the sacred presence of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). He climbed the blessed shoulders of

the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). He kissed him.

فقال الملك اتحبه؟ قال نعم! قال ان امتك تقتله وان شئت اريتك

الملك الذي يقتل فيه فضرِب بيده فاراه ترابا احمر فاخذته امر سلمة

فصرته في طوف ثوبها قال فكنا نسبح انه يقتل بكر بلاء (خصائص كبرى، جلد ٢،

صفحہ ١٢٥، البدایہ والنہایہ، جلد ٨، صفحہ ١٩٩، سرالشہادتین، صفحہ ٢٦، صواعق محرقہ، صفحہ ١٩٠، کنز العمال:

٣٤٦٢٢، ذخائر العقبی، جلد ١، صفحہ ١٣٤، سبل الہدی والرشاد، جلد ١٠، صفحہ ١٥٣)

Then; the Angel inquired, "Do you love him?" He said, "Yes!" The Angel said, "Indeed your Ummah will murder him, and if you wish, I shall show you that place where he will be murdered." Thus; he [Angel] hit his hand and showed the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) the red sand. Umme Salamah took that sand and tied it in a corner of her cloth [sheet]." The narrator continues, "We use to hear that Husaien will be martyred in Karbalaa."

(Khasaais-ul-Kubraa, vol-2, pg.125, Al-Bidaayah wan-Nihaayah, vol-8, pg.199, SIRRUSH Shahaadataien, pg.25, As Sawaa'iqul-Muhriqah, pg.190, Kanzul Ummaal #37672, Zakhaairul Uqbaa, vol-1, pg.147, Subulal Huda war Rashaad, vol-10, pg.154)

Hazrat Umme Salamah (Allaah is well-pleased with her) states,

ان رسول الله صلى الله عليه وسلم اضطلع ذات يوم فاستيقظ وهو خائرو

في يده تريته حبراء يقلبها قلت ما هذه التربة يا رسول الله قال اخبرني

جبريل ان هذا يعني الحسين يقتل بارض العراق وهذه تربتها

(خصائص كبرى، صفحہ ١٢٥، سرالشہادتین، صفحہ ٢٦، ذخائر العقبی، جلد ١، صفحہ ١٣٤، کنز العمال: ٣٤٦٢٢)

That one day, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was sleeping on his sideways, then all of sudden he woke up. He was disturbed and grieved. In his hand he had red sand. I humbly inquired, "O Prophet of Allaah! What sand is this?" He said, "Jibra'eel has given me the news that this Husaien will be martyred in the land of Iraq, and this is the sand of that place."

(Khasaais-ul-Kubraa, pg.125, SIRRUSH-Shahaadataien, pg.27, Zakhaairul Uqbaa, vol-1, pg.147, Kanzul Ummaal#37670)

Hazrat Umme Salamah (Allaah is well-pleased with her) says, "Both Hasan and Husaien were playing in my house before the Holy Prophet

(Sallal Laahu 'Alaiehi Wa Sallam). Jibra'eel the Trustworthy [Salutations upon him] descended and said;

يا محمد ان امتك تقتل ابنك هذا من بعدك و اومي بيده الى الحسين و
اتاه بترية فشبها وقال ربح كرب و بلاء فبكى رسول الله صلى الله عليه
وسلم وضبه الى صدره ثم قال يا امسلة اذا تحولت هذه التربة دما
فاعلى ان ابني قد قتل فجعلتها امسلة في قارورة ثم جعلت تنظر اليها
كل يوم و تقول ان يوما تحولين دما ليوم عظيم (تهذيب التهذيب، جلد ٢، صفحہ
٣٣٤، خصائص كبرى، جلد ٢، صفحہ ١٢٥، صواعق محرقة، صفحہ ١٩١، سرالشاہدین، صفحہ ٢٨، ذخائر العقبی، جلد ١،
صفحہ ١٣٤، سبل الہدی والرشاد، جلد ١٠، صفحہ ١٥٢)

O Prophet of Allaah (Sallal Laahu 'Alaieka Wa Sallam), indeed your Ummah will martyr this son of your Husaien, after you." And gave him (a little sand) of that place. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) smelled the sand and said, "It has the scent of grief and misery." Thus; he embraced Husaien to his blessed chest, and cried. Then said, "O Umme Salamah! When this sand becomes blood, then do comprehend that this son of mine is martyred." Umme Salamah kept this sand in a bottle and use to see it every day, and say, "The day this sand will become blood it will be a severe day."
(Tahzeebut Tahzeeb, vol-2, pg.347, Khasaais-ul-Kubraa, vol-2, pg.125, As Sawaa'iqul Muhriqah, pg.191, SIRRUSH SHAHAADATAIEN, pg.28, ZAKHAIRUL UQBA, vol-1, pg.147, Subulal Huda War Rashaad, vol-10, pg.154, Al Bidaayah Wan Nihaayah, vol-8, pg.199, Dalaail 'un Nubuwwat Abu Nu'aiem pg.486, Kanzul Ummaal:34314)

THE RESIDENTS OF KARBALAA SHOULD HELP

Hazrat Anas Bin Haari's (Allaah is well-pleased with him) says that I have heard from the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam);

ان ابني هذا يعنى الحسين يقتل بارض يقال لها كربلاء فمن شهد
ذلك منكم فليصره فخرج انس بن الحارث الى كربلاء فقتل بها مع
الحسين (خصائص كبرى، جلد ٢، صفحہ ١٢٥، البداية والنهاية، جلد ٨، صفحہ ١٩٩، سرالشاہدین، صفحہ
٢٩، دلائل النبوت ابو نعیم، صفحہ ٨٦، كنز العمال: ٣٣٣١٣، ذخائر العقبی، جلد ٢، صفحہ ١٣٦)

"This son of mine Husaien will be martyred, on that land, the name of which is Karbalaa. So, amid you people whoever is present there

at that time then he should assist him." Thus; Hazrat Anas Bin Haari's went to Karbalaa and was martyred with (Imaam) Husaien."

(Khasaais-ul-Kubraa, vol-2, pg.125, Al Bidaayah Wan Nihaayah, vol-8, pg.199, SIRRUSH SHAHAADATAIEN, pg.29, Dalaail 'un Nubuwwat Abu Nu'aiem pg.486, Kanzul Ummaal 34314, Zakhairul Uqba, vol-2, pg.146, Subulal Huda War Rashaad, vol-10, pg.154)

HAZRAT ALEE INFORMING ABOUT THE MARTYRDOM

Hazrat Abdul Laah Bin Abbaas (Allaah is well-pleased with them) says;

ما كنا نشك و اهل البيت متوافرون ان الحسين بن علي يقتل بالطف
(المستدرک: ٨٢٦، خصائص كبرى، جلد ٢، صفحہ ١٢٦، سرالشاہدین، صفحہ ٣٠)

"We and the majority of the members of Ahle Baiet [Family of the Holy Prophet Sallal Laahu 'Alaiehi Wa Sallam] did not have doubt and suspicion that Husaien will be martyred in the land of Al Taff (Karbalaa).

(Al-Mustadrik #4826, Khasaais-ul-Kubraa, vol-2, pg.126, SIRRUSH-SHAHAADATAIEN, pg.30)

Hazrat Yahyaa Hazrami (Allaah is well-pleased with him) narrates, "In the journey of Siffeen, I accompanied Hazrat Alee [Allaah has blessed his face].

فلما حاذى نينوى نادى صبرا ابا عبد الله بشط الفرات قلت ماذا قال
ان النبي صلى الله عليه وسلم قال حدثني جبريل ان الحسين يقتل
بشط الفرات وارانى قبضة من تربة (خصائص كبرى، جلد ٢، صفحہ ١٢٦، صواعق محرقة، صفحہ
١٩١، البداية والنهاية، جلد ٨، صفحہ ١٩٩، سرالشاہدین، صفحہ ٣٠، تهذيب التهذيب، جلد ٢، صفحہ ٣٣٤)

When he reached near a place called Neenavaa, he proclaimed, "O Abu Abdul Laah! Have patience on the banks of the river Euphrates!" I asked him, "What's this proclamation?" He answered, "The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) has said that he was told by Hazrat Jibraa'eel (Salutations upon him) that Husaien will be martyred on the banks of Euphrates, and Jibraa'eel showed him a handful of sand from that place.

(Khasaais-ul-Kubraa, vol-2, pg.126, As Sawaa'iqul-Muhriqah, pg.191, Al-Bidaayah wan-Nihaayah, vol-8, pg.199, SIRRUSH-SHAHAADATAIEN pg.30, Tahzeebut Tahzeeb, vol-2, pg.347, Kanzul Ummaal#37666)

Hazrat Asbagh Bin Nubaatah (*Allaah is well-pleased with him*) states;

اتناعم على موضع قبر الحسين فقال ههنا مناخ ركابهم و موضع
رحالهم وههنا مهراق دمائهم فتية من آل محمد صلى الله عليه وسلم يقتلون
بهذه العرصة تبيكي عليهم السماء والارض
(خصائص كبرى، جلد ٢، صفحہ ١٢٦، سرالشہادتین، صفحہ ٣١، دلائل النور الوہیم، صفحہ ٥٠٩)

In Hazrat Alee's company, we came to the area that would be the burial place of Hazrat (Husaien). So; Hazrat Alee said, "This is where his camels will rest, this is where their camel's saddles will be kept, and this is the place where his blood will flow. Many young descendants of the Family of Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) will be slain in this open field, and the Heavens and the Earth will cry for them."

(*Khasaais ul-Kubraa*, vol-2, pg.126, *Sirrush-Shahaadataien*, pg.31, *Dalaa'ilun Nubuwwat Abu Nu'aieem* pg.509)

THE MARTYRS OF KARBALAA WILL GO TO PARADISE WITHOUT ACCOUNTABILITY

Hazrat Abu Abdul Laah Ad Dabbee (*Allaah is well-pleased with him*) narrates, "When Alee Bin Har'sam returned from the Battle of Siffeen, then we people went to meet him. He said to us, "While we were returning with *Ameerul Mu'mineen* Hazrat Alee (*Allaah is well-pleased with him*), we performed *Fajr Salaah* with him in the Land of Karbalaa."

ثم اخذ كفاً من بعد الغزلان فشبه ثم قال اوه اوه يقتل بهذا الغائط قوم
يدخلون الجنة بغير حساب

(تهذيب التهذيب، جلد ٢، صفحہ ٣٨٨، البدايه، جلد ٨، صفحہ ١٩٩، كنز العمال: ٣٧٢٣)

He took a handful of sand from this ground of dung, smelled it, and said, "Ah, Alas! A group of people will be martyred on this ground. They will enter *Jannah* [Paradise] without any reckoning."

(*Tahzeebut Tahzeeb*, vol-2, pg.348, *Al-Bidaayah wan-Nihaayah*, vol-8, pg.199, *Kanzul Ummaal*#37724)

These narrations establish that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) openly proclaimed and expressed the martyrdom

of the Exalted Hazrat Imaam Husaien (*Allaah is well-pleased with him*), many of the Companions and *Ahle Baiet* knew that Hazrat Husaien will be martyred. His place of Martyrdom is Karbalaa.

TESTS AND TRIALS

Moreover; it has not been read in any narration that anyone made supplication that Almighty Allaah those sad incident of Karbalaa and the difficulties, which were to be afflicted, they may not take place. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) would have supplicated. Hazrat Alee, Hazrat Saiyyidah Faatimah, Hazrat Hasan, and even Hazrat Husaien (*Allaah is well-pleased with them*) himself would have supplicated by themselves. Because the supplication of *Kaamileen* [The Perfect Individuals], also changes *Taqdeer-e-Mubram* [Inescapable Fate]. It is the saying of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) that

اکثر من الدعاء فان الدعاء يرد القضاء البيرم (کنز العمال: ٣١٢٠)

Do a lot of supplications because undoubtedly supplication also dispels *Qazaa-e-Mubram* [Inescapable Fate] (*Kanzul Ummaal*#3120).

So then, why no one did the supplication? Because; they were content with the Destined Decree [Appointed Fate] and they knew that this is a test and trial from Almighty Allaah. He tests His bondsmen; this is His Tradition [*Sunnah*].

Therefore; in the Holy Qur'aan it is stated:

الْم ۚ أَحْسَبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا إِمَّا وَهُمْ لَا يُفْتَنُونَ ۖ وَلَقَدْ
فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَكَيْعَلَسَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَكْسَنَّ الْكَافِرِينَ ۖ

"*Alif, Laam, Meem.* (1) Are the people presuming that they will be left alone, on their mere saying, we have believed and that they will not be tested? (2) And undoubtedly, We tested those who passed before them, therefore; (Will also test these) Allaah will necessarily see (Will expose) the truthful and will necessarily, see (will expose) the liars (3)."

(*Holy Qur'aan*, chapter *Ankaboot*, verses 1-3)

أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ
قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ
وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ ۚ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ﴿٢١٤﴾

“Are you under the impression that you will enter Paradise without such a trial has not come to you as it came to those who passed on before you. They were touched by suffering and adversity and were shaken until even their *Rasool* (Prophet) and those who believed with him said: “When will come the help of Allaah?” Hark! Surely the help of Allaah is near.”

(Holy Qur’aan, chapter Al Baqarah, verse.214)

أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ
وَيَعْلَمَ الصَّابِرِينَ ﴿١٤٢﴾ (آل عمران: ١٤٢)

“Or, do you suppose that you will enter paradise while Allaah has not tested your warriors and made those who are steadfast.”

(Holy Qur’aan, chapter Aale-Imraan, verse.142)

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ
وَبَشِّرِ الصَّابِرِينَ ﴿١٥٥﴾ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾
أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ ۖ وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ ﴿١٥٧﴾ (البقرة: ١٥٥-١٥٧)

“And We will surely test you with something of fear and hunger and loss of wealth and lives and fruits. And give glad-tidings to the patients. (155) Those when they are afflicted by some misfortune say: “Surely, we belong to Allaah and to Him is our return.” (156) Those are the ones upon whom are blessings and Mercy from their Lord, and it is those who are rightly guided.” (157)

(Holy Qur’aan, chapter Al Baqarah, verses. 155-7)

These Qur’aanic verses prove that mere lip-service [insincerity] of the claimant of *Iemaan* [Faith] and Islaam is not sufficient and nor is it a mean of salvation. Rather, one has to go through various

kinds of trials, tribulations, griefs, and sorrows.

یہ شہادت گہر الفت میں قدم رکھنا ہے لوگ آسان سمجھتے ہیں مسلمان ہونا

Yeh Shahaadat Gah-e-Ulfat Meyñ Qadam Rakhnaa Hai

Loug Aasaan Samajhtay Hayñ Musalmaan Honaa

Generally, the people think that it is easy to be a Muslim

This testimony is to step [enter] into the Path of the trails of love

No doubt, the genuine and the counterfeit, the truthful and a liar is recognized only in the field of trial [test]. And everyone is tested according to the strength of their religion and faith. The stronger, and the more steadfast a person’s faith and religion is, the more his test is made difficult. Therefore; the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) said; “The Prophets undergo the most severe testing, after them the *Saaliheen* [The Righteous Ones], then grade by grade those people who keep resemblance with them.”

AHLUL LAAH ARE THE DEVOTED PEOPLE OF ALLAAH

These *Ahlul Laah* [The Devoted People of Allaah] are in fact *Ush’aaq* [The enthralled Lovers]. And what can it be said about *Ush’aaq*. Their world is also unique. They experience great elation and pleasure in undergoing difficulties and hardships in their Beloved’s Path. The more they are debased in the Path of the Beloved Almighty Allaah, the more honour they acquire in His sight. Thus; the odor from a fasting person’s mouth is more beloved to Almighty Allaah than the fragrance of musk and Ambergris. It means, outwardly it is unpleasant but inwardly it is best.

So, those who undergo humiliation in Almighty Allaah’s path, they attain great honour’s in His Sight. Hazrat Anas (*Allaah is well-pleased with him*) narrates that on the day of Battle of Uhud, the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) passed by his paternal Uncle, Hazrat Hamzah (*Allaah is well-pleased with him*), and saw that all his ears, and nose etc., were maimed [cut].

فقال لولا ان صفة تجد لتركته حتى يحشره الله من بطون الطير والسباع فكفنه في نبرة
(المستدرک: ۴۸۸)

So, the Holy Prophet [Sallal Laahu 'Alaiehi Wa Sallam] said, "If it was not for the grief of Safiyyah [Hazrat Hamzah's sister *Allaah is well-pleased with them*], I would have left him in this same condition, so that the beasts and birds would have eaten him. And on the Day of Judgement, Almighty Allaah would have resurrected him from the bellies of the beasts and birds." Then Hazrat Hamzah (*Allaah is well-pleased with him*) was wrapped in a blanket and buried.

(Al-Mustadrik #4887)

See, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) desired to leave his sacred body the same way disrespectfully, to be eaten by animals so that the degradation would reach to the highest level and this way in the court of Almighty Allaah he would become the deserver of greatest honour. But due to the consideration of the grief of Hazrat Saiyyidah Safiyyah, the Holy Prophet [Sallal Laahu 'Alaiehi Wa Sallam] discarded this decision. Despite this, Hazrat Hamzah (*Allaah is well-pleased with him*) attained the title and status of Saiyyidush Shuhadaa [The Chief of the Martyrs].

Regarding the Exalted Hazrat Imaam Husaien (*Allaah is well-pleased with him*), the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and his sacred *Ahle Baiet* by being completely contented with Almighty Allaah's Decree, they desired that he would be tested, and it would be such a test that mountains [loads] of adversities and difficulties would fall [break], and helplessness and vulnerability would reach to its peak. And he would exhibit exemplary patience for the pleasure of Almighty Allaah.

That is why, when Zahr Bin Qaies, who in the event of Karbalaa was amongst the Yazeedi's army came to wicked Yazeed to give the glad-tidings of victory, then along with the details of the events, he also said the following:

فهايتك اجسادهم مجردة و ثيابهم مرملة و خدودهم معفرة تصهرهم
الشمس و تسفى عليهم الريح زوارهم العقبان والرخم بقى سبب (ابن اثير،
جلد ۴، صفحہ ۳۴)

Their bodies are naked, their clothes are drenched in blood, and their cheeks are covered with dirt. The sun is melting their bodies and the winds are throwing dust onto them. The birds who eat corpses [cadavers] are their visitors, and they are strewn [spread] over a flattened [dried barren land] field.

(Ibne-A'seer, vol-4, pg.34)

However, apparently for the viewers, this would seem like a height of disgrace, though in front of Almighty Allaah they would be reaching to the highest grade of honour and elevation. The thing that was left out at the time of the Martyrdom of Saiyyidush Shuhadaa Hazrat Hamzah (*Allaah is well-pleased with him*) it would also be fulfilled.

آں امام عاشقان پور بتول
سرو آزاد زبستان رسول

Aa' Imaam-e-Aashiqaañ Puur-e-Batool
Sarw-e-Azaad-e-Ze Bustaan-e-Rasool

He (who overpowered the intellect with love), is the Leader of the lovers, and the son of Hazrat Saiyyidah Faatimah Zahraa Is the sovereign upright Cyprus Tree of the Garden of the Prophet of Allaah

الله الله بائے بسم الله پدر
معنی ذبح عظیم آمد پسر

Allaah Allaah Baa'ay Bismil Laah Pidar
Ma'niy-e-Zabh-e-Azeem Aamad Pisar

Allaah Allaah! [An Expression of Surprise] The status of his great father in like the letter 'Baa' in *Bismil Laah* The son is the manifestation of *Zabh-e-Azeem**

(*This is the meaning of the Qur'aanic verse, chapter # 37, verse# 107, And We Ransomed him with a Great Sacrifice)

سرّ ابراہیم و اسماعیل بود
یعنی آن اجمال را تفصیل بود

Sirr-e-Ibraaheem-o-Ismaa'eel Bood
Ya'nee Aa'ñ Ijmaal Raa Tafseel Bood

He is the secret of Hazrat Ibraaheem and Hazrat Ismaa'eel

(Salutations upon them)

Meaning that Hazrat Imaam Husaien (Allaah is well-pleased with him) is
the detail of their summary

خون او تفسیر این اسرار کرد
ملت خوابیده را بیدار کرد

Khoon-e-Uoo Tafseer Iee'ñ Asraar Kard
Millat-e-Khawaaheedah Raa Baydaar Kard

After giving his sacred blood [in martyrdom] he has done the
interpretation of these mysteries

And has awakened the sleeping Nation [It means he has again
reminded Muslim Nation of their Superior status]

تیغ لا چوں از میاں بیرون کشید
از رگ ارباب باطل خون کشید

Taygh-e-Laa Chuun'ñ Az Meyaa'ñ Bairoon'ñ Kasheed
Az Rag-e-Arbaab-e-Baatil Khoon'ñ Kasheed

“Laa [No]” (There is No One Worthy of Worship besides Allaah),
when Hazrat Imaam Husaien drew out the sword of “No” [The
sword of “Laa”], from the sheath

The blood started draining out of the veins of the falsified people
[It means Hazrat Imaam Husaien chopped the roots of the falsified
powers and the chances of their flourishing revival]

نقشِ الاّ الله بر صحرا نوشت
سطرِ عنوانِ نجاتِ ما نوشت

Naqsh-e-Illal Laah Bar Sehraa Nawisht
Satr-e-Unwaan-e-Najaat-e-Maa Nawisht

He inscribed the imprint of “Illal Laah” (No one Worthy of
Worship but One Allaah), on the ground of the desert
This is how, he inscribed the line of the title of our salvation [It
means this truth, that only Allaah is Worthy of Worship. Hazrat
Imaam Husaien proved, this is the title of the salvation of Islaamic
nation. And made it clear that the falsified powers cannot be
accepted and explained by his aim of martyrdom the meaning of the
Kalimah [The base of *Ieemaan*]

اے صبا اے پیکِ دور افتادگاں
اشکِ ما بر خاکِ پاکِ او رساں

Ae Sabaa Ae Paik-e-Duur Uftaadgaan
Ashk-e-Maa Bar Khaak-e-Paak-e-Uoo Rasaa'ñ

O the gently moving wind! O the one who delivers the message to
those who live far-away!

Take my tears, and deliver them on the holy sand of his [The
Exalted Imaam's] blessed grave

(*Allaamah Iqbaal*)

THE CAUSES OF MARTYRDOM

When something is inevitably about to happen, then the reasons
for its occurrence also appears. The causes behind the martyrdom
of the Exalted Imaam Husaien (*Allaah is well-pleased with him*) were
created like this, when in Rajab 60 AH, Hazrat Ameer Mu'aaviyah
(*Allaah is well-pleased with him*) passed away, and his son Yazeed
(Whose allegiance he had already taken in his own life-time*)
became his successor. After, ascending the throne of succession,
Yazeed's biggest issue was the *Baie'at* [allegiance] of the Exalted
Hazrat Imaam Husaien, Hazrat Abdul Laah Bin Zubaier and Hazrat
Abdul Laah Bin Umar (*Allaah is well-pleased with them*). Because;
these respected people had not accepted the succession of Yazeed.
Besides this, Yazeed also had this fear from these personalities
that one of them might claim for the Caliphate. And then, it might

*Note: For details read my book, 'Imaam Paak Aur Yazeed Paleed.'

happen like this, that all the people of the entire province Hijaaz will stand [rebel] against him. Since, in the situation of claim of Caliphate by the Exalted Hazrat Imaam Husaien there was a major concern of insurgency in Iraq.

THE ORDER OF YAZEED

Based on this reason, the biggest concern in front of Yazeed was the progression and safeguarding of his ruling power. Thus; he considered it necessary to take pledge of allegiance from these personalities. Therefore: he gave the news of the demise of Ameer Mu'aaviyah to Waleed Bin Utbah the governor of Madeenah and also, along with it strictly ordered him to take pledges of allegiance from these respected personalities.

فخذ حسينا و عبدالله بن عمرو ابن الزبير بالبيعة اخذ ليس فيه رخصة
حتى يبايعوا (ابن اثير، جلد ۴، صفحہ ۴)

So, take Husaien, Abdul Laah Bin Umar and Ibnuz Zubaier in custody, in such a way, that until they do not take allegiance, certainly do not release them.

(*Ibne-A'seer, vol-4, pg.4*)

Until now, the people of Madeenah were not aware of the demise of Hazrat Ameer Mu'aaviyah. Waleed [governor] was very disturbed by this order of Yazeed, because for him to fulfill this was very difficult, and he also fully understood regarding its consequences. He called his deputy, Marwaan Bin Hakam and sought his advice in this matter. In temperament, Marwaan was cruel and hard-hearted. He said, "My advice is, to immediately, call all three of them and order them to pledge allegiance. If they do pledge allegiance then, it's good, if they refuse, then slay the necks of all three of them. If you will not do like this, then after knowing about the demise of Mu'aaviyah, each of them will go to a separate area and rise up by becoming a claimant of Caliphate. Then controlling them will become very difficult. However; I know Ibne Umar, I have less hope from him, he does not want contest and fighting, until this order of Caliphate is handed over to him by itself."

After receiving this advice, Waleed [governor] called these respected personalities. During the time, Hazrat Imaam Husaien and Hazrat Abdul Laah Bin Zubaier were both in *Masjid-e-Nabvi*. And it was also such a time, during which Waleed would not meet or see anyone. The messenger delivered the governor's message to both of them. They said to the messenger, "You go, we will be coming shortly." Ibne Zubaier said to the Exalted Imaam Husaien, "What do you think why the governor called us at a time when he does not meet or see anyone?" The Exalted Imaam Husaien replied, "I think Ameer Mu'aaviyah has passed away, he has called us so that before the news of his demise is publicized, he would take our allegiance of Yazeed." "I think the same. What do you want to do now?" asked Ibne Zubaier. "I will go with a few young men, because in case of refusal, things may become very volatile." Replied the Exalted Imaam. Hence; by taking some precautions for his protection he proceeded to Waleed. Outside the house he stationed the young men [guards], and said to them, "If I call you or you hear that my voice is raised then immediately come inside and until I do not come outside do not drift from here." The Exalted Imaam Husaien entered the governor's house, said the words of *Salaam*, and sat down.

THE REFUSAL OF THE EXALTED IMAAM FROM THE ALLEGIANCE OF YAZEED

Waleed informed him of Ameer Mu'aaviyah's passing away and asked him to pledge allegiance of Yazeed. After offering his condolences, the Exalted Imaam Husaien said, "A person like me cannot pledge allegiance like this in confidentiality. And neither it is appropriate for me to pledge allegiance like this in secrecy. If you publicly announce to the general masses to pledge allegiance, along with it also to us, then it would be a different matter." Waleed was a peaceful and non-violent person, he replied, "Okay, you may leave." The Exalted Imaam Husaien then stood up and started moving.

THE ADVICE OF MARWAAN TO KILL

So, Marwaan said very angrily to Waleed [the governor], "If you let him go now without getting his allegiance, then you will not be able to control him, until after a lot of people are not killed. Imprison

him, if he pledges, then it's good, otherwise, kill him!" After hearing this, the Exalted Imaam Husaien stopped and replied, "O Ibnuz Zarqaa! Will you kill me, or will he? Oath in the name of Allaah! You are a liar and a rascal." After saying this he left. Marwaan said to Waleed, "You did not listen to me, Oath upon Allaah! Now you will not be able to control him. This was the best opportunity for you to kill him!" Waleed said, "Pity on you! That you are giving me such an advice, in which there is destruction of my Religion! Must I kill the Grandson of the Prophet just because he refused to pledge allegiance to Yazeed! Even if I get the wealth and riches of the entire world, then also I will not stain my hands with his blood. Oath in the name of Allaah! On the Day of Judgement, the person who shall be questioned about the blood of Husaien, he will be lacking goodness on the Divine Scale in front of Almighty Allaah." Marwaan said, "You said correct." This Marwaan said only outwardly, otherwise inwardly he disliked the statement of Waleed.

(Ibne Aseer, vol-3, pg.129, Tabree vol-5, pg.340)

After returning from Waleed [governor], the Exalted Imaam Husaien was in extreme perplexity. He despised at heart, the allegiance of Yazeed because he was unworthy and imperfect for the title. Even his appointment was also done against the Islaamic method of election of the four righteous Caliphs and contrary to Islaamic Law. Rather, his appointment near the Exalted Imaam Husaien was the first individualistic governance in the styles of Caesar [Roman] and Kisraa [Persian]. Therefore; in protest he was against it, and on the other hand, the circumstances did not allow him to publicly raise voice against it.

On the other hand, Abdul Laah Bin Zubaier avoided the messengers of Waleed [governor] through various excuses and did not go to Waleed and on the next day he left from Madeenah Munawwarah to Makkah Mukarramah. The staff of Waleed remained busy in searching for him the entire day but could not find him. In the evening, Waleed again sent a person to the Exaltedly Praised Imaam Husaien. He said, "I cannot come at this time, let the morning approach, then we will see what happens?" Waleed accepted his words.

THE EXALTED IMAAM HUSAIEN (Allaah is well-pleased with him) DECIDED TO MIGRATE FROM MADINAH MUNAWWARAH

On that same night, the Exalted Imaam Husaien decided to migrate with his family, relatives, allies and close people, from Madeenah Munawwarah to Makkah Mukarramah. He told his family members to make preparation. He himself went to Masjid-e-Nabvi and honourably presented himself before *Rauzah-e-Rasool* [The sacred shrine]. After praying the *Nawaafil* [voluntary Salaah], as soon as he came towards the side of the Blessed face, of the Beloved Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) standing with folded arms he presented the words of *Salaam* [Salutations], spontaneously [naturally] tears started flowing from his eyes. The grief struck thoughts of distancing from the neighbourhood of the Prophet, separation from the city of the Prophet, overcasted a kind of tender heartedness upon the Exalted Imaam. This was the same city, in which he had spent most part of his precious life. From childhood until now, in the illuminated atmosphere and fragrant winds of this city, the daily affairs of day and night had continued. This city was the city of his *Naanaa Jaan* [The Beloved maternal Grand-father] the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). He was the Blooming Flower of this Prophetic garden, but now living in this city had become difficult for him. In this same city, was the resting place of his blessed respected mother. His sacred brother was also resting in the same city. At this time, what must have been the emotional state of the Exalted Imaam Husaien? When at *Rauzah-e-Rasool* [The sacred shrine], being face to face to the Beloved maternal Grand-father, he was expressing his heartfelt emotions and sentiments, he was expressing his state of affairs;

مزارِ مصطفیٰ پر شام ہوتے ہی امام آئے
اجازت کی غرض سے آخری کرنے سلام آئے

***Mazaar-e-Mustafaa Par Shaam Hotay Hee Imaam Aa'ay
Ijaazat Kee Gharaz Say Aakhiree Karnay Salaam Aa'ay***

As the evening approached, the Imaam, came at the [sacred] shrine of Holy Prophet [*Sallal Laahu 'Alaiehi Wa Sallam*]

For the sake of seeking permission to leave Madinah, he came to say the last *Salaam*

کہا رو کر سلام اے تاج دارِ عالم امکان
سلام اے سیدِ عالم سلام اے سرورِ ذی شان

Kahaa Ro Kar Salaam Ae Taaj Daar-e-Aalam-e-Imkaaň
Salaam Ae Saiyyid-e-Aalam Salaam Ae Sarwar-e-Zee Shaaň
While crying, he said *Salaam*, O the Crown of the World of Possibilities

Salaam, O the Master of the World, *Salaam*, O the Chief of the Grandeurs

ذرا دیکھو تو چہرے سے اٹھا کر گوشہ داماں
حسین ابنِ علی پر تنگ ہیں طیبہ کی اب لگیاں

Zaraa Daykho Tou Chehray Say Uthhaa Kar Goshah-e-Daamaaň
Husaieen Ibne Alee Par Tanng Hayň Taiebah Kee Aab Galiyaaň
Please remove the cloth of your face and have a look
Now, the streets of Madinah are restricted for your Grandson Husaieen

ذرا حجرے سے نکلو اے مکینِ گنبدِ خضرا
ذرا دیکھو تو اہل بیت پر ہیں سختیاں کیا کیا

Zaraa Hujray Say Niklo Ae Makeen-e-Guňmbad-e-Khazraa
Zaraa Daykho Tou Ahle Baiet Par Hayň Sakhtiyaaň Kyaa Kyaa
Please come out of your sacred chamber, O the Resident of the Green Dome
Please take a look what are all the hardships, on your Family [Ahle Baiet]

یزیدی دور ہے، اسلام ہے سرکارِ خطرے میں
نواسا آپ کا اس وقت ہے دشمن کے زرخے میں

Yazeedi Daur Hai, Islaam Hai Sarkaar Khatray Meyň
Nawaasaa Aap Kaa Iss Waqt Hai Dushman Kay Narghay Meyň

It is the era of Yazeed, O My Beloved Master, Islaam is in danger [And] At this time, your Grandson is encompassed in difficulties by the enemies

میں قرباں اے مجھے ناز و نعم سے پالنے والے
مصائب آنے والے دمِ زدن میں ٹالنے والے

Mayň Qurbaaň Ae Mujhay Naaz o Ni'am Say Paalnay Waalay
Masaa'ib Aanay Waalay Damm Zadan Meyň Taalnay Waalay
My life is for you, O the One who nurtured me, delicately with care and love
O the One, who averted the calamities in an instance that befall upon me

ہماری بے کسی درماندگی کی لاج رکھ لینا
ہمیں نظروں میں اپنی صاحبِ معراج رکھ لینا

Hamaaree Bay kasee Darmaaňdagee Kee Laaj Rakh Laynaa
Hamayň Nazroň Meyň Apnee Saahib-e-Mi'raaj Rakh Laynaa
Protect our honour in this helplessness and misery
Keep us in your gracious glance, O the Highly elevated personality

بس اب اے قبلہ دیں مجھ کو جانے کی اجازت ہو
لبِ اطہر سے فرما دو حسین اب جاؤ رخصت ہو

Bas Aab Ae Qiblah-e-Deeň Mujh Ko Jaanay Kee Ijaazat Ho
Lab-e-At-har Say Farmaa Dou Husaieen Ab Jaao Rukhsat Ho
Thus; now, O the Pivot of Religion, allow me to leave
Please say the words with your blessed lips, Husaieen now go, you are permitted to depart

مدینے سے شہِ کونین کا نورِ نظر نکلا
وطن سے بے وطن ہو کر وطن کا تاج و ر نکلا

Madeenay Say Shah-e-Kaunaieen Kaa Noor-e-Nazar Niklaa
Watan Say Bay Watan Ho Kar Watan Kaa Taajwar Niklaa

From Madeenah, the Beloved Son of the King of
both the Worlds, left
From the native country, while being homeless, the Crown Prince
of the homelands, left

The Exalted Dignity, the Imaam migrated with his family and
friends from Madeenah Munawwarah to Makkah Mukarramah.

(*Ibne-A'seer, vol-4, pg.6, Tabree, vol-6, pg.190*)

THE ADVICE OF MUHAMMAD BIN HANAFIYYAH

Hazrat Muhammad Bin Hanafiyyah said to the Exalted Imaam Husaien, "O Brother, for me, there is no-one dearer and more beloved than you. Besides, in the entire creation of Allaah, I do not consider anyone worthy of this that I would be more kind to him than you. Therefore; my advice is, as much as possible you should stay away from Yazeed's allegiance and the idea of any certain city. Stay, in the rural areas and desert, and then by sending your messengers to the people, invite them to pledge your allegiance. If they accept your *baie'at* [Pledge of allegiance], then on this, be thankful to Allaah Almighty. If they decide on some other person, so by that also, Almighty Allaah will not allow any decrease in your attributes, qualities and excellences. I fear; in these circumstances if you go to any particular city or a group of people; then differences will create amongst them. One group will be with you and the other will be against you. Then the situation of conflict and fighting will arise between them and you will be the first one to become a target of their spears. In this case, the blood of such a revered person, who is the most excellent in lineage and honour amongst the *Ummah*, will become most inexpensive and his family and lineage will be dishonoured."

After hearing this, the Exalted Imaam Husaien said; "Brother, where should I go then?" Muhammad Bin Hanafiyyah said, "Makkah, if you attain contentment there, when one or the other way out will come forward, it will be found out, and if you do not get contentment, then go towards the mountains and the desert areas and keep moving from one place to another. Keep an eye on the changing conditions

of the people then you will reach to some conclusion. Because when the incidents become clear then the reasoning becomes very precise." The Exalted Imaam Husaien said, "Brother, you have shown kindness and well-wishing. I have hope that *In Shaa Allaah* [Allaah's Will] your advice will prove to be correct and beneficial." After saying this, the Exalted Imaam started saying these couplets of Yazeed Bin Mufarrigh [poet], as an example, and entered the *Masjid*.

لاذ عرت السوام في فلق الصبح مغيرا ولا دعيت يزيديا
يوم اعطى من الهابة ضيما والبنايا يرصد نفي ان احيدا

The day my throat will be strangled with cruelty and exploitation,
and the death will be waiting for me, if I leave the Battlefield (then
never ever) will I, in the morning alert the camels for destruction,
nor will I keep my name Yazeed

(*Ibne-A'seer, vol-4, pg.6, Tabree, vol-6, pg.190*)

ONE DOUBT

The author of "*Khilaafat-wa-Mu'aaviyah-o-Yazeed*" writes that, Muhammad Bin Hanafiyyah, considered the egress of the Exalted Imaam Husaien against the Caliphate and the Government, this was such a political issue which was not in accordance to the demand of time and according to the Commands of Islaamic Law, it was not permissible and appropriate.

(Pg.79)

In response to this I would like to say, if the egress of the Exalted Imaam Husaien would have been not permissible and appropriate according to the demand of time and the Islaamic Law near Hazrat Muhammad Bin Hanafiyyah (*Allaah is well-pleased with him*) then why would have he said this to the Exalted Imaam Husaien that stay away from the allegiance of Yazeed and invite people to pledge allegiance to you? Rather; he would have said in clear words, "According to the Islaamic Law, under any circumstances, this egress is not permissible for you, and neither you have the right to revolt against the presence of a just and righteous Caliph. Muhammad Bin Hanafiyyah's advice to the Exalted Imaam Husaien to not to stop from egress and giving

him these advices that remain in the rural areas and mountains, and send messengers to the people and invite them to your allegiance. Is a clear proof that, according to him, the egress of the Exalted Imaam was not against the *Shari'ah* [Islaamic Law]? Rather, the method the Exalted Imaam Husaien was adopting for egress, in his opinion it was against the timeliness suitability and not beneficial. As far as; his own doing the allegiance, like some companions, it was to remain safe from mischief and disruption. It was not due to the quality of the character of the caliph or due to this fact that the caliph was the righteous.

This proves that, like some of the other Companions of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), Muhammad Bin Hanafiyyah (*Allaah is well-pleased with him*) did not actually regard egress against Yazeed as impermissible or bad. Rather, based on the external situations and reasons, he considered it ineffective and against the suitability of timeliness. Therefore; the claim of the writer of '*Khilaafat-e-Mu'aaviyah-wa-Yazeed*' that Muhammad Bin Hanafiyyah deemed the egress of the Exalted Imaam Husaien as impermissible according to Islaamic Law is incorrect and an open denial of the history.

AQAL Aur ISHQ (Intelligence and Adoration)

There is no doubt that the advice of Hazrat Muhammad Bin Hanafiyyah (*Allaah is well-pleased with him*) was based on foresightedness and carefulness. The intelligent and wise people do act upon such timeliness suitability and far-sightedness, and also; advice others to do this. Since, on certain occasions it is also not bad to act upon such careful suitability. But the nature of the One's who are the enthralled and devoted lovers have been somewhat different from this. The late Allaamah Iqbaal says:

عقل در پیچاک اسباب و علل عشق چوگان باز میدانِ عمل

Aql Dar Paychaak-e-Asbaab-o-Ilal

Ishq Chaugaan Baaz Maidaan-e-Amal

Intellect stays in the circles of reasons and analyses

Love, is the competitor of the field of actions

عقل را سرمایۀ از بیم و شک است عشق را عزم و یقین لاینک است

Aql Raa Sarmaayah Az Beem-o-Shak Ast

Ishq Raa Azm-o-Yaqeen Laa Yunfikast

The wealth of intellect, is only fear and suspicious
Determination and true Belief are the certain components of love

عقل محکم از اساس چون چند عشق عریاں از لباس چون چند

Aql Muhkam Az Asaas-e-Chuun o Chand

Isqh Uriyaan Az Libaas-e-Chuun o Chand

The stability of intellect is on 'why' and 'how much' [If and but]
Love is naked [free/unconcerned] from the clothing of 'why' and
'how much'

عشق صید از زور بازو افکند عقل مکار است و دای می زند

Ishq Sayd Az Zor-e-Baazoo Afganad

Aql Makkaar Ast-o-Damay Mee Zanaad

Love makes its target fall down by the strength of its arms
Intellect is cunning, it lays down a trap [web] for its prey

عقل چون باد است ارزاں در جہاں عشق کم یاب و بہائے او گراں

Aql Chuun Baadast Arzaan Dar Jahaan

Ishq Kam Yaab-o-Bihaa'ay Uoo Giraan

In the world intellect is easily available like the wind
Love is rarely found and is very precious [expensive]

جملہ عالم ساجد و مسجود عشق سومات عقل را محمود عشق

Jumlah Aalam Saajid-o-Masjood Ishq

Somnaat-e-Aql Raa Mahmood Ishq

All the worlds are bending before Love
For the idols of intellect, *Ishq* is like Sultaan Mahmood Ghaznavi
[Sultaan Mahmood Ghaznavi who broke the temple of Somnaat]

ترک جان و ترک مال و ترک سر در طریق عشق اول منزل است

Tark-e-Jaan-o-Tark-e-Maal-o-Tark-e-Sar

Dar Tareeq-e-Ishq Awwal Manzilast

To leave one's life, to leave the wealth of the world and to leave
one's head

In the way of love is the first step

عشق سلطان است و برہان میں ہر دو عالم عشق را زیرِ نگین

Isqh Sultaanast-o-Burhaan-e-Mubeeñ

Har Dou Aalam Ishq Raa Zer-e-Nageen

Love is the King and is a clear evidence

Both the worlds are the slaves [under the power] of love

THE DEPARTING FROM MADINAH MUNAWWARAH

When at the time of leaving Madinah Munawwarah, the Exalted Imaam Husaien must have come to the sacred resting chamber of the Beloved maternal Grandfather (*Sallal Laahu 'Alaiehi Wa Sallam*), after saying *Durood* [Blessing] and *Salaam* he might have sought the permission for leaving. At that time what his feelings must have been? Undeniably, the eyes must have down-poured the tears of grief, the loving heart must be aching by the sadness of separation and parting and these words must have been on his lips.

“O the Grandfather who would let me climb on to his shoulders and play with me, the Grandfather who would take me in his embrace of mercy and love and read lullabies, the Grandfather who would kiss my forehead, cheeks and lips, “O my Grandfather who would take care of my desires; see my condition today,’ I am saddened and worried, I am in tears. Because I am leaving this sacred city of yours. That city which is the most precious and much loved by me but what should I do? My staying here has become difficult. I am leaving, give me the permission.” On the other side, what must be the condition of the Beloved maternal Grandfather, Most Praise-worthy, *Saiyyidul Mursaleen* [The Chief of the Prophets] (*Sallal Laahu 'Alaiehi Wa Sallam*) in the sacred chamber who had natured him with much care. This thought breaks the hearts into pieces, what kind of day is this? It was a day of great sorrow and sadness that *Nawaasah-e-Nabee* [The Grandson of the Holy Prophet *Sallal Laahu 'Alaiehi Wa Sallam*], *Jigar Goshah-e-Alee* [The Most Beloved of Hazrat Alee], *Noor-e-Deedah-e-Zahraa* [The Illuminant light of the Eye of Hazrat Faatimah

Zahraa], *Suroor-e-Qalb-e-Hasan Mujtabaa* [The Pleasure of the heart of Hazrat Imaam Hasan Mujtabaa] is leaving and is going for ever and ever."

ہاں نگاہِ غور سے دیکھ اے گروہِ مومنین جا رہا ہے کربلا خیر البشر کا جانشین

Haan Nigaah-e-Ghaur Say Daykh Ae Giroh-e-Mu'mineen

Jaa Rahaa Hai Karbalaa Khaierul Bashara Kaa Jaa Nasheeh

Yes, eyes see attentively, O the group of the true believers

The beloved heir of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*)

is going to Karbalaa

آسمان ہے لرزہ براندامِ جنبش میں زمیں فلک پر ہے سایہ افکن شہپر روح الامیں

Asmaan Hai Larzah Bar Andam Junbish Meyn Zameen

Falak Par Hai Saayah Afgan Shahpar-e-Roohul Ameen

The sky is trembling, the earth is shaking

The heaven is overcast by the feathers of the Trustworthy

Hazrat Jibraa'eel

اے شگوفو السلام اے خفتہ کلیو الوداع اے مدینہ کی نظر افروز کلیو الوداع

Ae Shugofo As-Salaam Ae Khuftah Kaliyo Al Wadaa

Ae Madinah Kee Nazar Afroz Galiyo Al Wadaa

O the blossoming Flowers *Salaam* upon you, O the

unopened buds, Goodbye

O the enlightening lanes of Madeenah, Goodbye

Then while reciting this Qur'aanic verse, in Sha'baan 60 Hijri, the Exalted Imaam left with his family and friends towards Makkah Mukarramah. **فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ** ① Then he got out of the city fearing and waiting anxiously what happens now. He submitted, 'O my Rabb, save me from the oppressors.'

(Holy Qur'aan, Chapter, Al Qasas, verse.21)

THE MEETING WITH ABDUL LAAH BIN MUTEE

On the way, he met Hazrat Abdul Laah Bin Mutee. Seeing the Exalted Imaam Husaien leaving with his family and friends from Madeenah Munawwarah, he inquired, "I give my life for you! Where are you going?" The Exalted Imaam replied, "At present, I am going

to Makkah Mukarramah. When I get there, I will do *Istikhaarah* [seeking to obtain Almighty Allaah's favour] as to inquire where should I go?" Abdul Laah said, "Allaah Almighty keep you in safety and peacefulness and make us give our lives for you. When you reach Makkah, then certainly do not think of going to Koofah, because it is an ill-omened city. There your honourable father was martyred and there your brother Hazrat Hasan (*Allaah is well-pleased with them*) was deserted without friends and helpers, and was made the target of spears and came close to losing his life. You should stay in Makkah and do not leave it. You are the leader of the Arabs. The people of Hijaaz do not regard anyone equal to you. People will come to you from everywhere. My maternal and paternal uncles die for you. You must never, never leave the Haram of Ka'bah. Oath in the name of Allaah, if you are martyred, then after you, we will all be made slaves."

THE ARRIVAL IN MAKKAH MUKARRAMAH

When the Exalted Imaam Husaien entered Makkah Mukarramah, he recited the following Qur'aanic verse رَبِّیْ قَالَ عَلَیَّ سَآءَ السَّبِیْلُ ۝ And when he diverted his attention towards Madaian, he said, 'It is near that my Rabb may tell me the straight path.'

(Holy Qur'aan, Chapter Al Qasas, verse.22)

After hearing the news of the arrival of the Exalted Imaam Husaien in Makkah Mukarramah, droves of people started coming to him, to receive the honour of viewing him. Hazrat Abdul Laah Bin Zubaier was already in Makkah, he would often visit him. The people of Makkah were very delighted by the arrival of the Exalted Imaam Husaien. They were illuminating their hearts and eyes by his luminous vision and they were saying;

آمدی و آمدنت بس خوشی است دیدنِ روئے تو عجب دل کشی است

Aamadee-o-Aamadanat Bas Khushee ast

Deedan-e-Roo'ay Tou Ajab Dil Kashee ast

(O the Exalted Imaam) You have come and your coming is a great delight

Viewing your beautiful face and elegance is amazingly charming for the heart

دولت وصل تو دائم ز خدا می جستیم کعبه کوئے تو از راه صفا می جستیم

Daulat-e-Wasl-e-Tou Daa'im Ze Khudaa Mee Jastaym

Ka'bah-e-Koo'ay Tou Az Raah-e-Safaa Mee Jastaym

We always ask for the wealth of your vision from Allaah
Your lane goes to ka'bah, we search for the respected locale of your lane with sincerity

مرحبا سرور عالم کے پسر آئے ہیں سیدہ فاطمہ کے لخت جگر آئے ہیں

Marhabaa Sarwar-e-Aalam Kay Pesar Aa'ay Hayñ

Saiyyidah Faatimah Kay Lakht-e-Jigar Aa'ay Hayñ

Welcome, the Son of the King of the Worlds [The Holy Prophet Sallal Laahu 'Alaiehi Wa Sallam] has come

The Most Beloved of Hazrat Saiyyidah Faatimah has come

نخل بستانِ نبوت کے ثمر آئے ہیں جن سے روشن ہے زمانہ وہ قرآئے ہیں

Nakhl-e-Bustaan Nubuwwat Kay Samar Aa'ay Hayñ

Jin Say Raushan Hai Zamaanah Woh Qamar Aa'ay Hayñ

The Fruit of the Tree of the Garden of Prophet-hood has come
The One with whom the Era is brighten that Moon has come

واہ قسمت کہ چراغِ حرین آئے ہیں اے مسلمانو مبارک کہ حسین آئے ہیں

Waah Qismat Keh Chiraagh-e-Haramaieen Aa'ay Hayñ

Ae Musalmaano Mubaarak Keh Husaieen Aa'ay Hayñ

Wow our luck, that light of Haramaieen [Both the Holy places] has come

O Muslims greetings for you, that Imaam Husaien has come

DELEGATIONS AND LETTERS OF THE PEOPLE OF KOOFAH

Koofah was the center and hub of Hazrat Alee's (*Allaah is well-pleased with him*) devotees and lovers because during his Caliphate, he had transferred the capital city from Madeenah Taieyyibah to

Koofah. So, all of his devotees went and settled there. During the time, Hazrat Ameer Mu'aaviyah was alive these people had written letters to the Exalted Imaam Husaien, requesting him to come to Koofah. Now, when the people of Koofah had learned of Hazrat Ameer Mu'aaviyah's (*Allaah is well-pleased with him*) demise and the refusal of Hazrat Imaam Husaien, Abdul Laah Bin Zubaier and Abdul Laah Bin Umar to pledge allegiance of Yazeed, so all the Shi'ite's of Koofah gathered in the house of Sulaimeen Bin Surad Al Khuzaa'ee. Muhammad Bin Bahr Hamdaani narrates,

اجتبع الشيعية في منزل سليمان بن صرد فذكرنا هلاك معاوية فحمدنا الله عليه فقال لنا
سليمان بن صرد ان معاوية قد هلك وان حسيناً قد تقبض على القوم ببيعتهم وقد خرج الى
مكة واتهم شيعته و شيعه ابيه فان كنتم تعلمون انكم ناصروه و مجاهد وعدوه فاكتبوا
اليه وان خفتهم الوهل والفشل فلا تغروا الرجل من نفسه قالوا لا بل نقاتل عدوه ونقتل
انفسنا دونه قال فاكتبوا اليه فكتبوا اليه (طبري، جلد ٦، صفحہ ١٩٤)

“All the Shi'ite's gathered in the house of Sulaimeen Bin Surad, and after mentioning the demise of Mu'aaviyah, they all offered thanks to Allaah Almighty. Thereafter, Sulaimeen Bin Surad addressed to all of them, saying, “Mu'aaviyah has died and Imaam Husaien has refused to pledge allegiance to Yazeed and have gone to Makkah. You people are the Shi'ites of him and his father [Hazrat Alee]. Hence; you must learn this very well that if you can become his helpers and do *Jihaad* [holy-war] against his enemies, then write to him; and if you fear your fearfulness and weakness, then do not deceive him.” All of them said, “No, we will not deceive him, rather, we will fight against his enemies and will sacrifice our lives for him.” Sulaimeen said, “Then write it, so they wrote to him.”

(*Tabree*, vol-6, pg.197)

SHI'ITES OF KOOFAH AND THE EXALTED IMAAM (*Allaah is well-pleased with him*)

It is stated in the authentic book of Shi'ah sect, “*Jilaa'ul-Uyūn*” written by Mullaa Baaqir Majlisee Isfahaani;

“When this news reached the people of Koofah, the Shi'ites of Koofah gathered in the house of Sulaimeen Bin Surad Al Khuzaa'ee. They praised Allaah Almighty and began to speak about the dying of Mu'aaviyah and the allegiance of Yazeed. Sulaimeen said, “Now; that Mu'aaviyah has died and Imaam Husaien has rejected pledging allegiance to Yazeed and have gone to Makkah Mu'azzamah. You are his Shi'ites, and the Shi'ites of his respected father [Hazrat Alee], if you know that you will be able to help him and will strive in supporting him with your wealth and life, then write a letter in his honour and call him here. And if you will be lazy and sluggish in helping him, and realize, that you will not be able to fulfill the clause of following and well-wishing, then do not deceive him and put him into destruction.” The Shi'ites said, “When he [Hazrat Imaam] will brighten this city with his luminating feet, we will all be present in his honour with sincerity and will pledge allegiance to him. And for his help and support we will give our lives and try to protect him from the enemies.”

(*Jilaa'ul-Uyūn Mutarjam*, vol-2, pg.138, *Publishers Shi'ah General Book Agency Muhallah Shi'ah, Lahore*)

This proves that those who called the Exalted Imaam Husaien to Koofah, they were all actually Shi'ite's. Therefore; a rush of letters and delegations began to arrive. Until, according to Mullaa Baaqir Majlisee Isfahaani, twelve thousand [12,000] letters of the Shi'ites believers reached the Exalted Imaam Husaien. The summary of these letters was, “You must come to Koofah as soon as possible, and the Seat of Caliphate is empty for you. So is the wealth and lives of the Shi'ites believers ready for you. All of us await your arrival and wish to see you. Besides you, we have no leader and Imaam. Here an army is offered and present for your help. Nu'maan Bin Basheer is sitting as the governor of Koofah in the governor's house. We do not go there to perform Friday Salaah [*Namaaz*] or the two Eid Salaah. When you will come, we will send him out from the city of Koofah.”

(*Jilaa'ul-Uyūn*, vol-2, pg.139)

THE LETTER OF THE EXALTED IMAAM (*Allaah is well-pleased with him*)

After the last letter had arrived, the Exalted Dignity Imaam Husaien (*Allaah is well-pleased with him*) replied to them;

“*Bismil Laahir-Rahmaa-Nir-Raheem* [Allaah, in whose name I begin, Who is the Most Compassionate the Most Merciful]. This letter is from Husaien son of Alee to the Shi’ites believers of Koofah. Afterwards! Considering your many delegations and letters that have reached me, including those you sent with Haani and Sa’eed. All of your letters have reached me. In all the letters it has been written to me, “We do not have any Imaam, you must come to us as soon as possible. Allaah Almighty would guide us towards the truth through your blessings.” It should be clear, by acting on this, I am sending my trustworthy cousin brother [paternal uncle’s son], Muslim Bin Aqeel to you. If Muslim [cousin] will write to me what you have written in the letters, with intellectual knowledge and wisdom, and with the consent of wise, intelligent and elderly notable prominent people of the Nation. *In Shaa Allaah* then at that time, I will quickly come to you. I pledge upon my life. An *Imaam* is the One, who according to the Command of Almighty Allaah, justly decides among the people, and does not take out his feet from the path of the sacred Islaamic Law, and keeps people firm on the Religion of Truth. *Was Salaam*”

(*Jilaa’ul-Uyūn*, vol-2, pg.140)

When the Exalted Imaam Husaien saw from the received letters and delegations of the people of Koofah, their outpouring emotions of devotion and the promises of sacrificing their wealth and life. So; he decided that first his cousin, Hazrat Muslim Bin Aqeel should be sent there, to verify the real and correct situation. Thus; he handed him a letter, which he had written for the people of Koofah and said, “Go to Koofah by yourself, precisely evaluate the real situation, and inform me. If the conditions will be favourable, then I will also come, but if the conditions are not good, then you should return back.”

THE DECISION OF THE EXALTED IMAAM (*Allaah is well-pleased with him*)

Sadr-ul-Afaadil Hazrat Maulana Saiyyid Muhammad Na’eem-

ud Deen Saahib Muraadabaadi (*Allaah have mercy on him*) states;

“Even though the news of the Martyrdom of Imaam was well-known, and the treachery of the people of Koofah was already experienced. But when Yazeed became the king, his kingship and rule was a danger to the Religion. For this reason; his pledge of allegiance was not permissible. Yet; through various tactics, and strategies, Yazeed wanted that the people would take his pledge. In these circumstances, for keeping the honour of Religion, the rejection of the people of Koofah from pledging the allegiance to Yazeed and wanting to pledge allegiance to Hazrat Imaam Husaien, had made it mandatory on the Imaam to accept their request. When a nation is not content by pledging allegiance to a sinner and tyrant and requests a worthy individual to accept their pledges, and on this, if this person does not accept their demand, it would mean that he wishes to hand over this Nation to that tyrant person. At that time, if Imaam Husaien had not accepted the demand of the Koofi’s, then what answer would have he given in the court of Almighty Allaah regarding this demand of the Koofi’s, “That we tirelessly demanded but the Imaam did not agree on taking allegiance. So, due to this reason we were helpless to pledge to Yazeed due to Yazeed’s oppression and cruelty, we had to pledge allegiance to him instead. Had the Imaam extended his hand, we were willing to give our lives for him.” This was such an issue, that came forward, the solution of which was nothing beside this, that Hazrat Imaam Husaien would accept their invitation. Even though, senior respected Companions of the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) Hazrat Ibne Abbaas, Hazrat Ibne Umar, Hazrat Jaabir, Hazrat Abu Waaqid Al Laiesi, etc. did not agree with this opinion of Hazrat Imaam Husaien. [Because] they did not trust Koofi’s promises and agreements. The love of Imaam Husaien and the fame of Imaam’s martyrdom [announcement in *Hadee’s*] was deeply affecting their hearts. As if; there was no other reason to believe, that this was the time of the Martyrdom, and this event will take place in this journey, nonetheless doubt was a hindrance. In front of Hazrat Imaam the status of the issue that was present was this, what is the excuse according to the Islaamic Law to discard this demand? At this time, the regard of the immense convincing of such highly legendary

Companions [of the Holy Prophet *Sallal Laahu 'Alaiehi Wa Sallam*]. And then, not having any excuse according to the Islaamic Law to discard the demand of the people of Koofah was a very complicated issue for the Exalted Hazrat Imaam Husaien. The solution for which did not seem anything besides this, that Hazrat Imaam Muslim should be sent. If the Koofi's displayed disloyalty and treachery, then a valid, Islaamic lawful excuse will be found and if they remain firm on their promise, then the Companions of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) could be given some satisfaction.”

(*Sawaanih-e-Karbala*, pg.52)

شاہ نے اپنی نیابت کے لیے ان کو چنا
اہل کوفہ کو یہ خود شاہ نے نامہ لکھا

Shaah Nay Apni Nayaabat Kay liyay Inko Chunaa

Ahl-e-Koofah Ko Yeh Khud Shaah Nay Naamah Likkhaa

The King [The Exalted Imaam Husaien] chose Imaam Muslim as
his deputy [heir]

The King [The Exalted Imaam Husaien] himself wrote this letter to
the people of Koofah

آپ لوگوں کی طلب پر انہیں ہم نے بھیجا
ان کی سب لوگ اعانت و حمایت کرنا

Aap Lougoñ Kee Talab Par Inhayñ Hamm Nay Bhayjaa

In Kee Sab Loug I'aanat Wa Himaayat Karnaa

I sent Imaam Muslim at the request of you people

All of you people must help and support him

چل دیئے مکہ سے اس نامہ کو لے کر مسلم
آخرش پہنچ گئے کوفہ کے اندر مسلم

Chal Diyay Makkah Say Iss Naamah Ko Laykar Muslim

Aakhirash Poñhouch Ga'ay Koofah Kay Andar Muslim

Imaam Muslim took this letter and left from Makkah

Finally, Imaam Muslim reached inside Koofah



اتباع اہل بیت پاک کر سکتے نہیں
عشق کا دعویٰ ہے پر تقلید کر سکتے نہیں

Ittibaa'e Ahl-e-Baiet e Paak Kar Saktay Naheen

Ishq Kaa Da'waa Hai Par Taqleed Kar Saktay Naheen

They cannot do the following of the Sacred Family of the Prophet

They are the claimants of love though they cannot even do the
following

HAZRAT IMAAM MUSLIM IN KOOFAH

Hazrat Muslim reached Koofah along with his two small blessed sons, Muhammad and Ibraaheem. The people of Koofah, were impatiently awaiting and expecting. On his arrival; they demonstrated much love and devotion. Hazrat Muslim stayed at the house of Mukhtaar Bin Abu Ubaiedah Saqafi, and according to some, at the house of Ibne Ausajah. The lovers of *Ahle Baiet* very passionately started pledging allegiance and at the time of allegiance were taking great oaths and making promises to sacrifice their wealth and lives and that they will not leave him alone in anyway. Seeing the emotional enthusiasm, devotion, and love of the people of Koofah, Imaam Muslim sent a letter to the Exalted Imaam Husaien. Informing him of the situation and saying that until now, eighteen thousand [18,000] people have already pledged allegiance. You must come, so that the Islaamic Nation would get deliverance from the scourge dominating rule of Yazeed. And the people will be privileged by the honour of pledge of allegiance to a True Imaam and the righteous and Just Caliph. And the correct Religion would be followed.

کیا انظہار ارباب عقیدت نے مسرت کا
بہ کثرت نزد مسلم لوگ آئے شادماں ہو کر
ترقی رات دن ہونے لگی اہل عقیدت کی
موافق جب فضائے کوفہ کو نظر آئی
لکھے حالات سب مسلم نے فرزندِ پیہر کو
ہوا سامان گھر گھر خیر سے مسلم کی دعوت کا
امام پاک کا یہ خط سناتے ترجمان ہو کر
ہزاروں کوفیوں نے حضرت مسلم سے بیعت کی
جماعت لڑنے مرنے کے لیے بھی مستعد پائی
بلایا جانب کوفہ حسین و آل حیدر کو

***Kiyaa Iz haar Arbaab-e-Aqeedat Nay Musarrat Kaa
Huwaa Saamaañ Ghar Ghar Khaier Say Muslim Kee Da'wat Kaa
Bakasrat Nizd-e-Muslim Loug Aa'ay Shadmaañ Ho Kar
Imaam-e-Paak Kaa Yeh Khat Sunaatay Tarjumaañ Ho Kar
Taraqee Raat Din Honay Lagee Ahl-e-Aqeedat Kee
Hazaaron Koofiyoñ Nay Hazrat-e-Muslim Say Baie'at Kee
Muwaafiq Jab Fazaa'ay Koofah Muslim Ko Nazar Aaee
Jamaa'at Lañnay Marnay Kay Liyay Bhee Musta'id Paa ee
Likhay Haalat Sab Muslim Nay Farzand-e-Payambar Ko
Bulaayaa Jaanib-e-Koofah Husaien o Aal-e-Haiedar Ko***

The devoted people expressed their happiness
Imaam Muslim was invited in every house with goodwill
A huge crowd came to Imaam Muslim expressing their happiness
As a representative of the Exalted Imaam Husaien, Imaam Muslim
would read his letter

The quantity of the devoted people increased day and night
Thousands of Koofi's pledge their allegiance to Hazrat Muslim
When the atmosphere of Koofah seemed favourable to Hazrat
Muslim

He found the followers active even to fight and die
Hazrat Muslim wrote all the conditions to the Son of the Prophet
He invited Imaam Husaien and the Progeny of Hazrat Alee to Koofah

YAZEED IS INFORMED

After seeing, the popularity of the arrival of Hazrat Muslim, and the passionate and devoted pledging to allegiance of the Koofi's, and then seeing daily increase in their enthusiasm, the supporters of Yazeed, Abdul Laah Bin Muslim and Umaarah Bin Waleed informed Yazeed, "Muslim Bin Aqeel has come to Koofah on behalf of Imaam Husaien (*Allaah is well-pleased with him*), and thousands of people have already pledged allegiance on his hand. The governor of Koofah, Nu'maan Bin Basheer, has not done anything specifically against him nor has he placed any preventives measures. Thus; if you wish for the permanence of your ruling power, then attend to this development immediately and implement

a forceful action. Otherwise, in the present situation, Iraq seems to be out of your hands."

THE APPOINTMENT OF IBNE ZIYAAD AND YAZEED'S ORDER TO ASSASSINATE THE EXALTED IMAAM (*Allaah is well-pleased with him*)

When Yazeed received this information, he became enraged with anger, and he consulted his close friends. They suggested that a harsh person who has no care or regard for anyone should be immediately appointed, and that is Ubaiedul Laah Bin Ziyaad. So, Yazeed suspended Hazrat Nu'maan Ibne Basheer as governor of Koofah and replaced him with Ibne Ziyaad (who was the governor of Basrah at that time). Yazeed ordered Ziyaad to immediately go to Koofah, arrest [Imaam] Muslim and banish him from the country. Should Muslim show resistance to this, then kill him. Also; threaten and scare the people who have pledged allegiance that they should desist from it or otherwise they will also be killed. If Husaien comes, then also demand my pledge of allegiance from him. If Husaien pledges allegiance then it's good, otherwise also kill him. *Ma'aazal Laah* [I seek Allaah's protection]★.

Ibne Ziyaad received this order of Yazeed in Basrah. Incidentally, on that same day, a representative from the Exalted Imaam Husaien arrived with a letter of his for the people of Basrah. Since; they were also inclined towards Imaam Husaien. In it, he wrote to the people of Basrah.

★ '*Taareekh-e-Kamil Ibne A'seer*' vol-3, pg.324, 474, it is written that "Ibne Ziyaad said, 'Yazeed gave me the order to choose between to get ready to be killed or kill Husaien, I decided to kill Husaien.'" It is stated in the book of Allaamah Ahmad Bin Yoosuf Al Kirmaani, '*Akhbaarud Duwal Wa Aasaar-ul Awwal Fit Taareekh*,' vol-1, pg.320, that "Yazeed gave the orders to the Governor of Iraq Ubaiedul Laah Bin Ziyaad to kill Husaien."

Al Futuuh vol-5 pgs.84/85, *Mataalibus Su'ool Fee Manaqibi-e-Aalir Rasool* pg.400, *Maqtalul Husaien Khawaarizmi* vol-1 pg.340, *Taareekh-e-Islaam Zahabi* vol-5 pg.10, *Siyar A'laamun Nubalaa* vol-3 pg. 350, *Taareekh-e-Dimishq Ibne Asaakir* vol-14 pg.213, *Al Bidaayah Wan Nihaayah* vol-8 pg.191 (Urdu translation), *Tafseer-e-Mazhari* vol-5 pg.645, *Taareekh-e-Ya'qoobi* vol-1 pg.208, *Taareekhul Khulafaa* vol-1 pg.84,194, *Al Adillah Alaa Tawarruti Yazeed Bidamil Husaien* vol-1 pg.32, *Ansaabul Ashraaf* vol-2 pg.85)

قَدْ بَعَثْتُ رَسُولِي إِلَيْكُمْ بِهَذَا الْكِتَابِ وَأَنَا أَدْعُوكُمْ إِلَى كِتَابِ اللَّهِ وَسُنَّةِ نَبِيِّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِنَّ السُّنَّةَ قَدْ أُمِّتِيَتْ وَإِنَّ الْبِدْعَةَ قَدْ أُحْيِيَتْ وَإِنْ
تَسَبَّعُوا قَوْلِي وَتَطِيعُوا أَمْرِي أَهْدِيَكُمْ سَبِيلَ الرَّشَادِ وَالسَّلَامِ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

“I have sent my representative to you with this letter. I invite you towards the Book of Allaah and the *Sunnah* of His Beloved Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*). For this reason; that the *Sunnah* has been erased, and innovation has been revived. If you people will listen to what I say, and will accept it, then I will lead you onto the Rightly Guided Path. *Was-Salaamu Alaiekum wa Rahmatul Laah.*”

THE KILLING OF THE MESSENGER OF THE EXALTED IMAAM HUSAIEN (*Allaah is well-pleased with him*)

The noble people of Basrah read this letter and kept it hidden. However, Munzir Ibne Al Jaarood had this doubt that this representative may be a spy of Ibne Ziyaad. As a test, this letter was sent to the noble people of Basrah, he took the representative and that letter and came to Ibne Ziyaad and showed him the letter. At once, Ibne Ziyaad arrested and killed the representative of Imaam Husaien and in Jaame Basrah [*Masjid*], delivered a threatening speech in front of the people. Afterwards,

“*Ameerul Mu’mineen* Yazeed, has granted me the governance of Koofah also, along with Basrah. This is why; I am going to Koofah. In my absence, my brother, U’smaan Bin Ziyaad, will be my deputy. You people should refrain from rebel and protest. Otherwise, swear upon Allaah! If I find out regarding any person that he is participating in rebel and protest, I will not spare that person or his friends and supporters. I will arrest the near ones instead [also] the further ones, and will give them the punishment of death. Until all you people return to the correct path and not even a mark or name of insurgency remains. Remember, I am the son of Ziyaad and I am totally like my father.”

(*Ibne A’seer*, vol-4, pg.9, *Tabree*, vol-6, pg.200)

IBNE ZIYAAD’S ARRIVAL IN KOOFAH

Ibne Ziyaad took five-hundred [500] people besides his family members and left from Basrah. Some of them stopped in the way, but he did not care about it and continuously kept moving on. After reaching Qaadisiyyah [Iraq], he left his armed men. They, in disguise wore the Arabic clothes, and sat on the camel. Then in the darkness of the night while taking only twenty [20] of his men, from that way which comes from Hijaaz to Koofah, between *Maghrib* Salaah and *Ishaa* Salaah, he came to Koofah. By this fraud and deceive, he meant that at this time, the Koofi’s are much incited and a wave of hatred against Yazeed is provoked. He should enter in such a manner that people would not recognize him rather they would believe that Imaam Husaien has arrived. In this manner, he could enter Koofah with peace and security. Thus; he will also find out about the feelings of the people, and see who is at the forefront.

The people of Koofah who were anxiously waiting for the arrival of the Exalted Imaam Husaien (*Allaah is well-pleased with him*). In the darkness of the night, while coming from the road of Hijaaz, in Arabic clothing people were deceived. They thought that the Exalted Imaam Husaien has arrived. They raised slogans of happiness. They resounded, their devotional greetings and *Salaam* *مَرْحَبًا بِكَ يَا ابْنَ رَسُولِ اللَّهِ* [O the Son of the Prophet! Warm welcome your arrival would be blessed], from the front and the back they began to follow [the rider]. Hearing all the commotion other people also came out from their houses until a large procession of people was formed. The ill-fated Ibne Ziyaad while being jealous and envious, kept moving quietly. He clearly understood that these people are very anxiously and enthusiastically waiting for Imaam Husaien (*Allaah is well-pleased with him*) and how much their hearts are drawn towards him. When the procession reached the Governor’s house, hearing the proclamations and seeing the big crowd, Hazrat Nu’māan Bin Basheer [the governor] knew that the Exalted Imaam Husaien has arrived. He closed the doors, ascended to the roof, and proclaimed, “O the Son of the Prophet, you should go from here! Oath upon Allaah! I will not

hand over my charge to you nor will I fight you.” Hearing this, Ibne Ziyaad came closer and said, “Hey, open the door, mercy not be upon you!” A man was standing behind Ibne Ziyaad, who recognized him by his voice. He moved back and said to the crowd, “By Allaah, this is Ibne Murjaanah [Ibne Ziyaad].” The governor [Nu’maan] opened the door. Ibne Ziyaad entered the Governor’s house and closed the door. And the crowd dispersed with great sadness and remorse.

THE SPEECH OF IBNE ZIYAAD

After the night passed, in the morning, Ibne Ziyaad gathered the people and did this speech in front of them;

“*Ameerul Mu’mineen* Yazeed has appointed me as the Governor of Koofah. He ordered me to be just to the oppressed, and be kind to the obedient and the submissive, but be severe on the disobedient. I will fully follow this command. The person who is obedient and faithful I will be kind to him. And the person who is not obedient, for him is my whip and my sword. You should be cautious for your welfare, and have mercy on yourselves.”

After this speech, Ibne Ziyaad arrested the influential people of Koofah and said to everyone, “Give written guarantee that you and your tribesmen will not grant protection to any opponent in your houses. Nor will you take part in any opposing activities. If anyone has given protection to any opponent, then he will present him. The one who gives in writing and he will strictly follow it, he will be released. But for the one who does not do like this, his wealth and life both will be *halaal* [permissible] on us. We will kill him, and hang him by his door, and will not even spare all the people who are connected to him and his relatives.”

By the arrival of Ibne Ziyaad and his threats and warnings, the people of Koofah were worried and they became fearful and their thoughts began to change. Under these circumstances, Hazrat Muslim did not consider it suitable for him to stay with Mukhtaar Bin Ubaiedah.

HAZRAT IMAAM MUSLIM IN THE HOUSE OF HAANI BIN URWAH MAZHJEE

At night, he left from there and came to the house of Haani Bin Urwah Mazhijee, who was a famous citizen of Koofah amongst the lovers of *Ahle Baiet*. Haani became very awkward with the arrival of Hazrat Muslim and said to him, “It would have been better if you did not come here.” Hazrat Muslim replied, “I am a stranger and traveler away from my country, and am from the Family of Prophet, give me protection.” Haani said, “If you would have not already entered my house, then I would have told you to go away. But now, it is against my sense of honour to take you out of the house.” Haani hid him in a private room in the ladies’ section of his house.

SHAREEK IBNE AA’WAR

Shareek Bin Aa’war Sulamee, was also a great lover amid the enthralled devotees of *Ahle Baiet*, and an eminent, and wealthy person amid the affluent people of Basrah. He had come from Basrah to Koofah with Ibne Ziyaad. He was also a guest of Haani Bin Urwah. He was very highly regarded by Ibne Ziyaad and other wealthy people. He became sick. Therefore; Ibne Ziyaad sent him a message that I will come in the evening to visit to inquire about your health. Shareek said to Hazrat Muslim, “If I provide a situation for you to kill Ibne Ziyaad, will you kill him?” Hazrat Muslim said, “Yes.” Shareek said, “That wretch is coming to visit me this evening. You should take a sword in your hand and sit in a hidden place. When I say, “Bring me water,” then all of a sudden by striking at Ibne Ziyaad you can kill him. In this way, you will gain control over the governor’s house and Koofah. And if my illness is cured then I will go to Basrah and after going there I will do all the arrangements for you.”

In the evening, Ibne Ziyaad came to the house of Haani with his special bodyguard. He went to sit near the bed of Shareek and started inquiring about his health. While his bodyguard also stood next to him. Shareek said in a loud voice, “Bring me water, bring me water.” On the third cry, Shareek said, “It’s sad that you people keep me away from water. Give me water to drink, even if it my

life goes away.” Hazrat Muslim, did not come out. Shareek was regretful that Hazrat Muslim let go of such a golden chance, so he began to recite this couplet,

مَا تَنْظُرُونَ بِسُلَى أَنْ تُحْيَوْهَا إِسْقَيْنِيهَا وَإِنْ كَانَتْ فِيهَا نَفْسِي

What holds you back from doing *Salaam* to Salmaah (Desired)
Give me water to drink, even if my life is lost in it

The bodyguard saw this, he gestured with eye to Ibne Ziyaad asking him to leave. Ibne Ziyaad stood up. Shareek said, “O *Ameer*, I want to make a will to you.” Ibne Ziyaad replied, “I will come another time.” The bodyguard then dragged and rushed Ibne Ziyaad out of the house and said, “Oath upon Allaah! There was a plot to kill you!” “How can it be? I treat Shareek with respect and regard and then this is the house of Haani Bin Urwah, and he is indebted to my father for his favours.” The bodyguard said, “Whatever I am saying is entirely truth. Soon you will know.”

After Ibne Ziyaad left, [Hazrat] Muslim emerged from his hiding place. Shareek said to him, “Pity, what stopped you from killing Ibne Ziyaad?” Hazrat Muslim replied, two things “Firstly, my host Haani did not want Ibne Ziyaad to be killed in his house, and secondly, it is the saying of the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) that it does not befit the status of a *Mu’min* [true believer] to kill anyone by deception.”

Allaah Allaah! [An expression of surprise] Just see the marvels of justice and fairness of the pious Personalities and their firmness on Islaamic Law and *Sunnah*. That even with such a worst enemy they do not consider it appropriate to act against the *Sunnah*. Otherwise, this was a best chance to kill such a harsh enemy. And in some narrations, it is also stated that Muslim said, “I heard someone say;

يَا مُسْلِمُ لَا تَخْرُجْ حَتَّى يَنْدُمَ الْكِتَابُ أَجَلَهُ

O Muslim, “Do not emerge until the Decree [writing] of *Taqdeer* [Destiny] reaches its time.”

Three days later, Shareek passed away, and Ibne Ziyaad led the funeral prayers. When he came to know afterward that it was Shareek who told Imaam Muslim to kill him. Ibne Ziyaad said, “By Allaah, now I will never perform the funeral prayer of any Iraqi. And by Allaah, if my father’s grave was not there, I would have definitely got the grave of Shareek dug up.”

SEARCH FOR HAZRAT MUSLIM AND THE ASTUTENESS OF THE SPY

Hazrat Muslim continued hiding in the house of Haani, there his devotees would also secretly come and go, to meet him. The series of pledges of allegiance continued, some narrations say that forty thousand [40,000] people had taken the allegiance.

Here, Ibne Ziyaad was extremely confused in trying to find out who is providing shelter to Hazrat Muslim. He never even suspected that it was Haani. In the end, he appointed his slave Ma’qil for this [undercover] work, and gave him three thousand [3000] *dirhams* and explained him the work of spying. To gain information on such matters, the best places are *Masaajid*. Because in *Masaajid* all kinds of people come. Therefore; that slave Ma’qil also directly went to the central *Masjid* and there he remained seated. He [Ma’qil] saw that a man is continuously performing Salaah [*Namaaz*]. He was Muslim Bin Ausajah Al Asadee. When Muslim Bin Ausajah completed his Salaah, then Ma’qil approached him and said, “I am a Syrian slave, and I am a lover of *Ahle Baiet*. I have with me three thousand [3000] *dirhams*. I heard that someone respected from the Prophet’s Family has come here, and is taking the pledges of allegiance from the people for the Son of the Prophet, Saiyyidinaa Imaam Husaien (*Salutations on him*). I want to present him, this amount of money, as a humble gift, so that he may use it for good work, but I do not know where this respectable person is staying?” Muslim Bin Ausajah said to him, “There were also other people in the *Masjid*, why you did not ask them about this, why are you only telling me?” He said, “The goodness and radiance of blessing on your face tells me, that you are surely from amid his friends. That is why I asked you. For

the sake of Allaah, do not deprive me from this blessedness. Please give me his address.”

In short, Muslim Bin Ausajah was touched by his deceptive words, and he believed that Ma'qil is truly a lover and devotee of *Ahle Baiet*. The next day, he took Ma'qil to Hazrat Muslim and personally certified the slave's devotion. The slave presented three thousand [3000] *dirhams* and did the pledge of allegiance. After the allegiance, while showing his devotion he would be the first to come to him every day in the morning, and the last to leave after everyone. And whatever he would see or hear he would inform Ibne Ziyaad about its details. Hazrat Muslim gave those three thousand [3000] *dirhams* to Abu Œumaamah As Saa'idee to purchase weapons with it.

THE ARREST OF HAANI

Haani Bin Urwah was a famous citizen of Koofah, besides earlier he also had some connections with Ibne Ziyaad. Before the arrival of Hazrat Muslim he would visit and meet Ibne Ziyaad. Since, Hazrat Muslim came to his house, he had stopped meeting and going to Ibne Ziyaad by making an excuse of his sickness. On the other hand, Ibne Ziyaad was aware of the entire situation. One day, Muhammad Bin Ash'aŒ (the brother of Ja'adah, who gave poison to Imaam Hasan) and Asmaa Bin Khaarijah came. Ibne Ziyaad asked them, “What is the condition of Haani? They replied, “He is sick?” Ibne Ziyaad said, “I have come to know that he is all well and spends the entire day at the door of his house. Go to him and say that obedience and meeting both are necessary. Do not discard them.” So, the two men came to Haani and said, “Ibne Ziyaad has been informed that you are all well, and you spend the entire day at the door of your house, and do not come to meet him. Due to this, some mistrust has been created about you, thus you should immediately come with us so that the doubt is removed.”

HAANI AND IBNE ZIYAAD

Haani went into his house, informed Hazrat Muslim about this, and got ready and left with the two of them. When he entered the

governor's house, he said *Salaam* [greetings] to Ibne Ziyaad but received no reply. This unusual behaviour surprised Haani. And he felt uneasy in heart, and remained standing in this way for sometime. Ibne Ziyaad asked, “Haani, how is it that you have hidden Muslim Ibne Aqeel in your house, and daily plots are made in your house against *Ameerul Mu'mineen* Yazeed? Weapons are being bought and pledges for war are being taken from the people?” Haani replied, “All of this is totally wrong.” Ibne Ziyaad immediately called this spy Ma'qil. When he came, the governor asked Haani, “Do you recognize him?” Seeing Ma'qil, Haani was very shocked and now he understood that, under the pretense of love and devotion, this wretch was doing enmity and spying. Due to this eyewitness, now it was not possible to deny anything. Therefore; Haani confirmed and explained it clearly, “Oath in the name of Allaah, neither; did I call Muslim, nor did he inform me that I am coming to your house. When he suddenly came at my door and asked me for my protection, I was ashamed to chase away a member of the Prophet's Family from my house. Now, I sincerely promise to you, and you can ask for any kind of guarantee I will give it to you. I will go just now and take him out of my house. So, that he may go wherever he wishes. After that, I will come back to you. Give me respite for just this much time.” Ibne Ziyaad said, “Oath upon Allaah, you cannot move from this place until you do not promise that you will hand over Muslim to me.” Haani replied “Oath in the name of Allaah, I will never hand over that guest, to you to kill, whom I have granted protection.” Ibne Ziyaad said, “You will have to hand-over him to us.” Haani said, “By Allaah, I will not hand over him to you.” When this talk increased from argument, Muslim Bin Amar Al Baahilee stood up and said, “Allaah would grant *Ameer* goodness. Allow me to speak to Haani.” Ibne Ziyaad permitted this, Baahilee took Haani aside, at a distance, Ibne Ziyaad was watching both of them. Baahilee explained Haani a lot, “Hand over Muslim to *Ameer* and do not put yourself and your tribesmen into destruction by refusing to do so. The *Ameer* will neither kill him nor harm him.” Haani replied, “In doing this, there is a severe disgrace and insult for me.” Baahilee said, “There is no disgrace.” Haani said, “Now, I am also strong and spirited, and I have a lot of supporters and helpers. Oath

in the name of Allaah, even if I was alone and had no friends and helpers, then also, I would have not handed over my guest to the enemies whom I have granted protection.”

Baahilee was constantly forcing him and was giving promises, but Haani was continuously refusing. Ibne Ziyaad got furious by seeing all this, and said to Baahilee, “Bring him to me.” Therefore; Haani was brought to him. Ibne Ziyaad became furious and said to Haani, “Hand over Muslim to me otherwise I will slay your head.” Haani replied, “In that case, sharp shining swords will also be around you.”★

HAANI WAS INJURED

Hearing this, Ibne Ziyaad began to repeatedly hit Haani’s face with a stick, splitting his nose and breaking the bone beneath his eyebrows, until all his clothes were now drenched in blood. Haani placed his hand on a nearby soldier’s scabbard, but the soldier forcefully pulled it away. Ibne Ziyaad said, “You have now made even your blood permissible for us.” Then ordered to lock Haani in a room and post a guard at the door. Asmaa Bin Khaarijah stood up and said to Ibne Ziyaad, “O Deceiver, leave him, you ordered us to bring Haani to you. When we brought him, now; you broke his face, shed his blood, and are even talking about killing him.” Ibne Ziyaad said, “Catch him also and hit him too!” So; the soldiers severely injured Asmaa also and imprisoned him too. In reply to this, Muhammad Bin Ash’aṣ said, “I am content with whatever the *Ameer* [Ibne Ziyaad] does.”

THE RUMOR OF THE KILLING OF HAANI

This rumor spread in the city that Haani has been killed. Hearing this rumor, thousands of Haani’s tribesmen shouting, “Revenge! Revenge!” Came to the governor’s house and surrounded the governor’s house. The leader of his tribe, Amar bin Al Hajjaaj, proclaimed, “I am Amar bin Al Hajjaaj and the riders of the Mazjih tribe are with me. We have never deviated from obedience, nor

★Haani was sure that his tribe will definitely come out to help him.

drifted away from the *Jamaa’at* [Major Group], despite this, has our leader been killed. We will take revenge.” All of the tribesmen then again started proclaiming ‘Revenge! Revenge! Seeing this critical situation, Ibne Ziyaad became nervous and said to Qaazi Shuraieh, “Go and see Haani with your own eyes, and then inform the tribesmen about Haani that he is alive, and the rumour of killing is incorrect.”

Qaazi Saahib went to see Haani. At that time, Haani was listening to the uproar and riots of the people of his tribe. After seeing Qaazi Saahib, Haani said to him, “These are the voices of my tribesmen. Tell them about my condition clearly and say to them, “I could be freed if only ten men came inside.” Even till then his blood was still flowing. When Qaazi Shuraieh emerged from the cell, Ibne Ziyaad assigned Humaied Bin Bakr Ahmaree, a close spy of his, with him and said, “Only say this much to the people that Haani is alive.” Qaazi Shuraieh said, “Oath in the name of Allaah, if that spy was not with me, I would have relayed Haani’s message to his tribe.” Anyhow, Qaazi Saahib came in front of the people and announced that Haani is alive. The news of his killing which you have received, it is wrong. Hearing the testimony of Qaazi Saahib those people said that, if he has not been killed then thanks to Almighty Allaah and they all dispersed.

Meanwhile, Hazrat Muslim sent Abdul Laah Bin Haazim to the governor’s house to see what had happen to Haani? He went to find out about the situation. He returned to inform Hazrat Muslim that Ibne Ziyaad has severely injured Haani after repeatedly striking him, and now he is imprisoned. At that time, the women of Haani’s tribe began to wail and lament. Hazrat Muslim said to Abdul Laah Bin Haazim by calling out loudly, *يا منصور امت*, “*Yaa Mansoor Ammat*” [O the Victorious Strike]. As soon as he made the proclamation, around four thousand [4000] people who were hiding in the nearby homes, special lovers of *Ahle Baiet*, who were waiting for this time, immediately emerged. Within moments, through out the city of Koofah, this proclamation resounded, and all those who had pledged allegiance to Hazrat Muslim gathered together.

THE GOVERNOR'S HOUSE WAS SURROUNDED

Hazrat Muslim then proceeded with a group of eighteen thousand [18,000] people, and surrounded the governor's house. Other people also came and joined the ones surrounding. Until, the number of people reached to forty thousand [40,000]. All of them began to defame Ibne Ziyaad and his father.

At this time, Ibne Ziyaad had only fifty [50] people with him. Thirty [30] police men and twenty [20] influential men of Koofah. Beside them there was no other resource of strength or security with him. He was so nervous that he closed the doors of the governor's house.

This was such a time, that if Hazrat Muslim would have ordered to attack, the governor's house, it would have been taken just within an instance. Ibne Ziyaad and his companions would have found no way to save their lives. This army would have moved forward like a flood and would have drifted away the ruling power of Yazeed, like a bit of stalk of grass. But Imaam Muslim did not order to attack.

Even though the enmity of Yazeed and Ibne Ziyaad with the Exalted Imaam Husaien (*Allaah is well-pleased with him*) was apparent as the sun. But then also, he did not forego cautions from the hands and kept anticipating that a harmonious solution could be found with dialogue. Maybe, a form of reconciliation would arise. And there would not be any form of bloodshed and fight amongst the Muslims. However, Imaam Muslim's caution proved very beneficial for the enemy.

THE SOLUTION OF IBNE ZIYAAD

Ibne Ziyaad took advantage of this opportunity and said to the influential men of Koofah, who were with him, "You should go up to the roof of this governor's house and speak to your own tribesmen. Instigating them the greed and avarice of gifts and awards, in case of supporting me and Yazeed and scare them with the fear of inaccessibility of rewards and gifts and severe punishment in case

of rebelling. Tell them that the armies of Yazeed have left Syria, and they will be arriving soon. Then they should know what will happen to them. Anyhow; in whichever way it is possible, separate them from [Hazrat] Muslim by any means." Hence; Ka'beer Bin Shihaab Al Haari'see, Muhammad Bin Ash'a's, Qa'qaa Bin Shaur Az-Zuhlee, Shaba's Bin Rib'ee At Tameemi, Hajjaar Bin Abjar Al Ijlee, Shimr Bin Zil Jaushan Az Zabaabi,★ etc. stood on the roof of the governor's house and started saying to the people,

"O People, return to your homes. Do not spread disorder and destruction, do not destroy yourself. The armies of *Ameerul Mu'mineen* Yazeed have left Syria for Koofah. How will you be able to contest them? The governor Ibne Ziyaad has made a promise with Allaah to punish you severely, if you do not leave immediately and remain agreeable on war. Ibne Ziyaad will deal with you very harshly, and will give you very severe punishments. He will kill your children, will plunder your wealth, and confiscate your properties. You people should consider to take a look at your end. If you will be obedient, he will shower you with honour's and gifts. Thus, you be merciful to yourselves and also us, and go back to your homes."

THE DISLOYALTY OF THE PEOPLE OF KOOFAH

By being affected with the frightening speeches of the influential men of Koofah, the crowd started dispersing and diverting. The women and the men called their brothers and sons and started making them understand and forced them to leave the support of Imaam Muslim. The people started leaving. Ten [10] from here and twenty [20] from there, this way the people started leaving the support. Until by the time of *Maghrib* Salaah, only thirty [30] supporters remained with Hazrat Muslim.

HAZRAT IMAAM MUSLIM IN SEVERE DISTRESS

When Hazrat Muslim saw this treachery and disloyalty of his people, he was deeply disappointed. After Salaah [*Namaaz*], he went to the area of Kindah [village], with these thirty [30] people

★The correct pronunciation 'Shamir' but everyone calls him 'Shimr'.

and by the time he reached that area, one by one even these thirty people [30] left. Hazrat Muslim was left alone. It was a state of what a harsh time of adversities, he was left alone. Whichever lover's door he goes to, he finds that door closed. In such a populous city, not even a safe place was seen where he could spend the night.

نہ مونے نہ شفیع نہ ہم دے دارم حدیث دل بکہ گویم عجب غم دارم
اللہ اللہ یہ مسلم تھے وہ پیارے مہماں کس قدر جن کو تمناؤں سے بلوایا یہاں
جن سے کہیں بیعتیں کتنے کیے عہد و پیاں آج وہ تنہا ہیں رخصت ہوئے ہمدرد کہاں

Nah Moonisay Nah Shafeeqay Nah Hamdamay Daaram
Hadee-e-Dil Bakeh Goyam Ajab Ghamay Daaram
Allaah Allaah Yeh Muslim Thhay Woh Piyaaray Mehmaan
Kis Qadr Jinko Tamannaaon Say Bulwaayaa Yahaan
Jin Say Kee Baie'atayn Kitnay Kiyay Ahd o Paimaan
Aaj Woh Tanhaa Hayn Rukhsat Huway Hamdard Kahaan
I do not have anyone who can solace me, or is an affectionate,
or is a companion

With whom should I share the voice of my heart, for I have a
strange bereavement
Allaah, Allaah, [An Expression of Surprise] this was Hazrat
Muslim, the cherished Guest
He was invited, with how much desires
How many promises and pledges of loyalty were done with him
Today he is alone, where did all the sympathizers go

ہائے جاتی ہی رہی شرم و حیا کوفہ کی
ہائے رخصت ہوئی بالکل ہی وفا کوفہ کی

Haa'ay Jaati Hee Rahee Sharm-o-Hayaa Koofah Kee
Haa'ay Rukhsat Hu'ee Bilkul Hee Wafaa Koofah Kee
Alas! The shame and modesty of the Koofi's kept dispersing
Alas! The sincerity of the Koofi's have absolutely gone away

آج کوفہ کے مقفل ہوئے سب دروازے آج کوفہ کے مکانات بھی سب بند ہوئے
Aaj Koofah Kay Muqaffal Hu'ay Sab Darwaazay
Aaj Koofah Kay Makaanaat Bhee Sab Bandd Hu'ay

Today all the doors of Koofah are locked for him
Today all the houses of Koofah are also closed for him

آج روپوش ہیں مسلم کو بلانے والے آج سب چھپ گئے کوفہ کے گھرانے والے

Aaj Roo Poosh Hayn Muslim Ko Bulaanay Waalay
Aaj Sab Chhup Ga'ay Koofah Kay Gharaanay Waalay
Today the Ones who invited Hazrat Muslim have all disappeared
Today all the family members of the Koofi's are hiding

ایک ہی شب میں ہوئی ساری محبت کا فور
آزمائش جو ہوئی ہو گئی الفت سب دور

Aek Hee Shab Meyn Hu'ee Saaree Mahabbat Kaafoor
Aazmaa'ish Jo Hu'ee Ho Ga'ee Ulfat Sab Duur
All the love has become cold in only one night
When the trials came all the affection has disappeared

Alas! These were the same people of Koofah, the same lovers of *Ahle Baiet* and the Shi'ite's of Alee; who had invited while expressing much love and enthusiasm by sending thousands of letters and delegations. These are those, who had given great oaths and taken the pledge of loyalty that they will sacrifice wealth and life, but will not quit supporting him. But now today, this is the condition, that just by being intimidated with ordinary threats they have abandoned Hazrat Muslim for the greed of worldly riches and wealth. After going inside, the lovers have closed the doors of their homes. The Deputy of the Exalted Dignity Imaam, and the most respected member of the Prophet's Family, is very distressed that now while traveling in this state of loneliness where must he go? Along with this anxiety, one more thought was shaking his heart which was this, that he has already written letter to Hazrat Imaam Husaien, and have in a very forceful manner requested him to come. Definitely, the Exalted Imaam will not discard his request. The Exalted Imaam Husaien (*Allaah is well-pleased with him*) will surely come with his family and friends. Then what adversities will he face, in case of this deception and disloyalty of these Koofi's?

نہ قاصدے کہ سلامی بہ نزد یار برد نہ محرے کہ پیامے بان دیار برد

Nah Qaasiday Keh Salaamee Banizd-e-yaar Burad

Nah Mahramay Keh Payaamay Ba'aañ Diyaar Burad

There is no messenger who would take my Salaam to my Beloved

[Hazrat Imaam Husaien]

There is no trustworthy friend who would take my message
to his city

فقادہ ایم بہ شہرت غریب دیارے نیست کہ قصہ زغریبی بہ شہر یار برد

Fataadah Aym Ba Shuhrat Ghareeb Diyaaray Neest

Keh Qissah Ze Ghareeb Ba Shehr-e-yaar Burad

We are laying down like strangers in this kind of city in which there
is no home

Who would take the details of our sufferings to the Beloved Hazrat
Imaam Husaien

غم یہی حضرت مسلم کو بہت کافی تھا اتنے میں آگئے یاد ان کو امام الشہداء

Gham Yehee Hazrat-e-Muslim Ko Buhat Kaafee Thhaa

Itnay Meyñ Aa Ga'ay Yaad Unko Imaamush Shuhadaa

Only this very grief was enough for Hazrat Muslim
While at this time, he remembered the Leader of the Martyrs
[Imaam Husaien]

درد سینے میں اٹھا دل نے بہ صدر رنج کہا تو نے افسوس کہ حضرت کو ہے نامہ لکھا

Dard Seenay Meyñ Uthhaa Dil Nay Basad Ranj Kahaa

Tuunay Afsos Keh Hazrat Ko hai Naamah Likkhaa

A pain arose in the chest, the heart said in grief

It is sad, that you wrote Hazrat Imaam the letter

اہل کوفہ کی عقیدت کا ہے نقشہ اس میں حال سب ان کی محبت کا ہے لکھا اس میں

Ahl e Koofah Kee Aqeedat Kaa Hai Naqshah Uss Meyñ

Haal Sab Inkee Mahabbat Kaa Hai Likkhaa Uss Meyñ

The record of devotion of the people of Koofah is in it

All the condition of their love is written in it

مل گیا ہوگا انھیں میرا یہ خط اور سلام مطمئن ہو گئے ہوں گے مری باتوں سے امام

Mil Gayaa Hogaa Unhayñ Mayraa Yeh Khat Aur Salaam

Mutma'in Ho Ga'ay Hoñgay Miree Baatoñ Say Imaam

He must have received this letter of mine and, my Salaam

The Exalted Imaam must have been satisfied by my words

رد نہ فرمائیں گے حضرت کبھی میرا پیغام چل پڑے ہوں گے مع اہل کے وہ شاہ امام

Radd Nah Farmaa'ayñ gay Hazrat Kabhee Mayraa Paighaam

Chal Pañay Hoñgay Ma'a Ahl Kay Woh Shaah Imaam

The Exalted Imaam will not discard my message
That Great Imaam must have left with the family and friends

آہ پہنچیں گے یہاں ان کو مصائب و بلا

کتنا ہوگا نہ خبر ان پہ یہاں جو رو جفا

Aah Ponhchayñ Gay Yahaan Unko Masaa'ib o Balaa

Kitnaa Hogaa Nah Khabar Unpeh Yahaan Jaur o Jafaa

Alas, here he will face persecution and hardships
Do not know, here how much cruelty and oppression
will be upon him

HAZRAT IMAAM MUSLIM IN THE HOUSE OF A WOMAN NAMED TAU'AH

While Hazrat Muslim was extremely saddened, grieved and lost in these thoughts, then he saw a woman called Tau'ah who was sitting at the doorstep of her house. She was waiting for her son. Hazrat Muslim asked her for some water. She brought some water and gave it to him. He drank it. When she emerged out of her house again, after keeping the vessel, she saw Hazrat Muslim still sitting there. Thus, she said, "O the bondsman of Allaah, haven't you drunk the water?" He replied, "Yes, I have drunk it." She said, "So, now go to your home." He remained quiet. She said the same thing three times. When he remained quiet then she said, "It's not appropriate for you to sit at my doorstep in the night. I say go to your house." He said, "I have no home or accommodation in this city. At this time, I am a traveler and I am disturbed since being in

much harsh conditions. In this state, can you do some goodness with me? Maybe; I could repay your kindness sometimes, or else Allaah Almighty and His Prophet (Sallal Laahu 'Alaiehi Wa Sallam) will reward you for this." She asked, "What kind of goodness?" He said, "I am Muslim Bin Aqeel. The people of Koofah have done disloyalty with me. They have deceived me. All of them have left me alone. Now, you are seeing in which state I am. There is no such place for me, where I can spend the night." She said, "Are you Muslim Bin Aqeel?" He said, "Yes!" The kind-hearted virtuous woman called him inside the house and spread a mat in a room of her house. He sat on it. She also presented food, he did not eat the food and supplicated for her.

THE SON OF TAU'AH

After a while, the son of this woman (Tau'ah) for whom she was waiting, came. When he saw his mother going in and out of the room, again and again, he asked for its reason. First the woman kept it a secret. But when the son insisted more, Tau'ah after taking an oath and promise of keeping it a secret informed him. This son was an alcoholic and a corrupt kind.

There; when Ibne Ziyaad came to know that all the people of Koofah had deserted Imaam Muslim and now no one is with him, he announced, "There is no safety for the person who has given shelter to Muslim in his house, and whoever captures him and brings him or helps in arresting him he will be rewarded." After this, he ordered Husayn Bin Numier, the chief of the police (IG Police), to barricade the city, post police in the lanes and by lanes and search every house. Also; be aware, this person (Muslim) must not leave in any way from any road. If this person, runs away in any way and you, do not arrest him and bring him to me then you will also not be spared.

This public announcement of Ibne Ziyaad was already heard by the immoral son of Tau'ah, and after finding Hazrat Muslim in the house he was deeply elated in the heart. The greed of acquiring a reward developed so much in his heart that it was difficult for him to pass the night. At the crack of dawn, he left house and went to Abdur

Rahmaan Bin Muhammad Bin Ash'a's. Muhammad Bin Ash'a's was in the governor's house with Ibne Ziyaad, these two reached there, Abdur Rahmaan called his father Ibne Ash'a's to one side and told him everything. Ibne Ash'a's told this to Ibne Ziyaad. This way Ibne Ziyaad found out about Hazrat Muslim's whereabouts.

HAZRAT IMAAM MUSLIM'S CONTEST

Ibne Ziyaad immediately ordered Ibne Ash'a's, "Go now, and arrest Muslim and bring him to me." He also sent Amar Bin Ubaiedah Laah Bin Abbaas Al Sulamee and along with him and seventy [70] or eighty [80] tribesmen of Banu Qaies. They arrived at the old lady's Tau'ah's house and surrounded it, and few men went inside with swords to arrest him. Hazrat Muslim confronted them and forced them out. They stormed inside and severely attacked him. Hazrat Muslim confronted them all bravely with great courage and again forced them out. This way he confronted all of them with much bravery and boldness. And steadfastly he kept confronting them. Until many men of Ibne Ash'a's were injured. While this occurred, Bukaier bin Humraan Ahmaari struck the face of Hazrat Muslim so severely that his upper and lower lips were cut, and his two front teeth were broken. Hazrat Muslim then struck the sword onto Bukaier's head by which his head cracked, and did such a second strike onto his shoulder that Hazrat Muslim's sword penetrated into Bukaier's chest!

When these people saw the intensity of Hazrat Muslim's courage and bravery, some ran out of the house, to save themselves from Hazrat Muslim's bloody sword and the Haiedaree strike, while others ascended the roof of the house and began to throw stones and they lit-sticks and started throwing at him. Seeing this cowardice style of fighting, Hazrat Muslim emerged from the house with the sword and came out in the lane, and started fighting with those people who were outside.

سر میدان عجب جوشِ جہادِ مردِ میدان تھا
جلالِ ہاشمی زورِ یدِ الہی نمایاں تھا

*Sar e Maidaan Ajab Josh-e-Jihaad e Mard e Maidaan Thhaa
Jalaal e Haashimi Zor e Yadul Laahee Numaayaan Thhaa*

In the battlefield, the passion of fighting of the Man of the field
[Hazrat Muslim] was amazing
The Grandeur of Haashimi blood [The tribe of the Holy Prophet
Sallal Laahu 'Alaiehi Wa Sallam] and the Force of Allaah's Hand was
prominently reflecting

بڑھا خنجر بکف جب یہ برادر زادہ حیدر
مقابل چند ساعت بھی نہ ٹھہری فوج غارت گر

**Baḥhaa Khanjar Bakaf Jab Yeh Biraadar Zaadah e Haiedar
Muqaabil Chand Saa'at Bhee Nah Thheree Fauj e Ghaaratgar**

When this brother's son of Hazrat Alee pounced forward with
sword in his hand
The contesting tyrant army, could not withstand for even a few
seconds

دکھائی بزدلوں نے پیٹھ ہوئے مفرور آگے سے
لپک کر بکر بن حمران نے یک بار پیچھے سے

**Dikhaa'ee Buzdiloṅ Nay Peethh Hu'ay Mafroor Aagay Say
Lapak Kar Bakr Bin Hamraan Nay Yakbaar Peechhay Say**

The cowards showed their backs and ran from the front
Swiftly jumping Bukaier Bin Hurmaan attacked from behind

کیا تلوار کا اک وار اس شدت سے چہرہ پر
کٹا جبراً گرے دو دانت فوراً ٹوٹ کر باہر

**Kiyaa Talwaar Kaa Ik Waar Iss Shiddat Say Chehray Par
Kataa Jabraa Giray Dou Daant Fauran Tootkar Baahar**

He slashed on Hazrat Muslim's face once with the sword with
much intensity

His jaw split and immediately two teeth broke and fell out

سنان و تیغ سے ٹکڑے اڑائے نامرادوں کے
دکھایا جوش حق چھکے چھڑائے بد نہادوں کے

**Sinaan o Taygh Say Tukṛay Uṛaa'ay Naa Muraadoṅ Kay
Dikhaayaa Josh e Haqq Chhikkay Chhuṛaa'ay Bad Nihaadoṅ Kay**

With his [Hazrat Muslim] sharp-headed sword, he blew the pieces
of the cowards in the air
When Hazrat Muslim showed the valour of Truth, he perplexed the
wicked ones

When Muhammad Bin Ash'aṣ noticed the bravery of Hazrat
Muslim and the weakness of his men, so he tried a deceitful plan
and came forward and started saying, "For how long will you defend
alone, without a reason do not put yourself into destruction, listen,
there is safety for you. We have not come to fight with you. Nor; do
we want that there would be sword fighting amid us. The only reason
we have come for, is to take you to Ibne Ziyaad so that this problem
is resolved through discussion." But Hazrat Muslim, continued his
advancement while reciting the following poetic verses;

أَفْسَبْتُ لَا أَقْتُلُ إِلَّا حُرًّا وَإِنْ رَأَيْتُ الْمَوْتَ شَيْئًا تُكْرَهُ
كُلُّ أَمْرٍ يَوْمًا مُلَاقٍ سَرًّا وَ يَخْلُطُ الْبَارِدُ سُخْنًا مُرًّا
رَدَّ شَعَامُ الشَّسِ فَاسْتَقَرَّا أَخَافُ أَنْ أَكْذَبَ أَوْ أُغَيَّرَ
I [Muslim] have sworn not to kill any person who has come with
his own will

Even though I see death is an extremely undesired thing
Every person has to face hardship and affliction one or the other day
And the cold and sweet cannot surely mix together with hot and
bitter

When the bright shining rays of the sun (like reality) was rejected,
then to remain steadfast (how can it be possible)?

Hazrat Muslim said, I have suspicion that I will be told lies or I
will be deceived

Ibne Ash'aṣ assured that no one will speak lies to you, nor will
anyone deceive or betray you. No one will attack you or kill you.
These are all the people of your kinsfolk [community]." By now,
Hazrat Muslim had sustained many injuries and he did not have the
strength to fight any more. So, he stood leaning on the wall of the

same house and said, “My intention is also not to fight. I did not even fight when I had forty thousand [40,000] people on my side surrounding the governor’s house. At that time also, I did not fight. And I waited that a solution through dialogue would come forward, so that there is no blood-shed.”

Ibne Ash’aâ came closer and said, “There is safety for you.” Hazrat Muslim said, “There is safety for me!” Ibne Ash’aâ and all the others said, “There is safety for you.” But Amar Bin Ubaiedah Laah Bin Abbaas Al Salamee, did not agree with this.

Anyhow, in this state, Hazrat Muslim was put on a mule. His sword was also taken away from him. After the sword was taken away from his hand, he was pessimistic about his life, tears were filled in his eyes, and he said, “This is the first deceit!” Ibne Ash’aâ again assured and promised that there is safety for you. You will face no danger. Hazrat Muslim replied, “Now there is what safety? Now; there is only hope and hope. You have taken away my sword; now I am without hands and feet [without power and authority].” After saying this he started crying and read, *إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ* Innaa Lil Laahi Wa Innaa Ilaiehi Raaji’oon [Surely, we belong to Allaah and to Him is our return].”

Seeing him crying, Amar Bin Ubaiedah Laah taunted at him, “Why do you cry?” “A person who when claiming for the power and succession fights with his enemy, then he should not cry while being worried with adversities.” Hazrat Muslim said, “I am not crying for myself. Rather; I am crying for my family and friends, and for Imaam Husaien and the family of Imaam Husaien, who are coming here on your invite. This thought is making me cry that what kinds of adversities will Imaam Husaien be going through?”

کہا مسلم نے میں روتا نہیں رونا تو اس کا ہے
حسین ابن علی کو میں نے خط لکھ کر بلایا ہے

**Kahaa Muslim Nay Mayñ Rotaa Naheen Ronaa Tou Iss Kaa Hai
Husaen Ibne Alee Ko Mayñ Nay Khat Likh Kar Bulaayaa Hai**

Hazrat Muslim said, I would have not cried, I am crying due of this
I have written a letter inviting Imaam Husaen Ibne Alee

چلا دنیا سے میں کعبے سے وہ اب چلنے والے ہیں
یہ رونا ہے کہ احکام قضا کب ٹٹنے والے ہیں

**Chalaa Dunyaa Say Mayñ Ab Ka’bay Say Woh Ab Chalnay
Waalay Hayñ**

Yeh Ronaa Hai Keh Ahkaam-e-Qazaa Kab Talnay Waalay Hayñ

Now, I am leaving this world, and he is about to leave Makkah
My crying is because of this, that the Divine Decrees are not going
to withdraw

مجھے آتا ہے رونا اس قیامت خیز منظر پر
مصیبت آئے گی میری بدولت آلِ اطہر پر

**Mujhay Aataa Hai Ronaa Uss Qiyaamat Khayz Manzar Par
Museebat Aa’ay Gee Mayree Badaulat Aal-e-At-har Par**

I feel like crying, on that scene like the Domsday
Due to me, hardship will befall upon the Pious Progeny of the
Holy Prophet (Sallal Laahu ‘Alaiehi Wa Sallam)

Hazrat Muslim said to Muhammad Bin Ash’aâ, “I see that you will soon be powerless to fulfill your guarantee of safety. Anyhow; at least do this much courtesy to me, that in any way, send the news of this condition of mine and my message to Imaam Husaen. And say to him, “The devoted people of Koofah have been treacherous and deceptive to me. These are the same people of Koofah, to get salvation from whom, your respected father [Hazrat Alee] desired for [his own] death or assassination. The people of Koofah are liars. Certainly; you do not come to them. Rather return with your family [Ahle Baiet].” Ibne Ash’aâ pledged an Oath in the name of Allaah, and said, “Surely I will do this.” Thus; he fulfilled the promise. Like it has been mentioned before.

HAZRAT IMAAM MUSLIM AT THE DOOR OF THE GOVERNOR'S HOUSE

Ibne Ash'aâ then brought Hazrat Muslim to the governor's house. Left him at the door and went inside. And informed Ibne Ziyaad about all that had happened and said, "I have given security to [Hazrat] Muslim." Ibne Ziyaad retorted, "Who are you to give security?! I only sent you to arrest him, not to give him security." An astonished Ibne Ash'aâ looked on.

Hazrat Muslim was very thirsty. Seeing a vessel of cold water by the door of the governor's house, he said, "From this give me water to drink." Muslim Ibne Amar Al Baahilee said, "See, how cold this water is, but Oath upon Allaah, we will not give you even a drop of it. Now, the boiling liquid of Hell is your fate." Hazrat Muslim said, "Who are you?" Baahilee replied, "I am the one who recognized *Haqq* [The Truth] whereas, you discarded it. I am the one who demonstrated goodness to the Muslim Ummah and the Leader, while you have been disobedient and rebellious, [*Ma'aazal Laah*, I seek Allaah's protection]. I am Muslim Bin Amar Al Baahilee." Hazrat Muslim replied, "Allaah would make your mother cry for you. You are what a tyrant and hard-hearted person. O the Son of Baahila, you are worthier than me for the fire of Hell and the boiling water of Hell!"

THE DESIRE FOR COLD WATER

Umaarah Bin Uqbah, took pity on Hazrat Muslim's condition. He sent his slave, who brought a vessel of cold water and a bowl [cup]. The slave filled the bowl with cold water and gave it to Hazrat Muslim. The moment he touched his mouth to it, the blood from his mouth fell into it, and the entire water turned into blood. The slave again gave the bowl filled with water, for the second time also it filled with blood. The third time, as he again gave, Hazrat Muslim started drinking then the two front teeth which were loose in the mouth they fell in the bowl. He said, *Al Hamdu Lil Laah* [All Praise is for Allaah], now the water of the world is not destined for me."

HAZRAT IMAAM MUSLIM IN THE GOVERNOR'S HOUSE

After this; in this condition of thirst when Hazrat Muslim's clothes and mouth were drenched in blood, they brought him to Ibne Ziyaad. According to the customs, he did not say *Salaam* [greetings] to Ibne Ziyaad. A warrior asked, "Why you did not greet the *Ameer* [governor]?" Hazrat Muslim replied, "If the *Ameer* [governor] wants to kill me then there is no *Salaam* for him. If he does not intend to kill me then there will be many *Salaam* [Salutations] upon him." Ibne Ziyaad cried out, "Undoubtedly, I will definitely kill you." Imaam Muslim replied, "Really!" Ibne Ziyaad said, "Yes!" Imaam Muslim said, "Ok, then give me this much time so that I would be able to make a will to any member of my nation." The governor said, "Yes do it." Imaam Muslim said to Amr Bin Sa'ad, "There is relation between you and me, therefore; I wish to speak to you in privacy." Ibne Sa'ad refused. Ibne Ziyaad said to Ibne Sa'ad, "You should not refuse to listen to the son of your uncle." So, Ibne Sa'ad stood up and went with Imaam Muslim to a side. Imaam Muslim said, "I have borrowed seven hundred [700] *dirhams* from a certain person of Koofah and spent it on my needs. Return this loan to him and bury me after my killing. Also, send someone to Hazrat Imaam Husaien, who would, return him from the way."

Ibne Sa'ad then asked Ibne Ziyaad about these instructions. He replied, "Regarding the will about the loan, you have the choice to do as you please. In regards to [Imaam] Husaien it is this, if he does not come here, then we will also not go after him, but if he does come here, we will not spare him."

HAZRAT IMAAM MUSLIM AND IBNE ZIYAAD

After this, Ibne Ziyaad said to Hazrat Muslim, "People were united and in agreement amid themselves. You came and caused sedition and disunity amongst them. You have driven them to go against us." Hazrat Muslim said, "It is absolutely not like this. I did not come for this, rather the people of here say that your father has killed their elders and the virtuous people, have caused bloodshed, and have ruled them like Caesar [Rome] and Kisraa [Iran]. So, these

people called us, we came here to deliver justice and fairness to the people. And invite them to follow the Book of Almighty Allaah and the Sunnah of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam)."

Hearing this, Ibne Ziyaad became furious and he said, "O Sinner, [Ma'aazal Laah, I seek Allaah's protection]. You and this claim?" The days you were drinking alcohol in Madeenah, you did not think that you should come to deliver fairness and justice to the people?" Hazrat Muslim said, "Was I drinking alcohol?!" Oath in the name of Allaah, Almighty Allaah knows well, and even you yourself also have certainty on this, that you are speaking lies, and placing severe allegations." I am definitely not like this. That is the person [Yazeed], who drinks wine, and is called an alcoholic, who has shed the blood of sinless Muslims. Only for personal enmity Yazeed kills them with hatred and anger. The people whose killing Almighty Allaah has made *Haram* [non-permissible] and regards this oppression and cruelty as bloody fun and games."

Ibne Ziyaad said, "Allaah shall strike me if I do not kill you in such a way, that until today, no one has been killed like this in Islaam." Hazrat Muslim said, "Indeed there is no one more earnest than you to continue this innovation and evilness in Islaam. Yes, you must kill me harshly, mutilate me severely and spare no wickedness, because this suits you more." With this honest bluntness of Hazrat Muslim, Ibne Ziyaad furiously enraged, he completely lost his composure. The tyrant started swearing and saying abusing remarks to Hazrat Muslim, his respected father Hazrat Aqeel, along with Hazrat Alee and Imaam Husaien (Allaah is well-pleased with them). Imaam Muslim remained silent and then he did not say anything to Ibne Ziyaad.

THE MARTYRDOM OF HAZRAT IMAAM MUSLIM

After this Ibne Ziyaad ordered the executioners to take Imaam Muslim to the roof of this mansion and kill him. And throw the head and body in such a way to the ground that the bones would be broken into pieces. Imaam Muslim said to Ibne Ash'aas that if you had not given security to me then I would have not come in their

custody like this. Now for my sake, you lift your sword for me and fulfill your responsibility, but he remained silent.

While at the time, the executioners were taking him to the top of the mansion, Hazrat Muslim was reading *Tasbeeh* [Remembrance of Almighty Allaah], *Takbeer* [Allaahu Akbar], and *Durood-o-Salaam* [Blessing and Salutation]. Along with it he was also saying, "O Allaah, You are the All-Decisive One between these people and us. These ones who spoke lies to us, they deceived us. And by abandoning support to us degraded us, and then killed us."

He turned his face in the direction of Makkah Mukarramah and said;

اے بادِ صبا برائے خدا تعالیٰ بسویٰ کعبہ ذرا گزر کر

Ae Baad e Sabaa Baraa'ay Khudaa Ta'aalaa

Basoo'ay Ka'bah Zaraa Guzar Kar

O, Breeze, for the sake of Almighty Allaah

Just pass by Ka'bah [Makkah] for awhile

فرزندِ نبی حسین ہیں وال تو ان کو تلاش در بدر کر

Farzand e Nabee Husaien Hayñ Waañ

Tuu Unko Talaash Dar Badar Kar

The Son of the Holy Prophet Hazrat Imaam Husaien is there

Look for him everywhere in that area

ان کو میرا سلام پہنچا کر پھر بیاں حال سر بسر کر

Unko Mayraa Salaam Pouñhchaa Kar

Phir Bayaañ Haal Sar Basar Kar

After conveying my *Salaam* to him

Then entirely explain all my condition

جفائیں اہل کوفہ کی بتانا اور مرے قتل کی خبر کر

Jafaa'ayñ Ahl e Koofah Kee Bataanaa

Aur Miray Qatl Kee Khabar Kar

Tell him about the tyrannies of the people of Koofah

Also, tell him the news of my murder

ظالم و بے وفا ہیں یہ کوئی ان کی باتیں نہ سن حذر کر

Zaalim o Baywafaa Hayñ Yeh Koofee

Inkee Baatayñ Nah Sunn Hazar Kar

Tyrant and disloyal are these Koofi's

O Imaam, do not listen to their talks and avoid them and be cautious

اور کہہ دے کہ اے جفا رسیدہ از بہر خدا نہ رخ ادھر کر

Aur Kehday Keh Ae Jafaa Raseedah

Az Behr e Khudaa Nah Rukh Idhar Kar

And say that, O the One who received Calamity

For Allaah's Sake do not come in this direction [Towards Koofah]

مسلم نے تو تجھ پہ جاں فدا کی

تو کعبے میں بہ عافیت بسر کر

Muslim Nay Tou Tujh Peh Jaan Fidaa Kee

Tuu Ka'bay Meyñ Ba'aafiyat Basar Kar

I [Muslim] have given my life for you

You live safely in Ka'bah [Makkah]

With continuous strikes of the sword, the executioner martyred Hazrat Imaam Muslim (إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ) *Innaa lil Laahi Wa Innaa Ilaiehi Raaji'oon* and threw his sacred head and body to the ground.

THE MARTYRDOM OF HAANI

After the execution of Hazrat Muslim, Ibne Ash'as spoke to Ibne Ziyaad about Hazrat Haani and said, "You know the status of Haani in this city, in his tribe, and his tribe knows that two of my companions and I brought him to you. I give you the pledge, for the sake of Almighty Allaah, for me forgive him. Otherwise, I fear the enmity and revenge of his tribe." Firstly, Ibne Ziyaad promised to forgive but after the thought of [Hazrat] Muslim, his intention changed and he ordered Haani to be also beheaded. Therefore; his Turkish slave also martyred Hazrat Haani.

Then Ibne Ziyaad sent the severed heads of Hazrat Muslim and

Hazrat Haani to Yazeed and informed him of all that happened. The martyrdom of Hazrat Muslim took place in Zil-Hijjah, 60 AH.

چلنے لگی کچھ ایسی ہوا انقلاب کی کانٹوں میں گھر گئے چمن مصطفیٰ کے پھول

Chalnay Lagee Kuchh Aiesee Hawaa Inqilaab Kee

Kaanthon Meyñ Ghir Ga'ay Chaman e Mustafaa Kay Phool

Such wind of revolution started blowing

That the flowers of the Prophetic Garden got surrounded by thorns

مظلوم مٹنے والوں کو دی ہے خدا نے داد باغ جناں میں بھیج دیا ان کو بنا کے پھول

Mazloom Mitnay Waalon Ko Dee Hai Khudaa Nay Daad

Baagh e Jinaan Meyn Bhayj Diyaa Unko Banaa Kay Phool

Allaah has praised the oppressed ones those who were killed

without any reason

They were sent to Paradise by making them into flowers

THE SONS OF HAZRAT IMAAM MUSLIM

During the cordon of the governor's house and, according to some, while he was sheltered in the house of Lady Tau'ah [name of a woman], Imaam Muslim sent his two sons to Qaazi Shuraieh and sent him a message, "By any safe method send them to Madeenah-tun Nabee (*Sallal Laahu 'Alaiehi Wa Sallam*)."

When Hazrat Muslim was martyred, Qaazi Shuraieh called his two sons and kissed them, with tears in his eyes, he caressed his hands over their heads. Seeing this, they asked, "Dear Uncle, you have tears in your eyes, and you are caressing our head with your hand this way, have we become orphans?" Qaazi Saahib started wailing, sobbingly he said Yes! "Beloved children, your father has been martyred." Hearing this, as if a mountain of grief had befallen upon both the Princes. After remembering their father they both started saying, "Alas O father, *وَاكْبَتَا وَاعْرِيَا* they both hugged each other and started crying, wailing profusely. Qaazi Shuraieh said to the children, "I do not have any good hope from the tyrant Ibne Ziyaad regarding both of you, and your living here is not free from danger. I want that your life would be spared, and somehow both of you would reach Madeenah Munawwarah safely."

To become orphans in this state of loneliness as travelers, severe helplessness fell on these young-ones. On one side was the grief of being separated from their father and on the other side was the fear for their lives. These flowers from the Garden of the Prophet-hood were wilted;

بدرد دل زلب شرع نالہ می شنویم
ز سوزِ جاں جگر دیں کباب می بینیم

**Badard e Dil Zelabb Shar'a Naalah Mee Shunweem
Ze Soz e Jaan Jigar Deen Kabaab Mee Beeneem**

From the lips of *Shari'ah* we are listening to the cry of the painful heart

From the burning soul we are watching the liver of the Religion being burned like roasted meat [*Kabaab*/severely enflaming]

Now, in front of Qaazi Saahib was this issue of the lives of these two children. So, he called his own son Asad and said to him, "I have heard that today a caravan is going to Madinah Munawwarah from *Baabul Iraaqeen* [From the gateway of the Iraqi's]. Take these two children there and place them in the care of a sympathetic faithful lover of *Ahle Baiet*. Also, inform him of the situation and instruct him that he would safely return them to Madinah Munawwarah." Asad took the two respected sons to the Iraqi gate and enquired so he was told that shortly, the caravan has already left. He then rode with the children on the same path. A little faraway the dust of a caravan could be seen. Asad said, "That is the dust of the caravan, and it is not very far away. Now you must move quickly and join the caravan. Also; do not tell anyone about yourself and do not detach from the caravan. Now, I am going back." After saying this Asad then returned. While the two children quickly moved forward. A short while later, that dust also disappeared and they could also not find the caravan.

In a state of loneliness these flower-like orphan children, after being a victim of extreme apprehension [distress], again hugged each other and started crying. While mentioning the names of their caring parents, they started losing hope of their lives;

پارہ پارہ نہ ہوں کیوں دیکھ کے دونوں کے جگر عمر میں دیکھا تھا کب آنکھ سے ایسا منظر

**Paarah Paarah Nah Hon Kiyuun Daykh Kay Donon Kay jigar
Umr Meyn Daykhaa Thhaa Kab AanKh Say Aisaa Manzar**

Why would the liver of these two [children] not turn into slices by viewing

When did they see with eyes, such a scene in life

ایسا صدمہ نہیں گزرا کبھی ننھے دل پر خاک و خوں میں تڑپتا ہے پدر پیش نظر

**Aisaa Sadmah Naheen Guzraa Kabhee Nannhay Dil Par
Khaak o Khuun Meyn Taraptaa Hai Pidar Paysh e Nazar**

Such anguish was never felt on these tiny hearts
In front of the eyes the father is shuddering in blood and soil

سرگیں آنکھوں سے تھے خون کے آنسو جاری کیا بیاں ہو سکے ان بچوں کی آہ وزاری

**Surmageen AanKhoon Say Thhay Khoon Kay Aansoo Jaaree
Kyaa Bayaan Ho Sakay Unn Bachchoon Kee Aah o Zaaree**

From the kohl laden eyes tears of blood were flowing
How can one explain the deep sigh of these children

THE SEARCH FOR THE SONS OF HAZRAT IMAAM MUSLIM

On the other side, Ibne Ziyaad came to know that Hazrat Muslim had come with his two sons Muhammad and Ibraaheem and they were in someone's house in Koofah. So, that tyrant announced, "Whoever brings the two children of [Hazrat] Muslim to me he will be generously rewarded, and those who hide them or help them escape from here, they will be worthy of severe punishment." While following this announcement, a few police constables who had the greed of money and wealth went out to test their fates. As they investigated after a little hard-work, they managed to find the children. They captured them and handed them over to the Chief Police-Officer. He took them to Ibne Ziyaad, who ordered that they must be kept in jail until he finds out from Yazeed that what kind of treatment should be given to them.

HAZRAT IMAAM MUSLIM'S SON IN PRISON AND THE SYMPATHY OF THE JAIL SUPERINTENDENT

The superintendent of jail, named Mashkuur was a pious man and was a lover of *Ahle Baiet*. When he saw the state of these oppressed ones and the helplessness of these orphans, he felt great pity for them and a spirited wave aroused in his emotion of *leemaan*. He whole-heartedly decided that he has to save the lives of these children, even if his own life is taken away. So, in the darkness of the night, he took these *Gulshan-e-Aqeel Kay Phool* [The Flowers of the Garden of Hazrat Muslim Bin Aqeel] out of the jail, and took them to his house, and fed them. Then he took them out of the city to the road leading to Qaadisiyyah, and gave them his ring as a sign and said,

“This road leads straight to Qaadisiyyah. Go onto this path. When you reach there, ask for the address of the Superintendent of Police, he is my brother. Show him this ring of mine, and tell him about your condition and tell him to deliver you to Madinah. He will safely transport you to Madinah.”

The two distressed children proceeded, but Alas! The Orders of Destiny and Fate which are already enforced, they cannot be changed by the planning of the bondsmen لَا رَادَّ لِقَضَائِهِ وَلَا مُعَقِّبَ لِحُكْمِهِ [No one can discard the Destiny of Almighty Allaah and there is no one who can turn His Order] The children traveled the entire night yet Qaadisiyyah did not come. When the light of the morning approached, then they saw that they were still on the same path of Qaadisiyyah. Nearby, they saw a hollow tree, there was also a well near it. They came and sat in the cover of it. They were very terrified that someone might capture them again and take them to Ibne Ziyaad. During this time, a slave-girl came to fill water. When she saw them sitting hidden in this way, she came closer, then after seeing their beautiful and elegant princely grandeur she said, “O Prince’s, who are you, and why are you sitting here in hiding?”

The children replied, “What should we tell you, about who we

are? We are orphans, helpless, oppressed, and lost travelers of the way.” The maid said, “You are the son of whom, what is the name of your father?” When they heard the word of father their eyes filled with tears. The maid said, “I assume you are the children of Muslim Bin Aqeel.” As they heard their father’s name, they started crying bitterly. The maid said, “Do not worry. I am the slave of that woman who have true love and devotion for *Ahle Baiet* [The family of the Holy Prophet], do not worry at all. Come along with me I will take you to her.”

IN THE HOUSE OF HAARIŞ

Both the princes went along with her. The maid brought them to this woman and told her the entire situation. The woman became very happy and, in reward of this happiness, she freed this slave-woman. She exhibited much love to these princes and kissed their feet. She shed tears after hearing the story of these orphans. And consoled and comforted them in every way that do not worry, and said to the maid, “Do not disclose this secret to my husband, Haariş.”

گھر میں حارث کے جو وہ یوسف زنداں آئے
موت بولی کہ سفر سے میرے مہماں آئے

Ghar Meyñ Haariş Kay Jo Woh Yoosuf-e-Zindaañ Aa’ay
Maut Bolee Keh Safar Say Miray Mehmaañ Aa’ay
When in the house of Haariş, the beautiful prisoners came
The death said, from journey, my guests have come

زن حارث نے یتیموں کے قدم چوم لیے
کپڑے دیکھے جو پھٹے سوزن مڑگاں سے سینے

Zan e Haariş Nay Yateemoñ Kay Qadam Choom Liyay
Kapṛay Daykhay Jo Phatay Sozan e Mizhgañ Say Siyay
The wife of Haariş kissed the feet of the Orphans
When she saw the torn clothes, she sewed them with the needle of
her eyelashes

پانی بھی گرم کیا پاؤں دھلانے کے لیے
اور بچھا دیا فرش بھی ان کو سلانے کے لیے

**Paani Bhee Garam Kiyaa Paaoñ Dhulaanay Kay Liyay
Aur Bichhaa Diyaa Farsh Bhee Unko Sulaanay Kay Liyay**

She even warmed the water to wash their feet
And also laid down the bedding, for them to sleep

نہر پر صبح بڑی دھوم سے مہمانی ہے
حلق ہے، تیغ ہے، جلا دے، قربانی ہے

**Nehr Par Subhu Ba'ee Dhoom Say Mehmaani Hai
Halq Hai, Taygh Hai, Jallaad Hai, Qurbaani Hai**

In the morning, by the river, what kind of hospitality is present,
with such a great uproar
There is the throat, there is the sword, there is the cruel hard-hearted
killer, and their lives ready to be murdered

THE MURDER OF THE JAIL SUPERINTENDENT

Here Ibne Ziyaad was informed that Mashkuur has freed the two children. Ibne Ziyaad called Mashkuur and asked, what has he done with the sons of [Hazrat] Muslim? Mashkuur replied, "I freed them to attain the happiness and pleasure of Allaah Almighty." Ibne Ziyaad said, "You did not fear me?" Mashkuur said, "Whoever is the one, who fears only Almighty Allaah, he does not fear anyone else." Ibne Ziyaad asked, "What did you get by freeing them." Mashkuur replied, "O Tyrant, by martyring the respected father of these children, you will not gain anything, but by freeing these innocent children who were carrying the blemish of orphanage in their tender hearts, and were afflicted by the hardships of imprisonment and detention, I have the hope of intercession from their Great Grandfather *Huzoor Sardaar-e-Kaunai* [The Grand Chief of the Entire Universe], *Saiyyid-e-Saqalaien* [The Chief of the Humans and the Genies], the Holy Prophet Mustafaa (*Sallal Laahu 'Alaiehi Wa Sallam*). That he will accept this service of mine and will do my intercession. While you will remain deprived of this wealth [blessing]." On this Ibne Ziyaad became extremely furious and replied, "I will punish you right now for this!" Mashkuur replied, "Even if I have thousands

of lives, they are all presented to die [sacrifice] for the Family of the Prophet!"

من در ره او کجا به جان دا مانم جان چیست که بہر او فدا نہ تو انم

**Mann Dar Rah e Uoo Kujaa Ba Jaañ Daamaanam
Jaañ Cheest Keh Behr e Uoo Fidaa Nah Tuwaanam**

When am I reluctant to give life in his Path
What is life, which I would not be willing to give for him

یک جاں چہ بود ہزار جان بایستہ تا جملہ بیک بار برو افشانم

**Yak Jaañ Cheh Bood Hazaar Jaan Baayistay
Taa Jumlah Bayak Baar Buro Afshaanam**

What is one life even if I have thousands of lives
At a time, I would give all of them upon him

Ibne Ziyaad then ordered the executioner to whip so many lashes to Mashkuur that he would die, and then split his head from the body. The executor started hitting the whips. On the first strike, Mashkuur said, "*Bismil-Laahir-Rahmaanir-Raheem*." On the second whip he said, "O Allaah, grant me patience." On the third whip he said, "O Allaah, Grant me salvation." On the fourth, "O Allaah, I am receiving this punishment in the love of the Sons of the Prophet." On the fifth he said, "O Allaah, send me to the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and his Family [*Ahle Baiet*]." Then Mashkuur became silent and the executioner completed his task, (*إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ*) *Innaa lil Laahi Wa Innaa Ilaiehi Raaji'oon* [Surely, we belong to Allaah, and to Him shall we return].

جانش مقیم روضہ دارالسور در باد گلشن سرائے مرقدِ او پر ز نور باد

**Jaanash Muqem Rauzah e Daarus Suroor Darbaad
Gulshan Saraa'ay Marqad e Uoo Pur Ze Noor Baad**

His soul would rest in the Garden of the Paradise
His Garden of grave would remain filled with luminance

HAARIŞ AND THE GREED OF THE WORLD

On the other side, the entire day, that virtuous woman whole-hearted remained busy in the service and care of the children.

At night, she had just finished making them sleep in a separate room, when her husband (Haariṣ) came. He was very tired and worn out. The lady inquired, “Where did you stay the entire day, you have returned so late?” Haariṣ replied, “In the morning I went to the governor of Koofah, Ibne Ziyaad. There I came to know that Mashkuur, the warden of the prison, freed the children of Muslim Bin Aqeel from the prison. The governor has announced that the one who captures the children or provides information about them, he will be given horse, suit and handsome amount. Many people have begun to search for them. I also searched everywhere for them. I did so much running that my horse also became tired and lost its life and I had to go around on feet in their search. Thus; I am very exhausted.”

The woman said, “O bondsman, fear Almighty Allaah, what do you have to take from them or you have to do with the children of the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*)?” Haariṣ said, “O be quiet, you do not know, Ibne Ziyaad has promised to give that person horse, clothes and much wealth, who ever brings the children to him or provides information about them.” The wife said, “How unfortunate and ill-fated are those, who are in search for these orphans so that they can hand them over to the enemies, to attain the wealth of the world. They are exchanging their Religion for worldly things.” Haariṣ said, “What concern do you have with all these things? Just bring me food.” His wife then brought him food, which he ate and fell off to sleep.

THE DREAM OF THE SON OF HAZRAT IMAAM MUSLIM

After a half of the night had passed, the elder brother (Muhammad Bin Muslim) saw a dream, which woke him up then he also woke his younger brother (Ibraaheem) and said, “Brother now there is no more time for sleeping. Wake-up and get ready, now our time to go has also come near. I have just seen in a dream that our father is walking now with the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*), Hazrat Alee, Hazrat Saiyyidah Faatimah Zahraa and Hazrat Hasan Mujtabaa in the Superior Paradise (*Allaah is well-pleased with them*). Suddenly, by looking towards us, the Holy Prophet

(*Sallal Laahu ‘Alaiehi Wa Sallam*) says to our father, “Muslim, you came alone, while leaving those two children with the oppressors.” Our father looked towards us and submitted, “O Prophet of Allaah, these children of mine are also about to come.” On hearing this, the younger brother placed his face on the face of the elder brother and said, *وَاَيْلَاكَ وَأُمِّسَلَامًا!* [Alas, O my father! What a calamity!] and they started crying.

The self-control of patience of the elder brother also became difficult to keep in control. They both cried with a lot of heartache and screamed. By the sound of the crying and screaming of these children, the eyes of the ill-fated Haariṣ opened. He started saying to his wife, “Whose voice of crying is this in my house? Who are these, who are crying like this?” The poor woman became scared and did not give any reply. This tyrant got up himself and lit the lamp, and moved towards the room from where the voice of crying was coming. When he entered it, he saw that the two children were hugging each other, and were shuddering and saying, “Father, father.” Haariṣ asked, “Who are you?” Since these children thought that this is the house of devotees, it is a protective place and the owner of the house is our well-wisher, they said it clearly, “We are the sons of Muslim Bin Aqeel.” Haariṣ said, “How strange, I spent the entire day busy in searching for you, until my horse also died, while you are right here in my house!” After hearing this and seeing the expressions of this tyrant, the children were terrified and became a depiction of shock. When this woman saw this hard-heartedness and mercilessness of her husband so by placing her head at his feet while crying she begged with humbleness, “Have pity on these homeless orphans and the helpless ones.”

بے داد مسکن بریں یتیمیں لطفے بہ نمائے چوں کریماں

Baydaad Maskan Bareeñ Yateemaan

Lutfay Banumaa'ay Chuun Kareemaan

O Tyrant do not do cruelty on these orphans

Show mercy to them as the Respected One's show mercy

ایں ہا بہ فراق بتلا اند در شہر غریب و بے نوا اند

Ieeñ Haa Bafiraaq Mubtilaa Andd
Dar Shehr e Ghareeb o Baynawaa Andd

These children are drawn in abandonment in this city
They are in a state of homelessness and are without provision

بہ گزر ز سر جفائے ایشاں پرہیز کن از دعائے ایشاں

Ba Guzar Ze Sar Jafaa'ay Ayshaan
Parhayz Kun Az Du'aa'ay Ayshaan

Forsake being oppressive to them
And stay away from their bad supplications

Haariş threatened, "Be cautious! If you desire for the welfare of your life then stay quiet!" The poor woman became scared and stayed quiet. Haariş locked the door of the room so that his wife would not transfer the children somewhere else.

THE OPPRESSION OF HAARIŞ

When the morning dawned, this wretched one [Haariş] took his sword in his hand, and took the two children along with him. When the woman saw this, she couldn't control herself and she ran after him bare-footed, while genuinely pleading and appealing she was saying, "Fear Allaah and have mercy on these orphans!"

جس وقت نمودار ہوئے صبح کے آثار دریا بہ چلا لے کے یتیموں کو جفا کار

Jis Waqt Numoodaar Huway Subhu Kay Aasaar
Daryaa Peh Chala Lay Kay Yateemoñ Ko Jafaa Kaar

At the time, when the traces of morning appeared
Then alas, the tyrant took the orphans to the river with
him and went

چلاتی چلی پیچھے ضعیفہ جگر افکار بن باپ کے بچے ہیں یہ، ظالم نہ نہیں مار

Chillaatee Chalee Peechhay Za'eefah Jigar Afgaar
Bin Baap Kay Bachchay Hayñ Yeh, Zaalim Na Inhayñ Maar

His wife with wounded heart screamingly followed them
O transgressor, do not kill them, they are orphans without a father

کیوں فاطمہ زہرا کو رلاتا ہے کفن میں دو پھول تو رہنے دے محمد کے چمن میں

Kiyoon Faatimah Zahraa Ko Rulaataa Hai Kafan Meyñ
Dou Phool Tou Rehnay Day Muhammad Kay Chaman Meyñ
Why are you making Hazrat Faatimah Zahraa cry in her shroud?
Please leave at least these two flowers of the Holy Prophet's
Garden (Sallal Laahu 'Alaiehi Wa Sallam)

This tyrant did not care about his wife's crying rather in return Haariş ran to hit her. The poor woman stopped. A house-slave of the tyrant Haariş, who was also the foster brother of his son, came to know about this, so he ran after his master. When he came near Haariş. He said to him, "There is a possibility that someone might snatch these children away from us, and we will be deprived from the reward. So; take this sword and kill these children." The slave said, "How can I kill these innocent children?" Haariş said to him harshly, "Obey my orders." The slave refused.

بندہ را باین و با آں کار نیست پیش خواجه قوتِ گفتار نیست

Bandah Raa Ba leen o Ba Aanñ Kaar Neest
Paysh e Khawâajah Quwwat e Guftaar Neest

The slave has nothing to do with if or but
He does not have the courage to talk before the Master

He said, "I do not have the courage to kill them. I feel ashamed of the Blessed soul of Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). After killing the innocent children of his family, with what face will I go to the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam)?" Haariş then said to him, "If you do not kill them, I will kill you." The slave said, "Before this, that you would kill me, I will kill you." Haariş was very skilled in the skill of sword-fighting. He suddenly leaped forward and pulled the hair of the slave's head. The slave grasped his beard, and both began to fight forcefully until the tyrant severely injured his slave.

THE DESTRUCTION OF THE HOUSE OF HAARIŞ

In the meanwhile, Haariş's wife and son also reached that area. His son said to him, "Father, this slave is also my foster brother.

Did you not feel ashamed for hitting him?” The tyrant did not reply the son and he delivered such a blow at the slave that after drinking the nectar of Martyrdom [Shahaadat] he reached Jannatul Firdaus [The Superior Paradise]. The son said, “O father, I have not seen anyone crueller and more unjust than you.” Haari’s said, “Control your tongue, take this sword and cut the heads of these two children.” The son said, “By Allaah, I will never do this work and nor will I let you do this work.” Haari’s wife again pleaded and requested, “Do not take the burden of the killing of these innocent orphans on your head. If you do not want to free them, then at least listen this much, do not kill them, take them alive to Ibne Ziyaad. By this your motive will also be attained.” He started saying, I have fear and suspicion that when the people of Koofah will see them, then by making noise and chaos they will snatch them away from me and my exertion will be wasted.”

Eventually that tyrant got up by taking the sword in his hand and stepped forward to slay the heads of these Flowers of the Garden of the Prophethood.

جب سامنے بچوں کے آیا وہ ستم گار اور دیکھی یتیموں نے چمکتی ہوئی تلوار

**Jab Saamnay Bachchoñ Kay Aayaa Woh Sitam Gaar
Aur Daykhee Yateemoñ Nay Chamaktee Hu’ee Talwaar**

When that tyrant came in front of the children
And the orphans saw the sharp-shining sword

دل ہل گئے ہٹ ہٹ کے یہ کی دونوں نے گفتار کر رحم کہ معصوم ہیں ہم بے کس و لاچار

**Dil Hil Ga’ay Hat Hat Kay Yeh Kee Donoñ Nay Guftaar
Kar Rahm Keh Ma’soom Hayñ Hamm Bay Kas o Laa Chaar**

The hearts were shaken, they moved back and said these words
Do mercy, since we are innocent, helpless, and powerless with no alternative

مظلوم ہیں حامی کوئی مشکل میں نہیں ہے ظالم نے کہا رحم میرے دل میں نہیں ہے

**Mazloom Hayñ Haamee Ko’ee Mushkil Meyñ Naheen Hai
Zaalim Nay Kahaa Rahm Mayray Dil Meyñ Naheen Hai**

We are oppressed, we do not have any supporter in this hardship
The tyrant replied after listening to the children’s plea, there is no mercy in my heart

Haari’s wife ran and became a hindrance and said, “O Tyrant, fear Almighty Allaah and the punishment of the Hereafter. The tyrant struck his wife, she became injured and started wailing. When the son saw the mother shudder in blood and soil. He moved forward and grabbed his father’s hand, saying, “O father, come to your senses. What has happened to you?” The tyrant also struck the son and made him sleep to death too. The mother saw in front of her eyes his most beloved son chopped with such a ruthless sword, her heart broke into pieces and she also became a traveler of Paradise.

THE MARTYRDOM OF THE CHILDREN

Now that tyrant again came towards these two children. They both became completely pleaful and said, “If you have the suspicion that in case of taking us alive, the people will snatch us away from you by making chaos and noise and you will be deprived of wealth. Then do like this that cut our hair and sell us as slaves.” The tyrant replied, “Now I will not spare you at all.” When he lifted the sword, the younger one moved forward and said, “First kill me.”

کی بڑے بھائی نے قاتل کی یہ منت اس آن تجھ سے اک عرض میں کرتا ہوں اگر تو لے مان

**Kee Ba’ray Bhaa’ee Nay Qaatil Kee Yeh Minnat Uss Aaan
Tujh Say Ik Arz Mayñ Kartaa Huuñ Agar Tuu Lay Maan**

At that moment the elder brother pleaded a favour from the killer
I will make a request to you if you will please accept

سر مرا پہلے اگر کاٹے تو بڑا ہوا احسان چھوٹے بھائی پہ میں قربان مرا سر قربان

**Sar Miraa Pehlay Agar Kaatay Tou Ba’raa Ho Ihsaan
Chhotay Bhaa’ee Peh Mayñ Qurbaan Meraa Sar Qurbaan**

If you would cut-off my head first, it will be a great favour
Upon my younger brother I sacrifice myself; I sacrifice my head

شوق سے اور ہر اک صدمہ و ایذا دکھلا پر نہ بھائی کا مجھے ننھا سا لاشا دکھلا

**Shauq Say Aur Har Ik Sadmah o Ieezaa Dikhlaa
Par Nah Bhaa'ee Kaa Mujhay Nannhaa Saa Laashah Dikhlaa**

With eagerness show every other misery and pain
But do not show me the little dead body of my brother

ناگاہ چلی ظلم کی تلوار بڑے پر بالائے زمین کٹ کے ستارا سا گرا سر

**Naagaah Chalee Zulm Kee Talwaar Ba'ay Par
Baalaa'ay Zameen Kat Kay Sitaarah Saa Giraa Sar**
Suddenly the sword of the tyrant swung on the elder one
The head sliced and fell on the floor of the ground like a star

دریا میں ستم گار نے پھینکا تن اطہر چلا کے یہ تھوٹے نے کہا ہائے برادر

**Daryaa Meyn Sitamgaar Nay Phainkaa Tan e At-har
Chillaa Kay Yeh Chhotay Nay Kahaa Haa'ay Biraadar**
The merciless barbaric threw the sacred body into the river
The little one screamed and said, O my brother

دیکھا جو بڑے بھائی کا سر دستِ عدو میں وہ گر کے تڑپنے لگا بھائی کے لبو میں

**Daykhaa Jo Ba'ay Bhaa'ee Kaa Sar Dast e 'Aduw Meyn
Woh Gir Kay Ta'apnay Lagaa Bhaa'ee Kay Lahoo Meyn**
As he saw the elder brother's head in the hand of the enemy
He fell and began to shudder in the blood of the brother

آیا جو شقی تیغ علم کر کے دوبارا چلانے لگا بھائی کو وہ بھائی کا پیارا

**Aayaa Jo Shaqee Taygh Alam Kar Kay Doubaarah
Chillaanay Lagaa Bhaa'ee Ko Woh Bhaa'ee Kaa Piyaaraa**
When the barbaric came again after sharpening the blade of the
sword

That beloved of the brother started screaming for his brother

مادر کو پکارا کبھی بابا کو پکارا جلاد نے تن پر سے سراس کا بھی اتارا

**Maadar Ko Pukaaraa Kabhee Baabaa Ko Pukaaraa
Jallaad Nay Tan Par Say Sar Uss Kaa Bhee Utaaraa**
At times called out for his mother, called out for his father
But the murderer also took off his head from his body

دھبا بھی نہ خوں کا لگا شمشیرِ عدو میں بھائی کا لبو مل گیا بھائی کے لبو میں

**Dhabbaa Bhee Nah Khooñ Kaa Lagaa Shamsheer e Aduw Meyn
Bhaa'ee Kaa Lahoo Mil Gayaa Bhaa'ee Kay Lahoo Meyn**

Not even a mark of blood stained on the enemies' sword
The blood of the Brother got mixed with his brother's blood

دونوں لاشوں سے جدا کر دیئے سر ہائے ستم پھینکے پھر نہر میں ظالم نے وہ لاشے اس دم

**Donoñ Laashoñ Say Judaa Kar Diya Sar Haa'ay Sitam
Phaynkay Phir Nehr Meyn Zaalim Nay Woh Laashay Uss Damm**
Ah cruelty! He separated the heads from both the killed bodies
After killing, the tyrant threw the blessed bodies in the river,
at that time

مل کے بننے لگے وہ پیکرِ نوری باہم لہریں پانی کی لگیں چومنے بڑھ بڑھ کے قدم

**Mil Kay Behnay Lagay Woh Paikar e Noori Baaham
Lehrayñ Paani Kee Lageeñ Choomnay Ba'rh Ba'rh Kay Qadam**
Those Luminous bodies adjoined and started flowing together
As the waves of the water started moving forward to kiss their feet

ڈوب کر نہر میں کوثر کے کنارے پہنچے آئی مسلم کی صدا پیارے ہمارے پہنچے

**Doob Kar Nehr Meyn Kau'sar Kay Kinaaray Poñhchay
Aa'ee Muslim Kee Sadaa Piyaaray Hamaaray Poñhchay**
As they drowned in the river, they reached the banks of the
Fountain of Kau'sar

The voice of Hazrat Muslim came; our Beloveds have arrived

Eventually, this tyrant martyred these two innocents, he separated the heads from their bodies and threw the blessed dead bodies into the river. He placed their heads in a big bag and proceeded towards Ibne Ziyaad. It was a time of the afternoon. He took the permission and entered the governor's house and placed the bag in front of Ibne Ziyaad. He asked, "What is in this?" Haari's said, "In the hope of rewards and honour, I have brought the slayed heads of your enemies." Ibne Ziyaad inquired, "Who is this enemy?" He said, "The sons of Muslim Ibne Aqeel."

THE END OF HAARIŞ

Ibne Ziyaad became infuriated and shouted, "You have killed them on whose order? Wretch [Ill-fated], I have written to Yazeed if you order I shall send them alive. If he commands to send them alive then what will I do?" Why you did not bring them alive to me? Haariş said, "I had the suspicion that the people of Koofah will make chaos and snatch them from me." Ibne Ziyaad said, "If you had this suspicion then you should have placed them in a safe place and should have informed me. I would have made arrangements to bring them myself." Why did you kill them without my orders?" Ibne Ziyaad looked at the people in the court and ordered a person named Maqaatil to slay Haariş's neck. So, his neck was slayed. Therefore; the neck was sliced and he became a title of خسرو الدنيا والآخرة He lost the world and the hereafter.

عقبی بھی گئی دنیا بھی گئی نہ ادھر کے رہے نہ ادھر کے رہے

Uqbaa Bhee Ga'ee Dunyaa Bhee Ga'ee
Nah Idahr Kay Rahay Nah Udhar Kay Rahay
This World is lost, and also the Hereafter is lost
Did not remain worthy either of here nor of there

(Rauzatush Shuhadaa, pg.150)



دنیا سے ہاتھ اٹھا لیے سبط رسول نے دامن میں اپنے بھر لیے صبر و رضا کے پھول

Dunyaa Say Haath Uthhaa Liyay Sibte Rasool Nay

Daaman Meyn Apnay Bhar Liyay Sabr o Razaa Kay Phool

The Son of the Prophet has uplifted his hands from this mortal world

He has filled in his laps the flowers of patience and contentment

تمہارے عزم و ارادہ کی استقامت کو قدم قدم پہ شجاعت سلام کہتی ہے

Tumhaaray Azm o Iraadah Kee Istiqamat Ko

Qadam Qadam Peh Shujaa'at Salaam Kehtee Hai

To the firmness of your purpose and determination

The bravery present Salute to you at each step

THE DEPARTURE OF THE HIGHLY EXALTED IMAAM

(Allaah is well-pleased with him)

In the previous pages, it has been mentioned that after receiving the letters and the delegations of the people of Koofah, the Exalted Imaam sent Hazrat Muslim Bin Aqeel to Koofah to investigate the real situation. After seeing the immense devotion and love of the Koofi's, Hazrat Imaam Muslim wrote and sent in the honour of the Exalted Imaam that thousands of people have pledged their allegiance on my hand, and all the residents of here are waiting for his arrival. He should come immediately.

THE ADVICE OF THE COMPANIONS

After receiving this information, the Exalted Imaam had firmly decided to go to Koofah. Where else, he was not informed about the changes which had taken place in Koofah. When the people of Makkah came to know about his departure, they disliked his going to Koofah, because they were well aware of the treachery and deceitfulness of the people of Koofah. They knew what treatment these Koofi's had done with Hazrat Alee and Hazrat Hasan (Allaah is well-pleased with them). Thus, they firmly stopped him. Before anyone else, Hazrat Umar Bin Abdur-Rahmaan Makhzuumi came in his honourable presence and said, "I came to know that you are going to

Koofah. Thus; only with good wishes and concern I have come in your gracious presence. If I am permitted, I may say something?” Hazrat Imaam Husaien said, “Yes say, you are truly a well-wisher and sincere.” He said, “You are intending to go to such a city where the affluent and the officials of the Government are present. In their custody is the national treasury. And you know that the general public are mostly greedy slaves of money. Therefore; I have suspicion that the people who have invited you, and have taken the promise of supporting you. They are the ones who will fight with you by coming in the greed of money and wealth. Therefore; you should not go to Koofah.” The Exalted Imaam thanked him for his sympathetic advice and supplicated for him.

(*Ibne A'seer, vol-4, pg.15, Tabree, vol-6, pg.215*)

After him, Hazrat Abdul Laah Bin Abbaas (*Allaah is well-pleased with them*) came and said, “Brother, it is a widespread talk amid the people that you are going to Koofah. Is this true?” The Exalted Imaam said, “Yes, *In Shaa Allaah*, I am about to go in one or two days.” Ibne Abbaas said, “I beg you, for the sake of Almighty Allaah, do not do like this. However, if the people of Koofah had terminated the Ruler of the present government, and would have taken out their enemies from there and they would have had complete control on the situation, then you're going there would have been right. But if they have called you in such conditions that their governor is also present amongst them and his ruling government is established and their staff collect the revenue of taxes. Then; you should know that they have merely called you for confronting and fighting. I fear that these people who are calling you they with deceive you, will belie you, they will leave you helpless and friendless. Rather they will join the current government and will fight with you and will prove to be the biggest enemy.” فَقَالَ الْحُسَيْنُ فَإِنِّي أَسْتَخِيرُ اللَّهَ وَأَنْظُرُ مَا يَكُونُ The Exalted Imaam said, “I am the seeker of Divine favour of goodness from Almighty Allaah and will see what happens.”

(*Ibne A'seer, vol-4, pg.15, Tabree, vol-6, pg.216*)

After him, Hazrat Abdul Laah Bin Zubaier (*Allaah is well-pleased with them*) came and said, “What is your intention?” The Exalted

Imaam said, “I am thinking of going to Koofah, because the nobles of that city and my Shi'ites have called me there, and I wish for goodness from Almighty Allaah.” Ibne Zubaier said, “If I had a group of followers like your Shi'ite's, I surely would have gone there.” Then this thought came to Ibne Zubaier that by this talk of his, the Imaam might not develop any doubt or mistrust about him. So, Ibne Zubaier said, “If you remain here in Hijaaz and thrive to gain the Caliphate, then we will all pledge allegiance to you, and will fully support you and will do every kind of good will.” The Exalted Imaam said, “I have heard from my respected father [Hazrat Alee] that there will be a ram [male sheep] in Makkah Mukarramah, who will defame the honour of Makkah. I do not want to be that ram.” In short, Ibne Zubaier insisted a lot that the Exalted Imaam must stay seated in the Haram of Makkah and he will do all his work. The Exalted Imaam said, “I like it more to be killed out of Haram than within Haram.” And in any way did not agree on living in Haram. After Ibne Zubaier left, the Exalted Imaam said, “Ibne Zubaier does not desire more for any other worldly thing beside this that I leave Hijaaz and the ground would be free for him.”

(*Ibne A'seer, vol-4, pg.15, Tabree, vol-6, pg.216*)

On that same day, in the evening or the next day in the morning, Hazrat Ibne Abbaas again came and said, “Brother [Imaam Husaien] I want to be patient but I cannot be patient because I fear your destruction in this journey. The people of Iraq are a treacherous nation. You must certainly not go near them. Rather, keep staying in this same city. You are the Leader of the people of Hijaaz. If the people of Iraq are truthful in their claim of love, and they truly have love for you then you write to them that first chase their governor and enemies out of the city, then you should go. But if you do not stop and you want to definitely go from here then go to Yemen. It is a wide and extensive country with many mountains and forts. Shi'ites devotees of your father [Hazrat Alee] are also present there. While living in solitude there, keep sending your messages to the people. I hope this way with peace and security you will attain success in your aim.”

The Exalted Imaam replied, "Oath in the name of Allaah, I am certain that you are kind to me and are my well-wisher, but I have already made a strong intention of leaving." Ibne Abbaas said, "If you surely have to go, then do not take the women and children with you. I am afraid that like Hazrat U'smaan (*Allaah is well-pleased with him*) you might also be martyred in front of the eyes of your women and children." Ibne Abbaas further said, "You have made Ibne Zubaier happy and have cooled his eyes by clearing the field for him. In your presence, no one could turn towards him. Oath in the name of Allaah the Sovereign, the One, if I knew that, you will listen to me then, I would have also done this way that I would have forcefully engaged in combat to stop you, until the people would have also gathered to see this sight of spectacle between you and me."

Since the Destiny and Fate of Almighty Allaah had already been Commanded and only that was ordained to happen which was Willed by Almighty Allaah. Therefore; the attempt of Hazrat Ibne Abbaas also did not prove to be useful. And he got up and left.

After him, Hazrat Abu Bakr Bin Haari's came in the honourable presence and said, "Your respected father [Hazrat Alee] was in control at the seat of Caliphate, and the Muslims had a general acceptance towards him and they use to also bow their heads on his orders. Besides Syria, all the Islaamic countries were with him. Yet despite this power and governance, when Hazrat Alee went out to contest against Mu'aaviyah, then the people left him in the greed of the world. They did not only give up in leaving Hazrat Alee, rather they became his severe opponents, and the Decree of Almighty Allaah did full-fill. After your father [Hazrat Alee] what the Iraqi's did with your brother [Hazrat Hasan] it is also known to you. Even after all these experiences, you are going to the enemies of your respected father and brother with this hope that they will support you? Believe me, that the Iraqi's, in greed of the world and the avarice of wealth will quit supporting you. These dogs of the world will immediately join your enemies. These people who claim to be your devotees and lovers they will prove to be your enemies."

(Murooj uz Zahab by Mas'oodi, vol-5, pg.134)

THE FIRM DETERMINATION OF THE EXALTED IMAAM (*Allaah is well-pleased with him*)

Even the forceful speech of Abu Bakr Bin Haari's could not create any commotion in the Exalted Imaam's aim and determination. And the Exalted Imaam replied, "Yes, the Will of Almighty Allaah will surely be completed." Anyway, even some of the other close people of the Exalted Imaam also tried to stop him, but they also proved to be ineffective. There was no change in the firm determination of the Exalted Imaam. Thus; in Zil-Hijjah of 60 Hijri, the caravan of the Holy Prophet's (*Sallal Laahu 'Alaiehi Wa Sallam*) family [*Ahle Baiet-e-Nubuwwat*] left from Makkah Mukarramah.

And when Muhammad (Bin Hanafiyyah) was informed about his brother Husaien leaving for Karbalaa, he cried so much that in front of him was the bowl in which he would do ablution, it filled with tears.

وَلَبَّابَدَلْغٌ مُّحَمَّدًا امْسِيْرُ أَخِيهِ الْحُسَيْنِ
رَضِيَ اللَّهُ عَنْهُمَا إِلَى الْطُّفِ وَكَانَ بَيْنَ
يَدَيْهِ طَسْتُ يَتَوَضَّأُ فِيهِ بِكُلِّ حَتَّى مَلَأَ
مِنْ دُمُوعِهِ (نور الابصار، صفحہ ۱۱۵)

(Noor ul-Absaar, pg.115)

Amar Bin Sa'eed Bin Al Aa's, who was the governor of Makkah from Yazeed's side. He sent along with his brother Yahyaa Bin Sa'eed a few riders with the purpose to stop the caravan of the Exalted Imaam. Thus; Yahyaa did severe obstruction. To such an extent, that there was also a fight between his riders and the accompanied men of the Exalted Imaam. Yahyaa said, "O Husaien, you do not fear Allaah?" You are going out from *Jamaa'at* [Major Group of Muslims] and are causing division in Ummah." The Exalted Imaam replied in response,

لِي عَمَلِي وَلَكُمْ عَمَلُكُمْ أَنْتُمْ بَرِيئُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِّمَّا تَعْمَلُونَ

"For me are my deeds and for you are yours. You are not responsible for what I do, and I am not responsible for what you do."

(Holy Qur'aan, chapter Yoonus, verse# 41)

MEETING WITH THE POET FARAZDAQ

At a place of Sifaah, he met the famous Arab poet, Farazdaq.

The Exalted Imaam asked him about the situation of Iraq. The poet replied, “You have asked from an informed person about the situation. O Highness, the hearts of those people are with you, but their swords are with Banu Umaiyah. Anyhow, the Divine Decree is descended from the Heavens, Allaah does whatever He Wills.” The Exalted Imaam said, “You have spoken the truth;

لِلّٰهِ الْأَمْرُ يُفْعَلُ مَا يَشَاءُ وَكُلُّ يَوْمٍ رَبُّنَا فِي شَأْنٍ إِنْ نَزَلَ الْقَضَاءُ بِمَا نَحِبُ فَحَسَدُ اللَّهِ عَلَى نَعْبَائِهِ
وَهُوَ الْبُسْتَعَانُ عَلَى أَدَارِ الشُّكْرِ وَإِنْ حَالَ الْقَضَاءُ دُونَ الرَّجَاءِ فَلَمْ يَغْتَدَّ مَنْ كَانَ الْحَقُّ بَيْنَهُ
وَالْتَقَوَى سِرِّيَّتَهُ (ابن اثير، جلد ۴، صفحہ ۱۶، طبری، جلد ۶، صفحہ ۲۱۸، البدایہ، جلد ۸، صفحہ ۱۶۶)

“The Orders are in the Control of Almighty Allaah. He does whatever He Wills, and every day Our Allaah also has a new Grandeur. If the Heavenly Order is in accordance to our preference, then we will be thankful to Him for His blessings. And also, in this offering of thanks too, it is Him Who is our Helper and Supporter. And if the Order is contrary to our preference, then the person whose aim and object is *Haqq* [The Truth] and *Taqwaa* [Piety] is his secret distinction, he does not see (this) that the decision is done in his favour or is against him.”

(*Ibne A'seer*, vol-4, pg.16, *Tabree*, vol-6, pg.218, *Al-Bidaayah Wan Nihaayah* vol-8, pg.166)

HAZRAT MUHAMMAD AND HAZRAT AUN (*Allaah is well-pleased with them*) **BROUGHT THE LETTER OF THEIR FATHER**

After conversing with Farazdaq, the caravan of the Exalted Imaam moved forward. At that time, his nephews, Hazrat Aun and Muhammad (*Allaah is well-pleased with them*) were coming with the letter of their father Hazrat Abdul Laah Bin Ja'far (*Allaah is well-pleased with them*). Also; while meeting the Exalted Imaam in the way they presented the letter. In the letter it was written,

“For the sake of Almighty Allaah, as soon as you see this letter of mine, I request you to immediately return, because where you are going there, I have the fear of your destruction and the ruin of the Prophet's Family. Allaah does not let it be so if you are killed, then the *Noor* [Luminance] of Islaam will be extinguished and

there will be darkness in the world. You are the Guide of salvation for the people and the hope of the people of *Iemaan* [Faith]. Do not hasten in your departure. I am also coming behind this letter.” *Was Salaam*.

(*Tabree*, vol-6, pg.219)

ABDULLAAH BIN JA'FAR MET THE RULER OF MAKKAH

After Hazrat Abdul Laah had sent the letter with the sons, he himself went to the governor of Makkah, Amar Bin Sa'eed, and while having conversation with him said, “Write a letter in the name of Hazrat Imaam Husaien, in which you promise to give him safety and assure favour and kindness to him. And ask him to come back.” Amar Bin Sa'eed replied, “You write the text of the letter yourself and I will endorse it with my seal.”

THE PROTECTION OF THE RULER OF MAKKAH

So, Hazrat Abdul Laah wrote this letter on behalf of Amar [governor of Makkah].

“From Amar Bin Sa'eed (Governor of Makkah) to Husaien Bin Alee. I supplicate to Allaah that He keeps you away from this intention in which you will have to face destruction. Almighty Allaah would show you that path on which there is goodness for you. I came to know that you are going to Iraq. I hope that Almighty Allaah saves you from conflict and schism [dissociations] because in this there is the suspicion of your destruction. I am sending Abdul Laah Bin Ja'far and my brother Yahyaa Bin Sa'eed to you. Please return with them. I assure you protection and I will treat you with kindness and consideration. Almighty Allaah is witness and authority on this.”

The governor Amar Bin Sa'eed then stamped this letter. At that moment, Hazrat Abdul Laah and Yahyaa proceeded with this letter to the Exalted Imaam. The Imaam read this letter and refused to go back. Hazrat Abdul Laah said, “What is the matter, why are you so persistent in going there?”

THE DREAM OF THE EXALTED IMAAM AND THE ORDER OF THE HOLY PROPHET (Sallal Laahu 'Alaiehi Wa Sallam)

Hazrat Imaam Husaien replied,

إِنِّي رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَنَامِ وَقَدْ أَمَرَنِي فِيهَا بِأَمْرٍ وَأَنَا مَاضٍ لَهُ عَلَى
كَانَ أَوَّلُ فَقَالَ وَمَا تِلْكَ الرَّؤْيَا؟ قَالَ مَا حَدَّثْتُ بِهَا أَحَدًا وَمَا أَنَا مُحَدِّثُ بِهَا أَحَدًا حَتَّى أَلْقَى رَبِّي.
(طبري، جلد ۶، صفحہ ۲۱۹، ابن اثیر، جلد ۴، صفحہ ۱۷، البدایہ، جلد ۸، صفحہ ۱۶۷)

“I have seen the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) in my dream, he has given me an order in this dream. I will definitely fulfill this command, whether it goes against me or goes in my favour.” They inquired, “What is that dream?” He said, “Till now I have not told anyone and nor will I tell anyone until I attend meeting with my Rabb [Almighty Allaah].”

(Tabree, vol-6, pg.219, Ibne Aseer, vol-4, pg.17, Al-Bidaayah Wan Nihaayah, vol-8, pg.167)

چھٹ جائے اگر دولت کو نین تو کیا غم چھوٹے نہ مگر ہاتھ سے دامن محمد (صلی اللہ علیہ وسلم)

Chhut Jaa'ay Agar Daulat e Kaunaien Tou Kyaa Gham
Chhootay Nah Magar Haath Say Daamaan e Muhammad (Sallal Laahu 'Alaiehi Wa Sallam)

If the wealth of both the world is gone then what is the worry
The attachment with the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam)
must not be released from the hand

THE REPLY OF THE EXALTED IMAAM (Allaah is well-pleased with him)

Then the Exalted Imaam wrote the reply of this letter in the name of Amar Bin Sa'eed, afterwards;

فَإِنَّهُ لَمْ يُشَاقِقِ اللَّهَ وَرَسُولَهُ مَنْ دَعَا إِلَى اللَّهِ عَزَّوَجَلَّ وَعَبَدَ صَالِحًا إِنِّي مِنَ الْمُسْلِمِينَ
وَقَدْ دَعَوْتُ إِلَى الْأَمَانِ وَالْبِرِّ وَالصَّلَةِ فَخَيْرُ الْأَمَانِ أَمَانُ اللَّهِ وَلَنْ يُؤْمِنَ اللَّهُ يَوْمَ الْقِيَامَةِ
مَنْ لَمْ يَخَفْهُ فِي الدُّنْيَا فَتَسْأَلِ اللَّهَ مَخَافَتَهُ فِي الدُّنْيَا تُوجِبَ لَنَا أَمَانَةً يَوْمَ الْقِيَامَةِ فَإِنْ كُنْتُ
نَوَيْتُ بِالْكِتَابِ صَلَاتِي وَبَرِّي فَجَزَيْتَ خَيْرًا فِي الدُّنْيَا وَالْآخِرَةِ وَالسَّلَامُ
(طبري، جلد ۶، صفحہ ۲۱۹)

“That the person who invites towards Allaah Almighty and also does good deeds, how can he be the one who opposes Almighty Allaah and His Beloved Prophet (Sallal Laahu 'Alaiehi Wa Sallam)? Indeed, I am a Muslim and you have given me an invite towards protection, goodness and alliance. So listen, the best protection is Allaah's Protection. The person who does not fear Allaah in the world, on the Day of Judgement, Allaah will certainly not grant him protection. We pray to Almighty Allaah that He bestows upon us His fear in the world so that we are worthy of His protection on the Day of Judgement. If by this letter you truly intended goodness and kindness for me, Almighty Allaah would grant you best rewards in this world and the Hereafter. Was-Salaam.”

(Tabree, vol-6, pg.219)

LESSON OF WARNING

O Muslims the Lovers of the Holy Prophet [Sallal Laahu 'Alaiehi Wa Sallam], ponder over this and deeply think. The friends and supporters of the Exalted Imaam due to their love and devotion, how much they made him realize, and pressurized him that he must not go to Koofah. The Koofi's are treacherous people. Their claims of love are only restricted to their tongues. They cannot prove it practically and heartedly. Without any doubt, the advices of the friends were genuinely sincere. They certainly did not differ from the sacred aim of the Exalted Imaam. Rather, due to the treachery of the people of Koofah, they had this fear that the Exalted Imaam will become a victim of ordeal and affliction. And Allaah does not let it be, if the Exalted Imaam Husaien is martyred then the Noor [Luminance] of Islaam will extinguish. And the world will be darkened. And we will be deprived of the Beloved Grandson of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam), our Leader and Master. But then again, our hundreds of lives would be sacrificed for him. In front of the Exalted Imaam was the Blessed Order of the Beloved maternal Grand-father, Saiyyidul Insi Wal Jaan [The Chief of all the Creations] the Grand Holy Prophet Muhammad (Sallal Laahu 'Alaiehi Wa Sallam), which he had to fulfill in any case no matter what happens. Therefore; he demonstrated by fulfilling it.

The deceiving, disloyal and illiterate people of today, who are deprived of love of those pure people [Ahle Baiet], and are completely unaware of the secrets of love, and the indicating signs of the Divine Acquaintance. Due to their wickedness and misfortune, they are imposing different kinds of impure blames and slanderous accusations against the Magnificent Imaam. *Ma'aazal Laah* [I seek Allaah's protection]. What do they know about the reality of his highly esteemed status, and the honourable grandeur of the character of the Exalted Imaam? Read, and look at the discourses of the Exalted Imaam Husaien and see his steadfastness on *Haqq* [The Truth], sincerity, and determination. Undoubtedly, for the coming generation he has set an example of firm determination on truth. And he proved with his actions, that this is how you say the *Kalimah* of *Haqq* [The Truth] in front of the tyrants, and the oppressors and raise high the Flag of Truth and Honesty. The way he was at the highest esteemed honourable state in regards to status, that is how he showed and demonstrated his sublime character. He showed us that even the encounter of severe calamities, and soul-breaking adversities cannot create a tremor in my firm steps. He gave us the lesson that by remaining firm on Truthfulness and righteousness to sacrifice everything for Almighty Allaah, the Ultimate Lover [Mahboob-e-Haqeeqee], and to encounter all kinds of humiliation and adversities for Him, this is not defeat, this is not dishonour rather it is a great victory and the veneration of both the Worlds.

ہوئی نصیب جو میدانِ کربلا میں تمہیں وہ کامیاب شہادت سلام کہتی ہے

***Hu'ee Naseeb Jo Maidaan e Karbalaa Meyñ Tumhayñ
Woh Kaamyab Shahaadat Salaam Kehtee Hai***

O Hazrat Imaam Husaien, that good fortune which you were
Destined in the Field of Karbalaa

That successful martyrdom present Salutes [*Salaam*] to you

بہ صد عقیدت، بہ صد افتخار و ادب تمہیں رسول کی امت سلام کہتی ہے

***Basad Aqeedat, Basad Iftikhaar o Adab
Tumhayñ Rasool Kee Ummat Salaam Kehtee Hai***

With extreme devotion, high admiration, and honour's
The Nation of the Prophet presents Salutes [*Salaam*] to you

The wretch Ibne Ziyaad had received information that the caravan of the Exalted Imaam had left for Koofah. And is continuously approaching its destination. He started making arrangements to deal with the caravan. Therefore; he sent an army with (Inspector General Police) Husayn Bin Numaier Tameemi with instructions. Husayn Bin Numaier reached Qaadisiyyah, and spread out his army, barricaded the ways and sent ahead a few riders to spy, so that the information about the Exalted Imaam's movement and actions could also be received. And there would not be any further communication between him and the people of Koofah.

MARTYRDOM OF HAZRAT QAIES (*Allaah is well-pleased with him*)

The Exalted Imaam reached a place Haajir. He gave a letter to his trusted companion, Hazrat Qaies Bin Mushir As Saiedaavi, and sent him to Koofah. In this letter, he had informed the Koofi's about his arrival and had given the instructions to fully strive to gain their objective. But the ways had already been blockaded. Thus; when Qaies reached near Qaadisiyyah, he was arrested. The Chief of Police [Husayn] sent him to Ibne Ziyaad in Koofah. Ibne Ziyaad ordered him to climb the roof of the governor's house and commit blasphemy [verbally abuse] against the Liar Ibne Liar Husaien Bin Alee. (*Ma'aazal Laah*) [I seek Allaah's protection]. Qaies considered this a good opportunity to broadcast the message of the Exalted Imaam to the people of Koofah. On the order of Ibne Ziyaad he quickly climbed on the top of the governor's house. And after the Praise and Glorification of Almighty Allaah said, "O People, Saiyyidinaa Husaien Bin Alee is the Most Beloved of Faatimah the daughter of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). And is the most excellent amongst Allaah's creation. I am his messenger, he has reached near the place of Haajir. Accept his invitation." Then he began to curse Ibne Ziyaad and his father and supplicated with good words for Hazrat Alee (*Allaah is well-pleased with him*). This enraged Ibne Ziyaad, he commanded that raise him very high then drop him down in such a way that he is broken into pieces. Therefore; his order was executed and Hazrat Qaies was thrown down so brutally,

that his bones were also broken. Hazrat Qaies still had some life left in him, so Abdul Malik Bin Umaier stepped forward and sliced his neck. And this true lover of the Exalted Imaam gave his life for the Exalted Imaam (*Allaah is well-pleased with him*). A very similar incident took place with Hazrat Abdul Laah Bin Buqtur, he was given a letter by the Exalted Imaam and sent to Hazrat Muslim.

(*Ibne A'seer, vol-4, pg.17*)

MEETING WITH ABDUL LAAH BIN MUTEE

The traveler of Karbalaa the Exalted Imaam was continuously moving forward with his caravan. When it reached a well, ahead of Batn-e-Zirrummah, then they met Hazrat Abdul Laah Bin Mutee. When he saw the Exalted Imaam, he moved forward and said *Salaam* [greetings] to him and said, "O the Son of the Prophet of Allaah, my parents would die for you. What has made you come there?" The Exalted Imaam told the reasons and the causes of his arrival. Thus, Abdul Laah Bin Mutee said, "O Son of the Prophet of Allaah, I request you for the sake of the sacred honour of Islaam, the honour of Quraiesh, and the honour of Arab! Do not go to Koofah. You will be certainly martyred there. He replied,

لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا

"Nothing shall reach us but what Allaah has Ordained for us."

(*Holy Qur'aan, Chapter Taubah, verse# 51*)

(*Akhbaarut Tuwaal, pg.255, Ibne A'seer, vol-4, pg.17*)

ZUHAIER BIN QAIEN AL BAJALEE

After meeting Abdul Bin Mutee, the Exalted Imaam stopped at a place called Zarwad. There a tent was seen nearby. The Exalted Imaam inquired, "The tent belongs to whom?" Was informed, "It is of Zuhaier Bin Qaien Al Bajalee, who is going to Koofah after performing *Hajj*." The Exalted Imaam called him. He did not like being called like this, but he still came. When he met and saw the scene of the Caravan of *Ahle-Baiet*, then spontaneously Zuhaier recalled something, by which the world of his thinking changed and caused his face to shine. At once, he dismantled his tent and placed it up next to the Exalted Imaam's tent. He divorced his wife, and

told her to return with her brother to her home, then addressed his fellow travelers saying, "Whoever amid you wants to leave he may do so, and whoever wants they may support me." They were all surprised that what is the matter? Zuhaier explained, "Listen, we fought at Balanjar, after the victory a large amount of war-booty was gained. By which we were very happy. At that time, (Hazrat) Salmaan Faarasi was with us, he had said; (A time will come)

إِذَا أَدْرَكْتُمْ سَيِّدَ شَبَابِ أَهْلِ مُحَمَّدٍ فَكُونُوا أَشَدَّ فَرَحًا بِقِتَالِكُمْ مَعَهُ

بِمَا أَصَبْتُمْ الْيَوْمَ مِنَ الْغَنَائِمِ فَأَمَّا أَنَا فَاسْتَوِدُّكُمْ اللَّهُ

(ابن اثير، جلد ۴، صفحہ ۱۷۱، جلد ۶، صفحہ ۲۲۵)

"When you will find the Leader of the youngmen of the family of Hazrat Muhammad (*Sallal Laahu 'Alaiehi Wa Sallam*) (Hazrat Husaien), and you will fight along with him (against his enemies). So, the joy that you have attain today in acquiring the war-booty, you will even get a lot more happiness than this. Thus; I give you in the protection of Allaah. Therefore; he stayed with the Imaam and after tasting *Jaam-e-Shahaadat* [The nectar of Martyrdom] at Karbalaa, truly received everlasting happiness. (*Allaah is well-pleased with him*)

(*Ibne A'seer, vol-4, pg.17, Tabree, vol-6, pg.225*)

ابررحمت ان کے مرقد پر گہر باری کرے حشر میں شانِ کریمی ناز برداری کرے

Abr-e-Rahmat Unn Kay Marqad Par Guhar Baari Karay

Hashr Meyñ Shaan-e-Kareemi Naaz Bardaari Karay

The cloud of Mercy would shower pearls at Zuhaier's blessed grave

On the Day of Judgement, the Mercy of Allaah Kareem be Gracious upon Zuhaier

NEWS OF THE MARTYRDOM OF HAZRAT IMAAM MUSLIM (*Allaah is well-pleased with him*)

Until now, the Exalted Imaam Husaien was still unaware of the situation of Koofah, but when he reached *Ŝa'labiyyah*, he received the news of the martyrdom of Hazrat Muslim and Haani Bin Urwah like this. Abdul Laah Bin Sulaiem and Mazree Bin Mushma'il Al Asadee narrates, "Both of us had gone for *Hajj*, and after completing

it, we wished more than anything to quickly go and see, what situation Hazrat Husaien is facing? We rode our carriers [horses] fast and at the place of Zarwad we met his caravan. When we came closer to him, we saw a man is coming towards him from the people of Koofah. The Exalted Imaam Husaien too saw the man and stopped him but that person turned in a different direction.

We decided amongst ourselves, let's go and ask him about the news of Koofah. We reached that person, we greeted him, he replied my *Salaam* [my greetings]. We asked him who are you and what is your name? He said, "I am Asadee. And my name is Bukaier Bin Mas'abah." We told him we both were also Asadee. After the introduction we inquired about the news of Koofah then he said, "I had still not left Koofah when [Hazrat] Muslim and Haani were killed." I saw people were holding their legs and dragging them into the market. After hearing this news, we again came and met the caravan of the Exalted Imaam. In the evening, when the Exalted Imaam pitched tent at Sha'labiyyah. We told Imaam Husaien the whole event. After hearing this most harsh news he again and again said, "إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ" *Innaa lil Laahi Wa Innaa Ilaiehi Raa'ji'oon* [Surely, we belong to Allaah, and to Him shall we return] and *Rahmatul Laahi Alaiehima* [Allah be pleased with both of them].

جس دم یہ سناشہ نے مسافر کی زبانی آنکھوں سے بہے اشک جگر ہو گیا پانی
Jis Daam Yeh Sunaa Shah Nay Musaa'fir Kee Zubaani
Aa'khoñ Say Bahay Ashk Jigar Ho Gayaa Paani

When Shaah [Hazrat Imaam Husaien] heard this from the travelers
The tears flowed from his eyes and he was immensely grieved

فرمایا کہ راحت میں ہماری خلل آیا منزل پہ نہ پہنچے کہ پیام اجل آیا
Farmaayaa Keh Raahat Meyñ Hamaari Khalal Aayaa
Manzil Peh Nah Pouñhchay Keh Payaam e Ajal Aayaa

The Imaam said our peacefulness has been disturbed
Even before reaching the destination the message of fate has come

We again said, "For the sake of Almighty Allaah please do return." There is no helper or devotee of yours in Koofah. We have

the fear that those who had invited you the same people will become your enemies. On this, the tribe men of Hazrat Aqeel who were with the Exalted Imaam said passionately, "Oath in the name of Allaah, we will not leave the land of Koofah until we will not take the revenge of the blood of our brother Muslim or will not be killed like him also. After hearing this the Exalted Imaam said, لا خیر فی العیش بعد ہولاء There is no pleasure and happiness in being alive after those people.

زندگی بہر دیدن یار است یار چوں نیست زندگی عار است

Zindagee Behr e Deedan Yaar Ast
Yaar Chuñ Neest Zindagee Aar Ast

Life is for the vision of the Beloved

When the Beloved is not there then the life is a subject
[matter] of shame

Some of the people accompanying the Exalted Imaam said, "Oath in the name of Allaah, you are not like Muslim Bin Aqeel. Where is [Hazrat] Muslim and where are you? As soon as, you will go to Koofah and the people will see you, all of them will be on your side."

(Tabree, vol-6, pg.225)

The caravan moved forward from this area. Whichever village the Exalted Imaam would pass, crowds of the area would come along with him. When the Exalted Imaam reached Zubaalah, he heard the news of the martyrdom of Abdul Laah Bin Buqtur.

THE DISCOURSE OF THE EXALTED IMAAM (*Allaah is well-pleased with him*)

When the Exalted Imaam received this kind of utmost distressing news, then he gathered all his associates and said, "We have received the news of the martyrdom of Muslim Bin Aqeel, Haani Bin Urwah and Abdul Laah Bin Buqtur. Our Shi'ites have deserted us. So, whoever from amongst you wishes to return, he can happily go, and there are no grievances from our side for doing like this."

The exalted Imaam said this so that those who had joined him for some other reason, they would not remain in any misunderstanding and neither would they think that they are forced to accompany him. On the contrary, they were free to go wherever they wished. Only those who were completely in agreement with his aim and are willing to sacrifice their lives in the Path of Truth they should remain with him. After hearing the speech of the Exalted Imaam, those people who had joined during traveling dispersed, because they did not join with the intention of fighting but instead, they thought that these people had control over Koofah.

HINDERING OF A PERSON AND THE REPLY OF THE EXALTED IMAAM (Allaah is well-pleased with him)

After leaving Zubaalah, the caravan reached Batn-e-Aqabah. Here also, a person of the tribe Banu Ikramah met the Exalted Imaam and asked him, "Where are you going? The Exalted Imaam told him, "Koofah." The tribesman said, "For Allaah's sake, please return. Oath in the name of Allaah, you will have to face spears and swords. Those who have called you, if they had cleared the path for you and were prepared to fight along with you and sacrifice their lives, then going there would have been justified. But, based on your description of the situation, going there is not appropriate at all." The Exalted Imaam replied,

يَا عَبْدُ اللَّهِ إِنَّكَ لَيُغْلِبُ عَلَى أَمْرِهِ

(طبري، جلد ۶، صفحہ ۲۲۶، ابن اثیر، جلد ۳، صفحہ ۱۸)

"O the worshippers of Allaah! What you are saying is not hidden from me, but no Command of Allaah can ever be Subdued."

(Tabree, vol-6, pg.226, Ibne Aseer, vol-4, pg.18)

دنیا سے ہاتھ اٹھا لیے سبطِ رسول نے دامن میں اپنے بھر لیے صبر و رضا کے پھول

Dunyaa Say Haath Uthhaa Liyay Sibte-Rasool Nay

Daaman Meyn Apnay Bhar Liyay Sabr o Razaa Kay Phool

The Son of the Holy Prophet picked up his hands from the world

He has gathered the flowers of patience and contentment

in his share

After Batn-e-Aqabah they reached Ashraaf. From here in the morning, they moved towards Koh-e-Zee Hushum. At the foot of the mountain they placed their tent. Here Hurr Bin Yazeed Riyaahee Tameemee, who was sent by the government of Yazeed with one thousand [1,000] armed riders to arrest the Exalted Imaam also arrived and pitched tent in the front. At the time of Zuhur [Salaah], the Exalted Imaam ordered the *Azaan* to be given. After it, the Exalted Imaam stood before the army of Hurr, and after Praise and Glory of Almighty Allaah he gave the following speech.

THE DISCOURSE OF THE EXALTED IMAAM (Allaah is well-pleased with him)

"O people! I seek pardon from Almighty Allaah and am sorry to say this to you. I have not come to you by myself, rather your letters and delegations came to me saying, "We have no leader. You must come to us, Almighty Allaah would place us on the Path of Guidance through you." Now that I have come, so now you people by staying firm on your promises and statements, do pledge and make agreement with me by which I will be completely satisfied. Then I can proceed to your city, and if you will not do like this and my coming is not acceptable to you, then I will return to where I came from."

After hearing this, no one answered anything. Then the Exalted Imaam instructed *Mu'azzin* [One who gives *Azaan*] to do *Iqaamah* [standing to begin Salaah]. And find out from Hurr, "Will he perform *Salaah* [*Namaaz*] with me or separately!" Hurr answered, "Not separately! We will all perform Salaah behind you, with you." Therefore; the Exalted Imaam led the Salaah. After Salaah the Exalted Imaam returned back to his tent. Hurr too went to his own tent. At *Asr* time, the Exalted Imaam ordered his caravan to get ready and told the *Mu'azzin* for the *Azaan* to be given. Again, all performed Salaah behind the Exalted Imaam. After Salaah, while doing the Praise and Glory of Almighty Allaah the Exalted Imaam delivered the following speech;

أَيُّهَا النَّاسُ فَإِنَّكُمْ إِنْ تَتَّقُوا اللَّهَ وَتَعْرِفُوا الْحَقَّ لَأَهْلِهِ يَكُنْ أَرْضَى بِاللَّهِ وَنَحْنُ أَهْلُ الْبَيْتِ
أَوَّلَى بِوَلَايَةِ هَذَا الْأَمْرِ مِنْ هَؤُلَاءِ الْبُدْعَيْنِ مَا لَيْسَ لَهُمْ وَالسَّائِرِينَ فِيكُمْ بِالْجَوْرِ
وَالْعُدْوَانِ فَإِنْ أَنْتُمْ كَرِهْتُمْؤُنَا وَجَهِلْتُمْ حَقَّنَا وَكَانَ رَأْيُكُمْ غَيْرَ مَا أَتَيْنِي بِهِ
كِتَابُكُمْ وَرُسُلُكُمْ انْصَرَفْتُ عَنْكُمْ (طبري، جلد ۶، صفحہ ۲۲۸، ابن اثیر، جلد ۴، صفحہ ۱۹)

THE DISCOURSE OF THE EXALTED IMAAM (*Allaah is well-pleased with him*)

“O People! You people fear Almighty Allaah and recognize the rights of the People of Truth, this will be a reason of Allaah Almighty’s Pleasure. We, the *Ahle Baiet* of Prophet-hood, are much worthier of the Caliphate than those who claim it and rule over you with oppression and tyranny for which they have no right. If you people dislike us, and do not recognize our rights, and if [today] your opinion is contrary to what your letters and delegations had conveyed to me, then I will return back from you.” Hurr exclaimed, “Oath in the name of Allaah, we do not know about the letters and delegations about which you are talking.” The Exalted Imaam then ordered Uqbah Bin Sim’aan to bring those bags, in which were the letters of these people! He brought the bags. The Exalted Imaam turned the bags over before everyone. Seeing these letters, Hurr said, “We are not amid those people who wrote these letters to you. We have received these instructions that when we meet you, we should not leave you, until we bring you to Ibne Ziyaad in Koofah.” The Exalted Imaam replied, “Your death is closer than this.” The Exalted Imaam then ordered his companions to mount their rides and return, Hurr obstructed them. The Exalted Imaam said, “Your mother would cry over you. What do you want?” Hurr said, “Oath upon Allaah, if any other Arab besides you would have said this about my mother, regardless of who he was, I would have returned the same words for his mother, but Oath upon Allaah, I will mention the name of your mother only in the best possible manner.” Then the Exalted Imaam said, “Ok, tell me, what do you want?” Hurr answered, “I wished to take you to Ibne Ziyaad.” The Exalted Imaam replied, “Oath in the name of Allaah, in this I will not cooperate with you.” Hurr said,

“Oath in the name of Allaah, I will also not leave you.” This way argument and heated conversation kept taking place between the two of them. Until Hurr said, “I have not been ordered to fight with you, I have only been ordered that wherever I find you I do not leave you, until I deliver you to Koofah. So, you choose such a way which does not lead you to Koofah and would not return you back to Madeenah. During this time, I will write to Ibne Ziyaad, and you should also write to Ibne Ziyaad or Yazeed. Perhaps Allaah will create a safe solution to this situation, by which I will also be saved from the test and trial in your case.” The Exalted Imaam turned towards the left of Azeeb and Qaadisiyyah road and proceeded onwards. Hurr also continued side by side along with him.”

(*Tabree, vol-6, pg.228, Ibne A’sheer, vol-4, pg.19*)

THE DISCOURSE OF THE EXALTED IMAAM (*Allaah is well-pleased with him*)

When they reached the area of Baiezaa, the Exalted Imaam once again delivered a passionate speech in front of his and Hurr's companions.

After Praising and Glorification of Almighty Allaah. The Exalted Imaam said,

أَيُّهَا النَّاسُ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ رَأَى سُلْطَانًا جَائِرًا
مُسْتَحِلًّا لِحَرَامِ اللَّهِ نَاكِثًا لِعَهْدِ اللَّهِ مُخَالِفًا لِسُنَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَعْمَلُ فِي عِبَادِ اللَّهِ بِالْإِثْمِ وَالْعُدْوَانِ فَلَمْ يُغَيِّرْ مَا عَلَيْهِ بِفِعْلٍ وَلَا قَوْلٍ كَانَ حَقًّا
عَلَى اللَّهِ أَنْ يُدْخِلَهُ مَدْخَلَهُ الْإِثْمِ وَإِنَّ هَؤُلَاءِ قَدْ لَزِمُوا طَاعَةَ الشَّيْطَانِ وَتَرَكُوا طَاعَةَ
الرَّحْمَنِ وَأَظْهَرُوا الْفُسَادَ وَعَظَلُوا الْحُدُودَ وَاسْتَأْثَرُوا بِالْفِتْنِ وَأَحْلَوْا حَرَامَ اللَّهِ وَحَرَّمُوا
حَلَالَهُ وَأَنَا أَحَقُّ مَنْ غَيَّرَ وَقَدْ أَتَيْنِي كِتَابُكُمْ وَقَدِمَتْ عَلَى رُسُلِكُمْ بِبَيْعَتِكُمْ وَأَنْتُمْ
لَا تُسَلِّمُونَنِي وَلَا تَخْدِلُونَنِي فَإِنْ أَقْبَلْتُمْ عَلَيَّ بَيْعَتِكُمْ تَصِيَّبُوا رُشْدَكُمْ فَأَنَا الْحُسَيْنُ
بْنُ عَلِيٍّ وَابْنُ فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَفْسِي مَعَ أَنْفُسِكُمْ
وَأَهْلِي مَعَ أَهْلِيكُمْ فَلَكُمْ فِي أَسْوَأِ أَنْ لَمْ تَفْعَلُوا وَتَقَضَّيْتُمْ عَهْدَكُمْ وَخَلَعْتُمْ بَيْعَتِي

مِنْ أَعْنَاقِكُمْ فَلِعَبْرَتِي مَا هِيَ لَكُمْ بِنَكْرٍ لَقَدْ فَعَلْتُمْ بِهَا بَابِي وَأَخِي وَأَبْنِ عَيِّي مُسْلِمٍ
وَالْبَعْرُورُ مَنْ اغْتَرَبَكُمْ فَحَطَّكُمْ أَخْطَأْتُمْ وَنَصَيْبِكُمْ صَيَّعْتُمْ وَمَنْ تَكُثُ فَإِنَّهَا يَنْكُثُ
عَلَى نَفْسِهِ وَسَيُغْنِي اللَّهُ عَنْكُمْ وَالسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
(طبري، جلد ۶، صفحہ ۲۳۹، ابن خلدون، ابن اثیر، جلد ۴، صفحہ ۲۰)

THE DISCOURSE OF THE EXALTED IMAAM (*Allaah is well-pleased with him*)

“O People, indeed the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) have said, ‘Whoever sees a tyrant king, who would be someone who turns *Halaal* [permissible] of Almighty Allaah as *Haraam* [forbidden], would be the one, who breaks the Pledge of Allaah, would be the one, who acts contrary to *Sunnah* of the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*), would rule over the people of Allaah with sins and oppression, and then if one does not try to change him, according to the capacity of his speech and action, then Allaah Almighty has the Right to also send him too along with this (king’s) entering place (Hell). Be aware! These people have adopted the obedience of Satan [*Shaitaan*] and have forsaken the Obedience of Rahmaan [The Merciful Almighty Allaah]. They have spread disorder in the country, they have discontinued the Rules of *Shari’ah* [Islaamic Law], they have specified the war-booty for only themselves, the things which are made *Halaal* [permissible] by Almighty Allaah they have made them *Haraam* [forbidden] and the *Haraam* [forbidden] as *Halaal* [permissible]. And I have more rights than anyone else to change them. Indeed, your delegations and letters with promised pledges of allegiance reached me and (they came with this pledge) that you will not hand me over to the enemies, and will not leave me without support and help. So, now if you remain steadfast on your pledge of allegiance, you will receive salvation and guidance. Listen! I am Husaien Ibne Alee, the son of Faatimah, the daughter of the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*). My life is with your lives, my family is with your family. There is an example in my personality for you. If you will not do like this, and will break your pledge and promise, and will take out

the collar [band] of my allegiance from your necks, then Oath on my life, this will not be anything new and strange from you. Rather, you have already done like this with my father [Hazrat Alee], my brother [Hazrat Hasan], and my cousin (paternal uncle’s son) [Hazrat] Muslim. He who falls for your deception is truly disillusioned. You are unfortunate, you have ruined your share. He who does disloyalty with pledge then beside this there is nothing that the affliction of it is on his own self. And soon Almighty Allaah will make me free from you. *Was-Salaamu Alaiekum Wa Rahmatul Laah Wa Barakaatuhu.*”
(*Tabree*, vol-6, pg.229, *Ibne Khalladoon*, *Ibne A’seer*, vol-4, pg.20)

After hearing this speech, Hurr said, “I remind you of Allaah, regarding your own life. I testify that, if you launch an attack then also, or if you are attacked then also, you will surely be killed.” The Exalted Imaam said, “Are you terrifying me from death? Will your wretchedness and cruelty reach such a height that you will kill me? I do not know what should I say to you, but I will repeat what a companion from the tribe Aus said to his cousin, (That Companion wanted to help the Holy Prophet *Sallal Laahu ‘Alaiehi Wa Sallam*, so, his cousin met him and he said, “Where are you going? You will be killed.” That companion replied);

سَامُضِي وَمَا بِالنُّوتِ عَارٌّ عَلَى الْفُتَى إِذَا مَا نَوَى خَيْرًا وَ جَاهَدَ مُسْلِمًا

Soon I will complete my aim and death is not a matter of shame
and disgrace for a brave young man

When his intention is virtuous and he does holy-war as a Muslim

وَوَاسِيَ رَجُلًا صَالِحِينَ بِنَفْسِهِ وَ خَالَفَ مَشْبُورًا وَفَارَقَ مُجْرِمًا

And by his life, he helps the virtuous bondsmen, and opposes those
who are destroyed

And keeps himself separate from the criminals

فَإِنْ عِشْتُ لَمْ أَنْدِمْ وَإِنْ مِتُّ لَمْ أَلَمْ كَفَى بِكَ ذَلًّا أَنْ تَعِيشَ وَ تَرْتَمَا

If I live, I will have no shamefulness, and if I die, I will have no grief
But this is enough for you that you will live a life with dishonour
and disgrace

(*Ibne A’seer*, vol-4, pg.20)

After hearing these verses Hurr began to walk separately from the Exalted Imaam (*Allaah is well-pleased with him*).

EXEMPLARY LESSON

The people who claim of respectfully loving and having devotion for the Exalted Imaam, especially his descendant's the respected *Saadaat's* [progeny of the Holy Prophet *Sallal Laahu 'Alaiehi Wa Sallam*] should learn from the Exalted Imaam's speeches and his life events. By staying firm on *Haqq* [The Truth] how the Exalted Imaam confronted the cruel governance and the oppressors, fought with *Fisq* [unrighteousness] and *Fujoor* [immorality], and set an extraordinary example of strength of determination for the coming generations. The Exalted Imaam said, "I have more rights than others to protect the Garden of Islaam. Because this Garden belongs to my Beloved Grandfather [maternal] the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*).

And my Grandfather the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) has watered it with his blood. After enduring tormenting hardships, he has nourished it and has bestowed it flourishment and freshness. Then his true successor's Hazrat Abu Bakr, Umar, U'smaan and Alee (*Allaah is well-pleased with them*) have truly fulfilled their honesties in protecting it. Now; it is my era. The autumn wants to tyrannize this blooming garden of Islaam and snatch its grace and freshness but I will not let this happen. I will give my own blood and the blood of my most beloved one's but will keep this Garden of Islaam fresh and blooming." No doubt. The Exalted Imaam fulfilled his responsibility. Moreover; did it with such magnificence that until the world exists, the blooming springs of Islaam will remain obligated to the Exalted Imaam in gratitude.

اسی مقصد کو زندہ یادگار کر بلا سمجھو حسین ابن علی کی زندگی کا مدعا سمجھو

***Isee Maqsad Ko Zindah Yaadgaar-e-Karbalaa Samjho
Husaien Ibne Alee Kee Zindagee Kaa Mudda'aa Samjho***

Consider this the aim, the purpose and the living Memorial message of Karbalaa

Consider it the meaning and the object of the life of Imaam Husaien the Son of Alee (*Allaah is well-pleased with them*)

Now; if the claimers of his love would themselves remain involved in autocracy and oppression or would support the wrongdoers and oppressors then in the court of the Exalted Imaam will their vocal and verbal claims of love have any worth or value? Definitely Not.

محبت کو سمجھنا ہے تو نا صح خود محبت کر کنارے سے کبھی اندازہ طوفان نہیں ہوتا

***Mahabbat Ko Samajhnaa Hai Tou Naasih Khud Mahabbat Kar
Kinaaray Say Kabhee Andaazah e Toofaan Naheen Hotaa***

If you want to understand what is love, then adviser,
go fall in love yourself

You cannot evaluate the storm in the ocean while standing
on the shores

Remember this, by only celebrating few *Shar'ee* [lawful according to Islaam] and *Ghaier-Shar'ee* [unlawful according to Islaam] ceremonies or by shedding few tears after listening and lamenting to the woes which had befallen upon the Imaam, the soul of the Exalted Imaam will not be happy and neither will you receive honour and acceptance in his sacred court.

ختم ہے آنسو بہانے پر ہی تیری جستجو اور حسین ابن علی نے تو بہایا تھا لہو

***Khatm Hai Aansoo Bahaanay Par Hee Tayree Justujoo
Aur Husaien Ibne Alee Nay Tou Bahaayaa Thhaa Lahoo***

Is your struggle only just this much that you shed a few tears
But Imaam Husaien Ibne Alee has shed his blood for the Truth

If you truly possess the real love of the Exalted Imaam, then by following him, uplift the flag of truth and honesty. And the sacred aim and great purpose for which the Exalted Imaam gave such a big sacrifice and keep that aim alive and striving. Even though, you have to sacrifice your own life, wealth and everything.

راہِ خدا میں عظمتِ اسلام کے لیے ہم بھی کریں وہی جو کیا ہے حسین نے

**Raah-e-Khudaa Meyñ Azamat-e-Islaam Kay liyay
Hamm Bhee Karayñ Wohee Jo Kiyaa Hai Husaien Nay**

In the Path of Allaah, for the greatness of Islaam
We would also do that, what was done by Imaam Husaien

یہ شہادتِ گہِ الفت میں قدم رکھنا ہے لوگ آسان سمجھتے ہیں مسلمان ہونا

**Yeh Shahaadat Gah-e-Ulfat Meyñ Qadam Rakhnaa Hai
Loug Aasaan Samajhtay Hayñ Musalmaan Honaa**

This testimony is to step [enter] into the Path of the trails of love
Generally, the people think that it is easy to be a Muslim

RESPONSIBILITY OF THE FAMILY MEMBERS

No doubt; there is greater responsibility on *Saadaat* that they should protect their own house. It is mandatory on the lovers of the Exalted Imaam and the respected *Saadaat* to protect the Garden of Islaam by their actions. But unfortunately, some *Saadaat's* and claimants of love are involved in severe wrongdoings. They think that the sacrifice which the Exalted Imaam has given; it is enough for the salvation of these so-called claimants of love until the Day of Judgement. And now, there is no need for them to do righteous deeds. Just like the Christian's self-made belief that Hazrat Ieesaa [Jesus] (*Salutations upon him*) by being hanged on the cross has done the atonement of the sins of the Christians who will be born till the Day of Judgement. (*Ma'aazal Laah*) [I seek Allaah's protection]. Remember this;

عمل سے زندگی بنتی ہے، جنت بھی، جہنم بھی یہ خاکی اپنی فطرت میں نہ نوری ہے نہ ناری ہے

**Amal Say Zindagee Bantee Hai Jannat Bhee Jahannam Bhee
Yeh Khaakee Apni Fitrat Meyñ Nah Noori Hai Nah Naari Hai**

By action [deeds], we make our lives, even Paradise, and also hell
This human made of dust, in its nature is neither of luminance light
nor of fire

THE ARRIVAL OF TARIMMAAH IBNE ADEE

When the caravan of *Ahle Baiet* reached Uzaiebil Hijaanaat.

There, the Exalted Imaam saw four riders, under the leadership of Tarimmaah Ibne Adee, coming towards him with the news of Koofah. As they were approaching, they were reciting the following poetic verses;

يَا نَاقَتِي لَا تَذْعِرِي مِنْ زَجْرِي وَ شَبْرِي قَبْلَ طُلُوعِ الْفَجْرِ

O my camel, do not be afraid of my scold and rebuke, and run fast
and reach before the morning

بِخَيْرِ رُكْبَانٍ وَ خَيْرِ سَفَرٍ حَتَّى تَحِلَّ بِكَرِيمِ النَّجْرِ

With your best riders, while traveling nicely take me and descend
me to that person

لِسَاجِدِ الْحَرِّ رَجِيبِ الصَّدْرِ أَتَى بِهِ اللَّهُ لِيُخَيِّرَ أَمْرَ
ثُمَّ أَبْقَاكَ بَقَاءَ الدَّهْرِ

The One who is honoured in lineage, respected in nobility,
esteemed in rank and greatness, and open-hearted in generosity
Allaah Almighty brought him for good work, Allaah shall keep him
save and lasting till the living world

After hearing these poetic verses, the Exalted Imaam said,

أَمَّا وَاللَّهِ إِنِّي لَأَرْجُوا أَنْ يَكُونَ خَيْرًا مَّا أَرَادَ اللَّهُ بِنَا قَتْلَنَا أَمْ ظَفَرَنَا

“Listen, Oath in the name of Allaah, indeed I have hope that whatever
Allaah Almighty has Willed for us, in it there is only goodness for us,
be it our death or our gaining dominion.”

چمن میں پھول کا کھلنا تو کوئی بات نہیں زہے وہ پھول جو گلشن بنائے صحرا کو

**Chaman Meyñ Phool Kaa Khilnaa Tou Ko'ee Baat Naheen
Zahay Woh Phool Jo Gulshan Banaaa'ay Sehraa Ko**

The blooming of flower in the Garden is no big thing
Highly praised are those flowers who made the desert into a garden

Hurr then stepped forward and said to the Exalted Imaam,
“These are not your companions but they have come from Koofah.
I will not let them meet you. Rather, I will arrest them and will send
them back.” The Exalted Imaam said, “I will not let that happen.

They are my helpers, and I will protect them the way I protect my own life. You have already said to me that until Ibne Ziyaad's letter does not come to you, you will not become any obstacle for us." Hurr said, "That is correct, but these people have not come with you?" The Exalted Imaam said, "Even though they did not come with me, but they are equal to those who have come with me. If you hinder them in any way, I will fight with you." After hearing this, Hurr moved away from them.

The Exalted Imaam asked them about the situation of Koofah. Amongst them, Majma Bin Ubaiedul Laah Al Aaizee said, "After accepting major amounts in bribes the noble and the eminent citizens of Koofah have joined the present government. And now, they are united and enflamed against you. Regarding the general public, their hearts are inclined towards you, but tomorrow, they too will carry swords and will come to fight against you."

THE REPRESENTATIVE QAIES WAS KILLED

The Exalted Imaam inquired them about his representative Qaies Bin Mushir As Saiedaavi, they replied, "Husayn Bin Numier had arrested him and sent him to Ibne Ziyaad. Who ordered Qaies to curse you and your respected father! Qaies instead sent salutations to you and your father and cursed Ibne Ziyaad and his father. Qaies gave the people your message and the news of your arrival and called them for helping you. On this, Ibne Ziyaad ordered that Qaies be thrown from the roof of the government building to the ground. Therefore; Qaies was thrown like that, his bones were broken then he was martyred." Hearing this the eyes of the Exalted Imaam were filled with tears and strings of tears started falling on the blessed cheeks. This Qur'aanic verse continued on the tongue; **فَمِنْهُمْ مَّنْ قُتِلَ رَحِيمًا وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا** "There are some of them, who have fulfilled their vows, and some are still waiting, and they do not change in the least."

(Holy Qur'aan, chapter Al Ahzaab, verse.23)

Then the Exalted Imaam made the following supplication;

اللَّهُمَّ اجْعَلْ لَنَا وَلَهُمُ الْجَنَّةَ نَزْلًا وَاجِبَةً يَبْتَغِي فِي مُسْتَقَرٍّ مِّنْ رَّحْمَتِكَ وَرَعَائِبِ مَذْخُورِ ثَوَابِكَ

"O Allaah, grant us and them the blessing of Paradise, and gather us and them in the meeting-place of Your mercy, and bestow upon us the best share from the Treasure of Your rewards."

زندہ ہو جاتے ہیں جو مرتے ہیں حق کے نام پر اللہ اللہ موت کو کس نے مسیحا کر دیا

**Zindah Ho Jaatay Hayñ Jo Martay Hayñ Haq Kay Naam Par
Allaah Allaah Maut Ko Kis Nay Maseehaa Kar Diyaa**

They become alive who die in the name of *Haqq* [The Truth]
Allaah, Allaah, [An Expression of Surprise] who has made death
the healer of life

THE ADVICE OF TARIMMAAH IBNE ADEE

Tarimmaah Ibne Adee suggested, "Hazrat [Respected Hazrat Imaam Husaien], "The situation has become very uncertain and sensitive, you only have very few people with you, who even did not come for battle. In their contest, only the fighters of Hurr, are one thousand [1000] in number (they are all armed), even this is a lot. Also, as I was leaving Koofah, I saw such massive military army outside Koofah, my eyes have not seen any army like that at any place. I asked a person; this army is gathering to fight with whom? He said, "To fight Husaien Bin Ale!" So, for the sake of Allaah, if possible, then do not even take one step forward in the direction of Koofah. If you wish to go to any place where Almighty Allaah will keep you in His protection and whatever you want to do, you would be able to make an opinion and ultimate decision. Then; you come with me. I will take you to a high mountain, which is called the Mountain of Aajaah. Oath in the name of Allaah, that is such a mountain, due to it, we remained save from the kings of Ghassaan and Himyar, Nu'maan Bin Munzir, and every white and red nation's attack. Oath in the name of Allaah, no one was able to overpower us. I will be with you and will take you there safely, and then among the people of the Mountain of Aajaah and Salmaa I will give your invitation. Oath in the name of Allaah, within not even ten days, a crowd of foot-soldiers and riders of the Taay tribe will gather near you. You can stay with us for as long as you wish, and if you intend to go for war, I take the responsibility of gathering twenty thousand [20,000] tribesmen of Taay tribe for your help. Who will demonstrate

their bravery and swordsmanship in front of you and until just one of them is alive, they will not let even one enemy come near you.” The Exalted Imaam replied, “Allaah reward goodness to you and your tribe. The thing is, between us and these people a mutual agreement has been decided, due to which we cannot go back. And now don’t know, the [Divine] Command will bring what changes between them and us.”

After hearing this reply of the Exalted Imaam, Tarimmaah said, “Almighty Allaah protect you from the mischief of human and Jinn. I brought food and provisions etc., for my family from Koofah. After delivering it to them, *In Shaa Allaah* [Allaah Willing], I will come back to you, and will join your supporters.” The Exalted Imaam said, “If you wish to do so, then go quickly. Almighty Allaah be merciful upon you.” Hence; Tarimmaah went, and as per his promise, he also came back but he was still in the way when he heard the news of the martyrdom of the Exalted Imaam. So, he went back.

After this the caravan of the Exalted Imaam went from Uzaiebil-Hijaanaat, and stationed at Qasr Bani Muqaatil [Fort]. Near the middle of the night the Exalted Imaam told the accompanied travelers to fill water and move on. While traveling, his eyes just closed for a while, but suddenly he woke up alert and said three times; *إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ* *Innaa Lil Laahi Wa Innaa Ilaiehi Raaaji’oon* [Surely, we belong to Allaah and to Him is our return] *وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ* *Wal Hamdu lil Laahi Rabbil Aalameen* [All Praise to Allaah who is the Rabb [Creator of all the Worlds].”

THE DREAM OF THE EXALTED IMAAM (*Allaah is well-pleased with him*)

After hearing these words, the Exalted Imaam’s son, Hazrat Imaam Zaienul-Aabideen (*Allaah is well-pleased with him*) said, “O dear respected Father, I give my life for you, why did you say these sentences at this time?” The Exalted Imaam replied, “I fell asleep and saw a dream. In it, I saw a rider saying, “People are traveling and death is approaching towards them.” By this, I understood that we

have been given the news of death.”

THE KALIMAH-E-HAQQ OF HAZRAT IMAAM ZAIENUL AABIDEEN (*Allaah is well-pleased with him*)

The blessed son of the Exalted Imaam said, “Almighty Allaah protect you from tough times, are we not on *Haqq* [The Truth]?” The Exalted Imaam replied, “Oath on Him, towards Whom we worshippers have to return, we are on the Truth!” The brave Son [Hazrat Imaam Zaienul Aabideen] said, “When we die while being steadfast on truth, then there is no fear for such a death.” The Exalted Imaam replied, “Allaah grant you that reward of goodness which a son can receive from a father.”

لَيْسَ كَانَتْ الدُّنْيَا تُعَدُّ نَفِيسَةً فَدَارُ ثَوَابِ اللَّهِ أَعْلَى وَأَنْبَلُ
If this world is a precious and grand thing, then surely the Rewards of Almighty Allaah are much sublime and greater than this

وَإِنْ كَانَتْ الْأَبْدَانُ لِلْمَوْتِ تُنْشِئَتْ فَمَوْتُ الْفَتَى فِي اللَّهِ أَوَّلَى وَ أَفْضَلُ
And if the creation of physical bodies is for death, then a vigorous man’s dying in Allaah’s Path is much better and far excellent

رنگ جب محشر میں لائے گی تو اڑ جائے گا رنگ یوں نہ کہیے سرخی خون شہیداں کچھ نہیں
Rang Jab Mahshar Meyñ Laa’ay Gee Tou Uřř Jaa’ay Gaa Rang Yooñ Nah Kahiyyay Surkhiyy-e-Khoon e Shaheedañ Kuchh Naheñ

The colours do fade, but when the redness of the blood of the martyrs [their sacrifices] will accomplish wonders, on the Day of Judgement

Then, you will not be able to say that the redness of the blood of martyrs is worth nothing

THE LETTER OF IBNE ZIYAAD

At the time of dawn, the Exalted Imaam stayed at a place and performed Salaah, then again moved on. Hurr was also along with them when the caravan eventually reached Neenavaa. Here, the Exalted Imaam saw a rider was coming armed with weapons and carrying a heavy bow on his shoulder. The rider came, he did not say

Salaam [greet] to the Exalted Imaam but greeted Hurr and handed him Ibne Ziyaad's letter. In the letter it was written;

فَجَعَلَهُمُ بِالْحُسَيْنِ حِينَ يَبْلُغُكَ كِتَابِي وَ يَقْدُمُ عَلَيْكَ رَسُولِي فَلَا تُنْزِلُهُ إِلَّا بِالْعَرَاءِ فِي غَيْرِ حَصْنٍ
وَعَلَى غَيْرِ مَاءٍ وَقَدْ أَمَرْتُ رَسُولِي أَنْ يَلْزِمَكَ وَلَا يَغَارِقَكَ حَتَّى يَأْتِيَنِي بِإِنْفَاذِكَ أَمْرِي - وَالسَّلَامُ
(طبري، جلد ٦، صفحہ ٢٣٢، ابن اثیر، جلد ٤، صفحہ ٢١)

"When my representative comes to you with my letter, (immediately from that time) be harsh on Husaien and do not let him stay anywhere, except on the open-field, where there is no defensive protection nor water. I [Ibne Ziyaad] have instructed my representative to keep a vigilant eye on you [Hurr] and he would not leave you until I am informed this news that you have fulfilled my command. *Was-Salaam*."

(*Tabree*, vol-6, pg.232, *Ibne A'seer*, vol-4, pg.21)

Hurr read out this letter to the Exalted Imaam and his companions and harshly ordered them to stay at such a place where there was no water and nor population etc. The companions of the Exalted Imaam said, "Leave us. We will stay in Neenavaa, or Ghaaziriyyah, or Shufaiyyah." Hurr replied, "Oath upon Allaah, I cannot do this, because this person has been appointed to continuously keep a check on me."

Upon this, Zuhaier Bin Qaien said, "O the Son of the Prophet of Allaah! Now; we can easily fight with them, but the time that will come after now, it will be very hard. Such a massive number of military warriors of the enemy will come, that we will not be able to fight against them." The Son of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) the Exalted Imaam replied, "I will not initiate the battle from my side." Zuhaier said, "Alright, then do like this, that village which is right in front, please stay in it. This is somewhat safe and is also at the borders of River Euphrates. If these people will stop us from going there, we will fight with them and fighting them will be easier than going up against those who will come later." The Exalted Imaam asked, "What is the village's name? He was told that it is 'Aqr.' The Exalted Imaam said, "I seek Allaah's protection from Aqr."

THE LAND OF KARBALAA

In short, after a long journey, on the date of 2nd Muharram, 61 Hijri., on Thursday the Exalted Imaam along with his companions and family, placed a tent in a field. Hurr had also placed his tent in front of the Exalted Imaam. Although; he certainly had a reverence for the Holy Prophet's family [*Ahle Baiet*] in his heart, and he had even performed Salaah [*Namaaz*] in the leadership of the Exalted Imaam. But; Hurr was compelled by the orders of Ibne Ziyaad. And he also knew that if he showed a slightest bit of leniency towards the Exalted Imaam, then even despite having a thousand [1000] fighters on his side, it will be impossible for him to hide. If Ibne Ziyaad will know about it he will certainly not forgive him, rather he will give severe punishment. Hence, Hurr continuously carried out the orders given by Ibne Ziyaad.

Although, in some books it is also narrated that due to his eternal good fortune Hurr secretly met the Exalted Imaam and said to him, "A massive army of Ibne Ziyaad's fighters are coming, so it is an expedient advice that in the darkness of the night you leave from here. I will not pursuit you, and will bear whatever comes to me and I will tolerate it." Therefore; the Exalted Imaam traveled the entire night with his companions but the next morning he found himself in the same place from where he had left.

(*Sa'aadatul-Kaunaien*)

After seeing this situation, the sadness of this desert and wilderness, and the depressing environment the Exalted Imaam asked, "What is the name of this place?" The people said, "It is called 'Karbala'." The moment he heard the word Karbala, he replied,

هَذَا مَوْضِعٌ كَرْبٍ وَ بَلَاءٍ هَذَا مَنَامٌ رِكَابِنَا وَ مَحْطٌ رِحَالِنَا وَ مَقْتَلُ رِجَالِنَا (نور الابصار، ص ١٣٣)

"This is a place of *Karb* [affliction] and *Balaa* [hardship]. This is the place of off-loading our necessities and provisions, and the resting place of our carriers, and the martyring ground of our supporters and helpers."

(*Noor-ul-Absaar*, pg.143)

گر نام ایں زمیں بہ یقین کربلا بود ایں جا نصیب ماہمہ کرب و بلا بود

Gar Naam Ieeñ Zameeñ Ba yaqeeñ Karbalaa Buwad

Ieeñ Jaa Naseeb Maa Hamah Karb o Balaa Buwad

If the name of this place is certainly Karbalaa

In our fate at this place is all grief and sorrow

ایں جابود کہ تیغ بر آل نبی کشند و این جا بود کہ ماتم آل عبا بود

Ieeñ Jaa Buwad Keh Taygh Bar Aal e Nabee Kushand

Wa Ieeñ Jaa Buwad Keh Maatam-e-Aal e'Abaa Buwad

This is that place where the arrows will be fired at the Progeny of the Holy Prophet

This is that place where the lamentation of the Progeny of the Holy Prophet will be done

ریزند در مصیبت من آب چشم خویش ہر مرغ و ماہی کہ در آب و ہوا بود

Rayzand Dar Museebat e Mann Aab-e-Chashme Khweesh

Har Murgh o Maahee Keh Dar Aab o Hawaa Buwad

On my hardship, they will shed tears from their eyes

Every creation that is present in the air and the ocean

دشمن یہاں پہ خون ہمارا بہائیں گے زندہ یہاں سے ہم نہ کبھی پھر کے جائیں گے

Dushman Yahaan Peh Khoon Hamaaraa Bahaa'ayñ Gay

Zindah Yahaan Say Hamm Nah Kabhee Phir Kay Jaa'ayñ Gay

Here the enemies will shed our blood

We will not go alive again from here

آل نبی کا ہو گا اسی جا پہ امتحان سب تشنہ لب یہاں پہ سراپنا کٹائیں گے

Aal e Nabee Kaa Hogaa Isee Jaa Peh Imtihaan

Sab Tashnah Labb Yahaan Peh Sar Apnaa Kataa'ayñ Gay

The trail of the Family of the Holy Prophet will be on this ground

All the thirsty lips will sacrifice their heads here

کرب و بلا ہے نام اسی سر زمین کا بچے یہاں پہ پانی کا قطرہ نہ پائیں گے

Karb o Balaa Hai Naam Isee Sar Zameen Kaa

Bachchay Yahaan Peh Paani Kaa Qatrah Nah Paa'ayñ Gay

'Karb-o-Balaa' [Affliction and hardship] is the name of this very land

Also, the small children will not find even a drop of water here

ہو گا ہر اک شہید یہاں مصطفیٰ کا لعل اور لاش قتل گاہ سے ہم سب کی لائیں گے

Hogaa Har Ik Shaheed Yahaan Mustafaa Kaa La'al

Aur Laash Qatl Gaah Say Hamm Sab Kee Laa'ayñ Gay

Every Precious One's of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) will be martyred here

And I will be bringing the blessed bodies of them all from the place of carnage

After hearing these painfully distressing poetic verses, the Exalted Imaam's blessed son Hazrat Alee Akbar (*Allaah is well-pleased with them*) asked him, "O Respected father, what is this, that you are saying?" The Exalted Imaam said, Beloved son "When your honourable Grandfather Hazrat Alee (*Allaah is well-pleased with him*) was returning from the Battle of Siffeen, and he came here, then he said, "In this Jungle, my 'Most Beloved' 'The coolness of my eyes' Husaien will be mercilessly martyred in a state of extreme helplessness." Then Hazrat Alee said to me, 'Beloved Son! What will you do at that time?' I [Hazrat Imaam Husaien] replied, "I will be patient." Hazrat Alee said, "Yes, only be patient, because, *إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ* (Holy Qur'aan, chapter Az Zumar, verse#10). There is an infinite amount of rewards and blessing for those who are patient.

(Rauzatush Shuhadaa-pg.163)

THE BLOODY GROUND

As, the nails were placed in the ground for the pegging of the tents, then fresh blood emerged from the earth. When the sister of Hazrat Imaam Husaien, Hazrat Saiyyidah Zaienab (*Allaah is well-pleased with them*) saw this she said, "O Brother, this is a bloody ground, my heart is confounded here." The Exalted Imaam replied, "Be content with the Pleasure of Almighty Allaah and stay here. This is the place of the martyrs and the place of promise. For us patience is necessary in every situation."

وادی عشق کہ جز تشنه درد نایاب است
ریگش از خون دل تشنه لبان سیراب است

Waddiy e Ishq Keh Juz Tashnah-e-Dard Naayaab Ast
Raygash Az Khoon e Dil e Tashnah Labaān Sayraab Ast

This is that Valley of love, where besides the ones who are thirsty
for pain [desirer for bearing hardship] no-one else are found
The sand of this ground is irrigated by the blood of the hearts of the
thirsty-ones

کسی نے جب وطن پوچھا تو یوں حضرت نے فرمایا
مدینے والے کہلاتے تھے اب ہیں کربلا والے

Kisee Nay Jab Watan Poochhaa Tou Yoon Hazrat Nay Farmaayaa
Madinay Waalay Kehlaatay Thhay Ab Hayn Karbalaa Waalay

When somebody asked about the native town Hazrat Imaam
Husaien said like this
We were called as the Ones belonging to Madeenah, now we belong
to Karbalaa

Here; away from home, in a state of journeying, the tent of the
Exalted Imaam was placed in the ground of Karbalaa. On the other
side, the Government of Yazeed was busy in preparing to forcefully
unleash terror on these Divine noble personalities. Therefore; just
on the second day, Amar Bin Sa'ad reached here from Koofah to
confront, with an army of four thousand [4,000] fighters.

AMAR BIN SA'AD

Amar Bin Sa'ad is the son of the respected Companion of the
Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) Hazrat Sa'ad Bin Abee
Waqqaas. (He is amid the 'Asharah Mubashsharah'★ and is the
conqueror of Iran). But the greed of material worldly wealth, and
the avarice of power destroyed his ill-fated son. The reason of this
was, that during those days Dailmis [Kurds] rebelled and attacked

★ A respected Companion of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) amongst the ten
Companions who were given the glad tidings of Paradise [Jannah].

Dastabtaa. Ibne Ziyaad made Ibne Sa'ad the governor of Rai,★ and
together with a group of four thousand [4,000] fighters, appointed
him to crush the Dailmis [Kurdish] rebellions. Ibne Sa'ad left with
these four thousand [4,000] fighter men. He had just reached a place
called Hammaamu A'yan. When at that time, Ibne Ziyaad needed
someone to fight against the Exalted Imaam. Hence; he called Ibne
Sa'ad back. When Ibne Sa'ad came back Ibne Ziyaad instructed
him, "First fight Husaien, then by being appointed on your post
accomplish the other mission." Ibne Sa'ad replied, "Allaah have
mercy on you. Please excuse me from this work." Ibne Ziyaad
threatened, "Yes, you can be excused, on this condition that you
forsake the governorship of Rai, and return our appointment letter?"
Ibne Sa'ad asked the respite for one day, in order to accept one of
these two conditions. Ibne Ziyaad granted him permission to do so.

Ibne Sa'ad took the advice of his friends on this matter. All of
them, stopped him from fighting against the Exalted Imaam. When
Hamzah Bin Mugheerah Bin Shu'bah, (the nephew of Ibne Sa'ad)
came to know about this, he came to him and said,

اُنْشِدْكَ اللهُ يَا خَالِ اَنْ تَسِيْرَ اِلَى الْحُسَيْنِ فَتَأْتُمَ بِرَبِّكَ وَ تَقْطَعَ رَحِمَكَ فَاِنَّهُ لَنْ تُخْرَجَ
مِنْ دُنْيَاكَ وَمَالِكَ وَ سُلْطَانِ الْاَرْضِ كُلِّهَا لَوْ كَانَ لَكَ خَيْرٌ لَكَ مِنْ اَنْ تَلْقَى اللهَ بِدَمِ الْحُسَيْنِ
فَقَالَ لَهُ عَمْرُو بْنُ سَعْدٍ قَرَأْتُ اَنْ شَاءَ اللهُ

(طبری، جلد ۶، صفحہ ۲۳۳، ابن اثیر، جلد ۴، صفحہ ۲۱)

"O my mother's brother, for Allaah's Sake, in fighting against
Husaien, do not be liable of Allaah's Wrath by being disobedient and
breaking the connection with close relations. By Allaah! If you're
discarded from your world, your wealth and riches and the rule of
the world then that is much better than this, that you meet Allaah
Almighty in such a state, that your hands would be stained with the
blood of Imaam Husaien." Ibne Sa'ad replied, "Allaah Wills, I will
just act according to the advice."

(Tabree, vol-6, pg.233, Ibne A'seer, vol-4, pg.21)

★The city of Ray, Rey, Rai, Rayy, Rhay of Khuraasaan [Iran], is nowadays the capital of Rai
County in Tehran Province, Iran.

Ibne Sa'ad spent the entire night thinking on this situation, and kept reciting these poetic verses;

أَلَا تُرَى مُلْكُ الرَّيِّ وَالرَّيِّ رَغْبَةً أَمْ أَرَجِعُ مَذْمُومًا بِقَتْلِ حُسَيْنٍ

Should I leave the power of [the city of] Rai? Even though Rai is much desired (to me)

Or should I return cursed by the killing of Imaam Husaien

وَ فِي قَتْلِهِ النَّارُ الَّتِي لَيْسَ دُونَهَا حِجَابٌ وَ مُلْكُ الرَّيِّ قُرْءٌ عَيْنٍ

The punishment of the killing Imaam Husaien will be that fire, in front of which there will be no hindrance

And in getting the rule of Rai there is the coolness of my eyes

(Ibne A'seer, vol-4, pg.22)

Abdul Laah Bin Yasaar Al Juhani narrates, "When Amar Bin Sa'ad received order to go and fight Hazrat Husaien, I went up to him. Amar Bin Sa'ad said to me, "The Ameer [Ibne Ziyaad] has ordered me to go fight against Husaien and I have refused it." Al Juhani said to him, "Allaah has worked goodness through you, Allaah gives you good guidance. Certainly, do not do like this, and absolutely do not go in contest with Hazrat Husaien." After I said this, I [Al Juhani] left Ibne Sa'ad. Then someone came and informed me that Ibne Sa'ad is instigating people to fight against Hazrat Husaien. After hearing this, I again went to Ibne Sa'ad, but this time, when Ibne Sa'ad saw me, he turned his face away from me. I [Al Juhani] understood that now he has made a firm decision to fight against Hazrat Husaien. I came back."

(Tabree, vol-6, pg.232)

THE GOVERNANCE OF "RAI" AND AMAR BIN SA'AD

After the respite of a day, Ibne Sa'ad came to Ibne Ziyaad and said, "You have written the order of the rule of "Rai" for me and the people have also become aware of it. Therefore; do enforce it and send so-and-so noblemen of Koofah with me to fight against Husaien." Ibne Ziyaad said, "I am certainly not restricted to any order of yours in my intention, that I will send those whom you choose. If you are ready to go with my armed men, then tell me,

otherwise return my order (regarding the governance of Rai)?" Ibne Sa'ad replied, "Fine, I will go."

(Ibne A'seer, vol-4, pg.22)

Hence; Ibne Sa'ad on 3rd Muharram, 61 Hijri, with four thousand [4,000] warriors, reached Karbalaa to fight with the Exalted Imaam.

LESSON OF WARNING

When the immorality of greed and show-off [flaunt] is developed in any person, then he is deprived of the admirable good qualities like fairness, justness, patience, reliance in Allaah, and forbearance. After that, such repulsive and loathsome feelings are developed in that person that he does not see lawful and unlawful, *Halaal* [permissible] and *Haraam* [forbidden]. Rather, sometimes this feeling of greed makes a person seize unjustly the wealth and lives of others. Therefore; *Huzoor Saiyyid-e-Aalam* [The Grand Chief of the Worlds] the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said,

اتَّقُوا الشُّمَّ فَإِنَّ الشُّمَّ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ حَبَلَهُمْ عَلَى أَنْ سَفَكُوا دِمَاءَهُمْ وَاسْتَحَلُّوا مَحَارِمَهُمْ
(مسلم شريف باب تحريم الظلم: ٥٦-٥٨-٢٥٤)

"Save yourselves from greed and show-off [flaunt], because it is this which has destroyed those people who were before you. It is this, which has enticed them to bloodshed and it this that has made forbidden into permissible."

(Muslim Shareef, Chapter Tahrimiz-Zulm 2578-56)

In another narration, *Mukhbir-e-Saadiq* [The Truthful Messenger] the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said;

"That two hungry wolves when they are let loose in a herd of goats, they do not destroy them so much as the greed of wealth and status destroys the *Deen* [Religion] and *Ieemaan* [Faith] of a person."

(Tirmizee, Abwaab uz-Zuhd-2376)

مَا دُتْبَانٍ جَائِعَانِ أُرْسِلَا فِي غَنَمٍ
بِأَفْسَدَ لَهَا مِنْ حَرِصِ الْبَرِّ عَلَى
الْبَالِ وَالشَّرَفِ لِدِينِهِ (ترمذی ابواب

الزهد: ٢٣٧٦)

اے ابن سعد ’رے‘ کی حکومت تو کیا ملی ظلم و جفا کی جلد ہی تجھ کو سزا ملی

***Ae Ibne Sa’ad “Rai” Kee Hukoomat Tou Kyaa Milee
Zulm o Jafaa Kee Jald Hee Tujh Ko Sazaa Milee***

O Ibne Sa’ad, what governance of “Rai” did you receive
You immediately received the punishment for the oppression and
the tyrannies which you did

دنیا پرستو، دین سے منہ موڑ کے تمہیں دنیا ملی نہ عیش و طرب کی ہوا ملی

***Dunyaa Parasto Deen Say Mooñh Moñ Kay Tumhayñ
Dunyaa Milee Nah Aiesh o Tarab Kee Hawaa Milee***

O the adorers of the World, by turning your face away from the
Religion

You neither got the World nor did you receive the breeze of
pleasure and luxury

رسوائے خلق ہو گئے برباد ہو گئے مردود و تم کو ذلت ہر دوسرا ملی

***Ruswaa’ay Khalq Ho Ga’ay Barbaad Ho Ga’ay
Mardoodo Tum Ko Zillat-e-Har Dou Saraa Milee***

You are humiliated amongst the people, you are destroyed
Wretched person, you received the vileness of both the Worlds

تم نے اجاڑا حضرت زہرا کا بوستان اب دیکھنا جیم میں جس دم سزا ملی

***Tum Nay Ujaaraa Hazrat-e-Zahraa Kaa Boustaan
Ab Daykhnaa Jaheem Meyñ Jis Damm Sazaa Milee***

You have devastated the Garden of Hazrat Faatimah Zahraa
Now watch, that time when you will receive the real
punishment in Hell

THE EVILNESS OF THE DEVOTEES OF THE EXALTED IMAAM (Allaah is well-pleased with him)

When Ibne Sa’ad reached Karbalaa, he ordered Azrah Bin Qaies Al Ahmasee to go to [Hazrat] Husaien, and ask him, why he has come there, and what does he want? But Azrah, was feeling guilty and embarrassed because he was amongst those people who had called him by writing letters, so he refused. To whichever notable

person amongst his army, Ibne Sa’ad would order for this work, he would refuse by saying, "I am also amid those who invited Imaam Husaien, with which face should I go in front of him?"*

Therefore; no one would be ready to go. After seeing this, Kašeer Bin Ubaiedul Laah Ash Sha’bee, who was a daring and valiant person, he said, "I will go to Husaien, Oath upon Allaah! If you say, I can also all of sudden in just one strike, finish him too." Ibne Sa’ad replied, "I did not say this, that you attack him suddenly and kill him! I say this, go to him and ask him, that why has he come and what does he want?" Kašeer went. When Abu Šumaamah Saa’idi saw Kašeer coming, he said to the Exalted Imaam, "O Abu Abdul Laah (Imaam Husaien), Allaah Almighty be kind to you. The most wicked and blood shedder person of this world is coming to you." After saying this Abu Šumaamah stood up and stepped forward and said to Kašeer, "By putting your sword aside, you can meet the Imaam!" Kašeer replied, "Oath upon Allaah, this can certainly not happen. I came as a representative, with a message. If you listen then, it is good; otherwise, I will return." Abu Šumaamah said, "Fine, if you do not keep your sword aside, then I will put my hand on the handle of your sword, while you deliver the message to him." Kašeer said, "By Allaah, this will also not happen, you cannot even touch the handle of my sword!" Abu Šumaamah said, "Alright, whatever the message is, tell it to me, I will deliver it to Imaam Husaien, but I will not let you go near him in this way because you are an evil-person." An argument took place between these two, and Kašeer returned back without delivering the message, and told Ibne Sa’ad what had happened.

(Tabree, vol-6, pg.233)

After this Ibne Sa’ad called Qurrah Bin Qaies Hanzali and said to him, "You do this work." He went. Seeing him coming, the Exalted Imaam asked his companions, "Do you recognize this person?" Habeeb Ibne Mazaahir answered, "Yes, I know him. He’s

*This proves that those who had made great claims of love and invited him, they were the ones who joined Yazeed’s government and came out to fight the Exalted Imaam, because they had received major bribes, and in the previous pages this has been mentioned who are those people.
Fa’afham Do understand [The writer]

from the Tribe Hanzalah, and is Tameemi, and is the son of our sister [nephew]. I thought him to be of a good belief, it is surprising that he too has come here with the enemies.”

THE MESSAGE OF IBNE SA'AD

During this time, Qurrah came, and he said *Salaam* [greetings] to the Exalted Imaam and delivered Ibne Sa'ad's message. The Exalted Imaam replied, “The people of your city, Koofah, have written letters and invited me. Now; if my coming is disliked then, I will go back.” Habeeb Ibne Mazaahir said to Qurrah, “Will you go back and support these tyrants? Help these instead, through whose family ancestors Almighty Allaah bestowed you and me the honour of faith [*Ileemaan*].” Qurrah replied, “I will definitely tell the reply of this message to the one with whom I am. After that, I will decide what I have to do.” Qurrah gave Ibne Sa'ad the message of the Exalted Imaam. After hearing the reply Ibne Sa'ad said, “I have hope that Almighty Allaah will save me from fighting with Husaien [the Exalted Imaam].” Ibne Sa'ad then wrote his question and the Exalted Imaam's reply and sent it to Ibne Ziyaad.

(*Tabree*, vol-6, pg.236)

Ibne Sa'ad thought that through this compromising writing, maybe a chance of reconciliation etc., will arise, and I will be saved from this oppression. But misfortune had become his destiny. Therefore; Ibne Ziyaad read the writing of Ibne Sa'ad and said this poetic verse,

الآن إذا علققت مَخَالِبَنَا بِهِ يَرْجُو لِنَجَاةٍ وَلَا تَحِينَ مَنَاصٍ

Now, when our claws have clutched him [Imaam Husaien], he wants to get away

Even though now there is no place to go for escape

Ibne Ziyaad then wrote the following reply to Ibne Sa'ad, “Your letter has reached me, and I understand whatever you have written. You say to Husaien and all of his companions that they should pledge [allegiance] to Yazeed. If they will do the *Baie'at* [pledge] then we will carry out whatever we will consider is appropriate.”

When Ibne Sa'ad received this letter, then he said, “I have understood, Ibne Ziyaad will not accept peace and safety.” After this, immediately the second letter of the governor [Ibne Ziyaad] was received by Ibne Sa'ad which had this order.

ORDER TO STOP THE WATER

فَحُلَّ بَيْنَ الْحُسَيْنِ وَ أَصْحَابِهِ وَ بَيْنَ الْمَاءِ وَلَا يَدُوقُوا مِنْهُ قَطْرَةً كَمَا صَدِّعَ بِالشَّقِيِّ الرَّبِّيَ الْبَظْلُومِ
أَمِيرَ الْمُؤْمِنِينَ عُثْمَانَ بْنَ عَفَّانَ

“Become a barrier between Husaien, his associate and the river Euphrates, and stop the water on them [block the water]. They should not be able to drink even a drop from it. Like it was done with the *Taqee* [Pious], *Zakee* [Noble] oppressed *Ameer-ul Mu'mineen* (Hazrat) Uṣmaan Bin Affaan (*Allaah is well-pleased with him*).”

On following this order, Ibne Sa'ad placed Amr Bin Hajjaaj as a commanding officer with a battalion of five hundred [500] warrior riders at the river Euphrates. These people became a hindrance between the Euphrates and the Elevated Imaam. So; that Hazrat Imaam Husaien and his associates would not be able to take a drop of water.

حاکم کا حکم یہ تھا کہ پانی بشر پیئیں گھوڑے پیئیں سوار پیئیں اور شتر پیئیں

**Haakim Kaa Hukm Yeh Thhaa Keh Paani Bashar Piyayñ
Ghoṛay Piyayñ Sawaar Piyayñ Aur Shutar Piyayñ**

It was the order of the cruel Ruler, that the water should be drunk by everyone

Even horses could drink, riders could drink, and the camels could drink

جو تشنه لب جہاں کے ہیں وہ بے خطر پیئیں یاں تک کہ سب چرند و پرند آں کر پیئیں

**Jo Tashnah Labb Jahaan Kay Hayñ Woh Bay Khatar Piyayñ
Yaañ Tak Keh Sab Charand-o-Parand Aan Kar Piyayñ**

Even all the parched-lips of the world would drink fearlessly
So much so all the beasts and birds would come and drink

کافر بھی گر پیس تو منع تم نہ کیجو
 پر فاطمہ کے لعل کو پانی نہ دیجو
Kaafir Bhee Gar Piyayñ Tu Man'a Tum Nah Keejiyo
Par Faatimah Kay La'al Ko Paani Nah Deejiyo

Even if the infedils drink do not stop them
 But do not give water to One Beloved Son of Hazrat Faatimah

A MIRACLE OF THE EXALTED IMAAM (Allaah is well-pleased with him)

Abdul Laah Ibne Abee Husayn Azadee shouted and said, "O Husaien! Are you looking, this water is waving like the clouds of the Sky. But, By Allaah! You will not get even a single drop from it, and you will die this same way thirsty." [Ma'aazal Laah I seek Allaah's protection]. Hearing this, the Exalted Imaam said,

اَللّٰهُمَّ اقْتُلْهُ عَطَشًا وَلَا تَغْفِرْ لَهُ اَبَدًا

"O Almighty Allaah, kill him in a state of thirst and do not ever forgive him."

Later, this disrespectful, insolent [Abdul Laah Ibne Abee Husayn Azadee] fell ill. Humaied Bin Muslim narrates, "I went to see him, 'I swear by Allaah the One who has no Partner!' His condition was such that he use to drink water and then he would vomit it, he would again drink it and again gargle it in his throat and vomit it. This way he would say all the time, water, water, but his thirst would not be quenched, until he died in this state."

(Tabree, vol-6, pg.234, Ibne A'seer, vol-4, pg.22)

The Exalted Imaam sent with his brother Hazrat Abbaas Bin Alee, thirty [30] riders and twenty [20] people on foot to bring water. Amar Bin Hajjaaj, with his companions tried to obstruct them. But Hazrat Abbaas also contested with his companions. They both had an encounter but Hazrat Abbaas was successful in bringing the water.

(Tabree, vol-6, pg.234, Ibne A'seer, vol-4, pg.22)

THE MEETING BETWEEN THE EXALTED IMAAM (Allaah is well-pleased with him) AND IBNE SA'AD

The Exalted Imaam sent a message to Ibne Sa'ad through Amar

Bin Qarazah Bin Ka'ab Ansaari, "That tonight I want to meet with you, in between both our armies." Ibne Sa'ad accepted this and he came in the night along with his twenty [20] riders. The Exalted Imaam also came with twenty [20] riders. The Exalted Imaam instructed his allies to remain on one side, Ibne Sa'ad also separated his men. Both of them had a lengthy conversation in isolation which was not heard by anyone. Then both of them went back to their troops.

There are two narrations regarding this conversation. First is this, that the Exalted Imaam said to Ibne Sa'ad that we both should leave our armed men here and go to Yazeed." Ibne Sa'ad replied, "I fear by doing like this, my house will be demolished and all my property and possessions will be confiscated." The Exalted Imaam said, "I will get an even better house built for you than this, and will give you much better property than this." Ibne Sa'ad, did not agree for this in any condition.

THE THREE PROPOSALS

The second narration is this, that the Exalted Imaam presented three proposals in front of Ibne Sa'ad that do accept any one of these: 1. Let me go back to where I came from. 2. Take me straight to Yazeed and I will put my hand on his hand, after that whatever decision is made between me and him. 3. Take me to any border area of the Islaamic Empire, I will pass my time while living there amongst those frontier people.

The first narration can be thought as correct to some extent, but as far as the second narration is concerned, it is not credible by both narrative and expert's point of view.

By this narrative point, according to the *Muhadaseen* [Reporters of narrations], one of its narrators Al-Mujaalid Bin Sa'eed Hamdaani is dismissed from the position of credibility. Allaamah Haafiz Zahbee and Imaam Ibne Hajar Asqalaani have both critiqued him and have classified him as unreliable.*

*Refer to *Meezaanul-I'tidaal* vol-3, pg.8, *Tahzeebut-Tahzeeb*, vol-10, pg.39.

In regards to the expert's point of view, this second narration is not acceptable in this way, that Ibne Ziyaad's order was only this that if Husaien pledges allegiance, then any hinderance should not be placed for him. So, if Hazrat Imaam Husaien was prepared to do this, that he was ready to place his hand on the hand of Yazeed, then why did this happen that Ibne Sa'ad and Ibne Ziyaad did not accept this thing, and then after fighting with Imaam Husaien why did the martyrdom of him and his companions took place?

In contrary to this, the narration of Uqbah Bin Sim'aan is this, "I stayed all the way with Hazrat Husaien from Madeenah to Makkah and from Makkah to Iraq. Even on the day of martyrdom, at any time I did not detach from him. I heard all the lectures and conversation of Hazrat Husaien, but Oath in the Name of Allaah, certainly at any point he did not say, "I will give my hand in the hand of Yazeed." Rather, he always said, "Let me be free, so I will go anywhere in the vast land of Almighty Allaah, until we see what do the people decide."

(Tabree, vol-6, pg.235, Ibne A'seer, vol-4, pg.22)

Although Ibne Sa'ad had come to fight with the Exalted Imaam Husaien in the greed of worldly wealth and prestige, but at heart he did not wish to be convicted for such a major crime. Thus; his strive was just this that a way would be found so that the fight would not occur. Therefore; between him and the Exalted Imaam three to four more meetings also took place.

This is also possible that Ibne Sa'ad from his own side had added this statement to prevent the fire of battle, because when there are severe disagreements between the two opposing groups and there is a fear of swords being drawn, then it is permissible to speak lies, for the sake of getting reconciliation done between them. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said,

لَا يَحِلُّ الْكَذِبُ إِلَّا فِي ثَلَاثٍ يُحَدِّثُ الرَّجُلُ امْرَأَتَهُ لِيَرْضَاهَا وَالْكَذِبُ فِي الْحَرْبِ وَالْكَذِبُ
(ترمذى البواب البر والصلة: ١٩٣٩) يُصْلِحُ بَيْنَ النَّاسِ

"Speaking lies is not permissible besides at three instances; 1. Man saying something to make his wife content, 2. In war, 3. In getting reconciliation done between the people."

(Tirmizee Abwaab Al Birr Was Sillah: 1939)

THE LETTER OF IBNE SA'AD FOR IBNE ZIYAAD

Therefore, Ibne Sa'ad wrote to Ibne Ziyaad, stating; "Allaah has extinguished the flames of fire, and have created a situation of accord, and have solved the matter of the *Ummah*, because Husaien has stated these three proposals to me. (1) Let him return to where he came from [Makkah], (2) Send him to any border where ever we wish, (3) He will go to Yazeed and will give his hand in Yazeed's hand. After that, whatever is decided between both of them? (Ibne Sa'ad said to Ibne Ziyaad this is even favourable for you, and also better for the *Ummah*)."

(Tabree, vol-6, pg.235, Ibne A'seer, vol-4, pg.22)

THE ADVICE OF SHIMR TO IBNE ZIYAAD

When this letter reached Ibne Ziyaad, he also did intend to accept one of the above-mentioned three proposals. At that time, Shimr Bin Zil-Jaushan was also sitting with Ibne Ziyaad [the governor]. That ill-fated wretch stood-up and said, "Do you accept these proposals of Husaien? Even though at this time, he is in your grip. Swear upon Allaah, if Husaien leaves from here without your obedience, it will be a cause of his power and dominion and your weakness and subjugation. Certainly, do not give him such a chance, in this there is entirely your humiliation. Rather, what should happen is this, that Husaien and all his companions should bow their heads in obedience to your order. Then if you punish them, it is your right, and if you forgive them, it is also within your powers. By Allaah! I have come to know that Husaien and Ibne Sa'ad spend the entire night sitting and conversing in between their armies."

THE FINAL ORDER OF IBNE ZIYAAD

Ibne Ziyaad replied, "You have given an excellent suggestion. You take my letter now and go and give it to Ibne Sa'ad." Therefore; Ibne Ziyaad wrote to Ibne Sa'ad,

“I did not send you so that you would keep giving respite to Husaien and by becoming his interceder desire for his prosperity and safety. Look, if Husaien and his companions bow their heads in obedience to my order, then send them all to me like obedient people. If they do not do like this, then attack them immediately and by killing them, separate their necks and run horses over their corpses and crush them, because they are worthy of such treatment. If you act according to my orders, then you will receive that reward which an obedient and loyal should receive, and if you do not want to carry out this task, then hand over my army to Shimr and you separate yourself from it. I have already given my orders to Shimr, he will fulfill my orders.”

(Tabree, vol-6, pg.236, Ibne Aseer, vol-4, pg.23)

When Ibne Ziyaad gave Shimr this letter, at that time Abdul Laah Bin Abee Al Muhal Bin Hizaam was also present with Ibne Ziyaad. His father's sister Ummul-Baneen Binte Hizaam, was earlier the wife of Hazrat Alea [Allaah has blessed his face] and Hazrat Abbaas, Abdul Laah, Ja'far and U'smaan were born from her belly. Abdul Laah begged, “Allaah grant goodness to the Ameer [Ibne Ziyaad]. Our sister's sons [nephews] are with Husaien. If you consider it appropriate, can an order of the assurance of security be written for them?” Ibne Ziyaad wrote it. Abdul Laah sent this order of the assurance of safety to his nephews through his slave, Kuzmaan. The slave went and called them that your mother's brother has sent you an order of the assurance of safety.” These brave and courageous young men replied, that say our *Salaam* to our Uncle [mother's brother] and this that we don't need the protection of you people. Allaah's protection (is needed) which is better than the protection of Ibne Ziyaad.”

(Tabree, vol-6, pg.236, Ibne Aseer, vol-4, pg.23)

Shimr brought Ibne Ziyaad's letter and gave it to Ibne Sa'ad. Ibne Sa'ad read it and became very offended and said to Shimr, “Allaah would destroy you, what is this, that you have brought to me?”

Oath on Allaah! I have this doubt that you are the one who

stopped Ibne Ziyaad from accepting the proposals which I had written to him. Sad, you have ruined this issue of which I had the hope of being resolved. Oath on Allaah, Husaien will certainly never bow before Ibne Ziyaad. He has a self-respecting heart in his chest.” After hearing all this, Shimr replied, “Fine, now tell me, what is your intention? While acting upon the order of the Ameer [Ibne Ziyaad] will you kill his enemies, or not? If not, then hand-over the army to me.”

Ibne Sa'ad again received a chance that he could have saved himself from this great oppression by handing over the fighting troops to Shimr, but his greedy desire was the rule of the city “Rai” [Old name of Tehran and now the name of a county in Tehran]. This ill-fortune Ibne Sa'ad became ready to shudder the Flowers of the Garden of Hazrat Faatimah Zahraa in blood and soil. And Ibne Sa'ad said, “I will fulfill the order of the Ameer [Ibne Ziyaad].”

آنکھیں اگر ہیں بند تو پھر دن بھی رات ہے اس میں قصور کیا ہے بھلا آفتاب کا
Aaŋkhayñ Agar Hayn Bandd Tou Phir Din Bhee Raat Hai
Iss Meyñ Qusoor Kyaa Hai Bhalaa Aaftaab Kaa

If the eyes are closed [It means, if you don't want to see the truth],
 then the day is also night

By this way, what is the fault of the Shining Sun?

Shimr himself came before the loyal warriors of the Exalted Imaam and said, “Where are the sons of my sister?” After hearing this, Hazrat Abbaas Bin Alea and his brothers, came to Shimr and said, “What is the matter?” Shimr said, “The sons of my sister, there is the assurance of security for you.” The self-honoured brave young men replied even more harshly than before, “Almighty Allaah's curse be upon you and your order of the assurance of security! You give security to us but there is no security for the Son of the Prophet of Allaah (Sallal Laahu 'Alaiehi Wa Sallam)?”

(Tabree, vol-5, pg. 416, Ibne Aseer, vol-3, pg.165)

Hazrat Muhammad Bin Amar Bin Hasan (Allaah is well-pleased with them) says;

“We were with Hazrat Imaam Husaien at the two rivers of Karbalaa. Thus; Imaam Husaien saw Shimr Bin Zil-Jaushan so he said, “Allaah and His Prophet are true. The Holy Prophet (Sallal Laahu ‘Alaiehi Wa Sallam) had said that I see an *ablak* dog [Leucoderma/Vitiligo/white patch disease] he puts his mouth in the blood of my family.” And Shimr was *Mabross* meaning the one having white patch [Leucoderma/Vitiligo/white patch disease]. (Ibne Asaakir, vol-23, pg.190, Sirrush-Shahaadataien, pg.28, Kanzul Ummaal #37717)

GIVE RESPITE OF ONE NIGHT

On Thursday the 9th of Muharram, 61 A H, the Exalted Imaam while sitting near his tent with the sword tied up and keeping his head on his knees was half asleep. Here Ibne Sa’ad called out to his fighter troops, “O the fighters of Allaah! Get ready to attack the enemy, and mount on the horses!” By this call, there was an uproar in the fighters of Yazeed. After hearing this commotion, Hazrat Imaam Husaien’s sister Hazrat Saiyyidah Zaienab (*Allaah is well-pleased with them*) came near him and woke him up. The Exalted Imaam lifted his head from his knees and said,

إِنِّي رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ فِي الْمَنَامِ فَقَالَ إِنَّكَ تَرَوْنِي أَيْتَنِي

“I just saw the Holy Prophet (Sallal Laahu ‘Alaiehi Wa Sallam) in my dream. In it, he said to me, “You are about to come to us.”

The sister heard this and while crying said, يَا وَيْلَتَا [Ah, what a calamity]. The Exalted Imaam said, “No, my sister, there is no calamity for you. Almighty Allaah bestow mercy upon you, have patience and be quiet.”

Hazrat Abbaas said, “O Brother, those people are coming

كُنَّا مَعَ الْحُسَيْنِ بْنِ عَلِيٍّ كَرْبَلَاءَ فَنَظَرُ إِلَى الشَّيْطَانِ ذِي الْجَوْشَنِ فَقَالَ صَدَقَ اللَّهُ وَرَسُولُهُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَأَنِّي أَنْظُرُ إِلَى كَلْبٍ أَبْقَعَ يَدِي فِي دِمَاءِ أَهْلِ بَيْتِي وَكَانَ شَيْمُرُ ابْرَصَ (ابن عساکر ج ۲۳، ص ۱۹۰، سر الشهادتين، صفحہ ۲۸-کنز العمال: ۳۷۷۱۷)

towards you.” The Exalted Imaam also stood-up to go towards them, so Hazrat Abbaas insisted, “No, you should not go. I will go.” The Exalted Imaam said, “Go I sacrifice myself upon you and ask these people what do they want? What is their purpose of coming here in this way?”

Hazrat Abbaas took twenty [20] riders with him which included Zuhair Bin Qaiien and Habeeb Ibne Muzaahir, then came to these people and inquired about their purpose of coming. They informed about the orders of Ibne Ziyaad that either bow your heads in obedience to his command otherwise, get ready to fight and be killed.” Hazrat Abbaas replied, “Wait for a while, do not be hasty, let me inform the Son of the Prophet of Allaah about your purpose.” Hazrat Abbaas informed the Exalted Imaam. He said, “Say to these people that give us the time of one night so that we can perform Salaah [*Namaaz*] as much as we can in this last night, make supplications and ask for forgiveness and pardon. Almighty Allaah knows well, how much heartiest connection I have with Salaah, recitation of the Holy Qur’aan, supplicating, and asking for forgiveness. Moreover; I would also give some precept [guidelines and teachings] to my *Ahle Baiet* [family].” Hazrat Abbaas went up to the fighter’s troop of Ibne Sa’ad and said, “Give us respite of one night, so we can do some worshipping in the night, and would further do some consideration on this issue. Then what ever the decision will be we will inform you people in the morning.” Ibne Sa’ad accepted this.

THE EXALTED IMAAM’S SPEECH TO HIS SUPPORTERS

After this the Exalted Imaam gathered his traveling companions. His son, Hazrat Saiyyidinaa Alee Ausat Zaienul-Aabideen (*Allaah is well-pleased with him*) says, “I went and sat close to my respected father [Imaam Husaien] to listen what does my beloved father says, even though I was sick. He addressed this speech in front of his supporters;

أَشْنَى عَلَى اللَّهِ تَبَارَكَ وَتَعَالَى أَحْسَنَ الشَّنَاءِ وَ أَحَبَّهُ عَلَى السَّرِّاءِ وَالظَّرَاءِ اللَّهُمَّ إِنِّي أَحْبَبْتُكَ عَلَى أَنْ أَكْرَمْتَنَا بِالْمُبُوءَةِ وَ جَعَلْتَ لَنَا أَسْبَاعًا وَ أَبْصَارًا وَ أَفِيدَةً وَ عَلَّمْتَنَا الْقُرْآنَ وَ فَفَهَّمْتَنَا فِي الدِّينِ فَاجْعَلْنَا لَكَ مِنَ الشَّاكِرِينَ أَمَّا بَعْدُ! فَإِنِّي لَا أَعْلَمُ أَصْحَابًا أَوْفَى

وَلَا خَيْرًا مِّنْ أَصْحَابِنِ وَلَا أَهْلَ بَيْتِ أَبَوَيْ لَا أَوْصَلَ مِنْ أَهْلِ بَيْتِي فَجَزَاكُمْ اللَّهُ جَبِيْعًا عَنِّي خَيْرًا
إِلَّا وَإِنِّي لَا غُنَّ يَوْمَنَا مِنْ هَؤُلَاءِ الْأَعْدَاءِ غَدًا وَإِنِّي قَدْ أَذِنْتُ لَكُمْ جَبِيْعًا فَاطْلُبُوا فِي حِلٍّ
لَيْسَ عَلَيْكُمْ مَتْنِي ذِمَّةَ هَذَا اللَّيْلِ قَدْ غَلَبَكُمْ فَاتَّخِذُوا جَبَلًا وَلِيَاخُذْ كُلُّ رَجُلٍ مِّنْكُمْ
بِيَدِ رَجُلٍ مِّنْ أَهْلِ بَيْتِي فَجَزَاكُمْ اللَّهُ جَبِيْعًا ثُمَّ تَفَرَّقُوا فِي الْبِلَادِ فِي سَوَادِكُمْ وَمَدَائِنِكُمْ
حَتَّى يُفَرِّجَ اللَّهُ فَإِنَّ الْقَوْمَ يَطْلُبُونَ وَلَوْ أَصَابُونِي لَهَوَّ عَنْ طَلَبِ غَيْرِي

(ابن اثير، جلد ۲، صفحہ ۲۴، طبری، جلد ۶، صفحہ ۲۳۸)

“I do the Praise of Almighty Allaah in happiness, pleasure, in distress and difficulty. I do the worthiest Glorification and Praise of Almighty Allaah. O Allaah, I do your Glorification, I am thankful to You, that You made us honourable with the Prophet-hood. And bestowed us, the ears which hear and the eyes that see, and gave us a heart. Taught us the Holy Qur’aan. And gave us the wisdom of the Religion. And made us amid Your grateful worshippers. After this, I do not consider any other person’s companions more loyal and superior than my companions. Nor do I consider any one’s family members more righteous and kinder than my own family members. Almighty Allaah would bestow upon you all the worthiest rewards from my side. Be aware! I am certain that tomorrow is our day to conquest (to fight) with these enemies. I happily give permission to all of you, that go in this darkness of the night, there will be no blame from my side. Take one camel each, and each person aimd you people by holding the hand of my one Family member take them along with you. Almighty Allaah bestow you all with the worthiest rewards. Then you all can spread in your native cities and villages, until Almighty Allaah would ease this hardship. Indeed, these people are only desirous of my killing and when they will kill me, then they will not desire for anyone else.”

(*Ibne A’sheer, vol-4, pg.24, Tabree, vol-6, pg.238*)

THE REPLY OF HIS COMPANIONS

After hearing this speech, his brothers, sons and sister’s sons and brother’s sons [nephews] all said in one voice, “We should only go so that we can remain alive after you? Allaah would not show us such a day.”

The Exalted Imaam said to the sons of [Hazrat] Aqeel, “The Martyrdom of [Hazrat] Muslim is enough for you. Hence; I give you permission, you may go.” But the courageous and self-respecting brothers replied, “What answer will we give to the people? Will we say this, that we abandoned our leader, our master, and the best Son of our Uncle in the clutches of the enemies? Neither did we join him to hit any arrow. Nor did we shot a spear and nor did we do any strike of sword. And then we don’t know what happened to him? Oath in the name of Allaah! We will certainly not do like this. Rather; we will sacrifice our lives, our wealth, and our family members everything upon you. While joining you we will fight with your enemies. Whatever will be your end that will also be ours. Allaah would not give us that life, which would be after you.”

Hazrat Muslim Bin Ausajah Al Asadee stood-up and said; “If we leave you and go away, then what reply will we give to Allaah in regards to fulfilling your rights? Oath upon Allaah! I will not leave your side until that time when I will not break my spear in the chests of the enemies. And would not do sword-fighting. Oath upon Allaah! Even if I did not have any weapons, then also I would have fought with the enemies continuously by throwing stones at them and this way would have given my life for you.”

(*Ibne A’sheer, vol-4, pg.24*)

Hazrat Sa’ad/Sa’eed Bin Abdul Laah Hanafi stood-up and said; “Oath upon Allaah! We will not leave you alone until the time it is seen by Almighty Allaah how we protected the Progeny of the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) after his departing. Oath upon Allaah! Even if I find out that I will be killed like this seventy [70] times, that each time I will be burnt alive and my ashes will be strewn, still then I will not leave your side. Now, we only have to be killed once, and in being killed this way, there is everlasting honour and respect, then why should I not attain it?”

(*Tabree, vol-6, pg.239*)

Hazrat Zuhair Bin Qaien stood-up and said, “Oath upon Allaah! I want that I would be killed and then again made alive.

Then again be killed, this way I would be made alive a thousand times and would be killed. And by my being killed a thousand times, Almighty Allaah would have saved you and the young men of your family members.”

In short, this is how every friend and loyalist of the Exalted Imaam (Allaah is well-pleased with him) expressed their desire of sacrificing their lives. And by fulfilling the saying of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) attained the honour's of both the worlds. Therefore; Hazrat Anas Bin Haari's (Allaah is well-pleased with him) states;

I have heard from the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) he said, this son of mine will be martyred on this land which is called Karbalaa. So; whoever amid you is present there, he should be helping him. Thus; Hazrat Anas Bin Haari's had also gone to Karbalaa, and he was also martyred with the Exalted Imaam.

سَيَعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ ابْنِي هَذَا يُقْتَلُ بِأَرْضِ يُقَالُ لَهَا كَرْبَلَاءُ فَمَنْ يَشْهَدْ ذَلِكَ مِنْكُمْ فَلْيَنْصُرْهُ فَخَرَجَ أَنَسُ بْنُ الْحَارِثِ إِلَى كَرْبَلَاءَ فَقُتِلَ بِهَا مَعَ الْحُسَيْنِ (سراشہدین، صفحہ ۲۹، الہدایۃ والنہایۃ جلد ۸، صفحہ ۱۹۹-۱۹۸، خلاصہ کبریٰ، جلد ۲، صفحہ ۱۲۵، دلائل النبوة لابن تیمیہ: ۴۹۳، کنز العمال: ۳۴۳۱۴)

(Sirrush-Shahaadataien, pg.29, Al-Bidaayah wan-Nihaayah, vol-8, pg.199, Khasaa'is ul-Kubraa, vol-2, pg.125, Dalaa'ilin Nubuwwat by Abu Nu'aim-493, Kanzul Ummaal#34314)

فَجَزَاهُمُ اللَّهُ خَيْرَ الْجَزَاءِ

[Almighty Allaah give him the best rewards]

تھا کہ عجب فوج تھی فوج شہر ابرار جن لوگوں کا عباس دلاور سا علم دار

Haqqaa Keh Ajab Fauj Thhee Fauj e Shah e Abraar

Jin Lougoñ Kaa Abbaas-e-Dilaawar Saa Alamdaar

Truly, the loyal army of the Holy King [Hazrat Imaam Husaien] was wonderful

The brave Hazrat Abbaas was the flag-bearer of these people

ہم شکل پیمر سا جواں فوج کا سالار مختار وہ مختار تھا جو خلق کا مختار

Ham Shakl e Payambar Saa Jawaan Fauj Kaa Saalaar

Mukhtaar Woh Mukhtaar Thhaa Jo Khalq Kaa Mukhtaar

The young resemblance of the Holy Prophet [Hazrat Alee Akbar] was the commander of that Army
The Chosen One was that Authority, who is the Guide of the creation

ایسا کسی سردار نے لشکر نہیں پایا لشکر نے بھی اس طرح کا افسر نہیں پایا

Aisaa Kisee Sardaar Nay Lashkar Naheen Paayaa

Lashkar Nay Bhee Iss Tarha Kaa Afsar Naheen Paayaa

No Commanding chief has found an army like this

No army has also found a Commanding chief like this One

[Hazrat Imaam Husaien]

ظاہر میں گرچہ تھے رفقا شاہ کے قلیل پیش خدا مگر وہ حقیقت میں تھے جلیل

Zaahir Meyñ Gar Cheh Thhay Rufaqa Shah Kay Qaleel

Paysh e Khudaa Magar Woh Haqeeqat Meyñ Thhay Jaleel

Though the companions of the Exalted Hazrat Imaam Husaien were less in number

But in reality, they were the men of great dignity before Almighty Allaah

جرات میں بے نظیر شجاعت میں بے عدیل سرگرم جان دینے پہ سب صورت خلیل

Jur'at Meyñ Baynazeer Shujaa'at Meyñ Bay adeel

Sargarm Jaan Daynay Peh Sab Soorat e Khaleel

In daringness were unparalleled in bravery were exemplary

All were ready to sacrifice their lives like a sincere friend

فاقوں میں صبر و شکر سے دل ان کے سیر تھے جاں باز تھے جری تھے مجاہد تھے شیر تھے

Faaqoñ Meyñ Sabr o Shukr Say Dil Unkay Sayr Thhay

Jaanbaaz Thhay Jaree Thhay Mujaahid Thhay Shayr Thhay

In starvation, their hearts were satisfied with patience and thankfulness

They were life-sacrificing, they were daring, they were soldiers, and they were lions

آخر ان لوگوں نے شبیر پہ کی جانیں فدا شہ کی الفت میں تنوں سے ہوئے سران کے جدا

Aakhir Unn Lougoñ Nay Shabbeer Peh Kee Jaanayñ Fidaa

Shah Kee Ulfat Meyñ Tanoñ Say Hu'ay Sar Unkay Judaa

Finally, they sacrificed their lives for the Exalted Imaam Husaien
In the love of the Exalted Imaam their heads were cut-off from their
bodies

خون سے اپنی جواں مردی کے نقشوں کو لکھا اپنے مذہب کی حمایت میں یہ ایثار کیا

***Khoon Say Apni Jawaan Mardee Kay Naqshon Ko Likhaa
Apnay Maz hab Kee Himaayat Meyn Yeh IeeSaar Kiyaa***

They wrote with their blood an impressive imprint of their manliness
bravery

They did this sacrifice in the favour of their Religion

ان میں ہر اک نے شجاعت اور جواں مردی وہ کی آج تک اس کی مثال اک بھی دیکھی نہ سنی

***Unn Mayn Har Ik Nay Shujaa'at Aur Jawaan Mardee Woh Kee
Aaj Tak Uskee MiSaal Ik Bhee Daykhee Nah Sunee***

Each one of them did that unprecedented bravery and daring heroism
Until today, we have not seen or heard even one example like this

THE EXALTED IMAAM (Allaah is well-pleased with him) READ FEW VERSES AGAIN AND AGAIN

The middle son of the Exalted Imaam, Hazrat Alee Zaienab
Aabideen (Allaah is well-pleased with them) says, "On Thursday evening,
I was sitting and my father's sister Saiyyidah Zaienab, she was busy
in taking care of me. At that time, Huwi, the freed-slave of Abu Zarr
Ghiffaari was sitting near my respected father while he was fixing his
sword. The Exalted Imaam was reciting these couplets,

يَا دَهْرُ أَفْ لَكَ مِنْ خَلِيلٍ كَمْ لَكَ بِالْأَشْرَاقِ وَالْأَصِيلِ

O the vulnerable Era! Pity on you, that you have never been loyal to
any friend, not in the morning nor at night

مَنْ صَاحَبَ أَوْ طَالَ قَتِيلٌ وَالْدَّهْرُ لَا يَقْنَمُ بِالْبَدِيلِ

You have killed esteemed and honourable people of what a great
kind

And this rude Era does not do any content on substitute

وَأَتَيْنَا الْأَمْرَ إِلَى الْخَلِيلِ وَكُلُّ حَيٍّ سَالِكُ السَّبِيلِ

Surely everyone's return is to Almighty Allaah All-Illustrious

And every living being will be facing this Path

مَا أَقْرَبُ الْوَعْدِ مِنَ الرَّحِيلِ سُبْحَانَ رَبِّيَ مَا لَهُ مِثِيلُ

My promise of departing has come how near
Thus, I glorify my Sacred Almighty Lord Who has No One
Comparably Equal

My respected father [Imaam Husaien] repeatedly recited these
poetic verses. I understood his determination and intention and
assessed that the calamity has befallen. Tears from my eyes came
uncontrollably but I demonstrated patience and self-control.

THE STATE OF HAZRAT SAIYYIDAH ZAIENAB (Allaah is well-pleased with her)

However, my father's sister Hazrat Saiyyidah Zaienab had also
heard these [poetic] verses, and she also evaluated from the situation
that swords are being cleaned. She could not control herself and
she could not hold back her emotions; and she reached the Imaam
and started crying and wailing very loudly. And was saying, "I
wish, death would have come to me today. Ah! My mother [Hazrat]
Faatimah, my father [Hazrat] Alee, and brother [Hazrat] Hasan have
passed away. O beloved brother, you were the successor of those
departed ones, and our protector and our support." After seeing
the sister like this, without self-control and impatient, the Exalted
Imaam said, "Look sister! Satan would not decline your calmness,
prestige, and intelligence." Hazrat Zaienab said, "O Dear brother,
my mother and father are sacrificed upon you. I want to give my life
in place of yours." This love filled heart-wrenching style of the sister
also made the Imaam restless. The Exalted Imaam's heart was also
touched, and the tears started flowing. He said, *لَوْ تَرَكْتُ الْقَطَايِلَ لَنَامَ Lau
Turikal Qataa Laielan Lanaama* [If I would have left the bird in the
night then it would have slept comfortably].*

After hearing this Hazrat Zaienab's condition deteriorated.
She started wailing loudly and was saying, "Will you be forcefully

*This Arabic idiom is said for a person who is forced into hardship without
intention.

snatched from us?” By this my heart breaks into pieces. She said this and fainted after a loud scream. The Exalted Imaam sprinkled droplets of water on her face. When she regained consciousness then the Exalted Imaam said, “My Beloved sister, fear Almighty Allaah and seek patience and tranquility from Him. And learn this that all people of the world will die, and the inmates of the skies will also not exist. Everything is mortal except for Allaah Almighty the Most Eminent in His Majesty. My father, my mother, and my brother were better than me. The personality of the Holy Prophet (Sallal Laahu ‘Alaiehi Wa Sallam) is an example for me, them, and every Muslim. You must gain patience from this same example.” By some other similar talks, he consoled her. Then the Exalted Imaam said, “Dear Loving sister! I give you promise. Do fulfill this promise of mine. Listen on my departing do not tear your collars, do not pull your faces, do not wail and do not lament. After giving his sister the advice of patience, thankfulness, self-control and restrain he went out of the tent. And he instructed his companions for necessary arrangements for security measures.

THE PREPARATION OF THE WAR

Their tents were brought closer to one another, and their tent-ropes were adjoined into one another. A trench was dug at the back of the tent, and the sticks and branches were collected and filled in it so that at the time of war fire would be lit in them. And the enemies would not be able to attack from the back. Then, with the Imaam all of them spend the entire night in Salaah [Namaaz], supplications, seeking forgiveness, humbly weeping and pleading.

حکم فرمایا کہ خیموں کا تحفظ تو کرو گرد خیموں کے تم اب گہری خندق کھودو

Hukum Farmaayaa Keh Khaimoñ Kaa Tahaffuz Tou Karo
Gird Khaimoñ Kay Tum Ab Gehree Khandaq Khodou

Hazrat Imaam Husaien ordered that give protection to the tents
Now you dig out a deep trench around the tents

آمد و رفت کا بس ایک ہی رستہ رکھو اور خندق میں بھی تم آگ کو روشن کر دو

Aamad o Raft Kaa Bass Aek Hee Rastah Rakh Kho
Aur Khandaq Meyñ Bhee Tum Aag Ko Raushan Kardou

Keep only one-way for coming and going
Also ignite the fire in the trench

حسب حکم آپ کے سب لوگوں نے خندق کھو دی
اس میں پھر آگ بھی ان لوگوں نے روشن کر دی

Hasb e Hukm Aap Kay Sab Lougoñ Nay Khandaq Khodee
Uss Meyñ Phir Aag Bhee Unn Lougoñ Nay Raushan Kardee

As per his order, all the companions dug out the trench
Then those people also ignited the fire in it

شاہ نے فجر کی اس روز پڑھائی جو نماز آخری تھی یہ نماز ان کی بصد عجز و نیاز

Shaah Nay Fajr Kee Uss Roz Parhaa’ee Jo Namaaz
Aakhiri Thhee Yeh Namaaz Unkee Basad Ijz o Niyaaz

On that day when Imaam led the Fajr Salaah
It was their last Salaah, full of humbleness and submissiveness

لطف سجدوں کے اٹھائے تھے جنہوں نے یہ نماز اور زبانوں نے لیے ذائقہ سوز و گداز

Lutf Sajdoñ Kay Uthhaa’ay Thhay Jinhoñ Nay Ba Naaz
Aur Zubaanoñ Nay Liyay Zaa’iqah e Soz o Gudaaz

Those who had enjoyed the bliss of prostrations with gracefulness
And the tongues took the taste of adoration and patience

اس کے بعد آپ نے خیموں کی طرف قصد کیا

دسویں تاریخ کے خورشید کا چہرہ چکا

Iss Kay Ba’ad Aap Nay Khaimoñ Kee Taraf Qasd Kiyaa
Dasweñ Taareekh Kay Khursheed Kaa Chehrah Chamkaa

After that the Imaam decided to go towards the tents
The face of the sun of the date of tenth [10th] shiningly appeared



سجدوں سے، نمازوں سے، یہ رفعت کی سحر ہے
رونے کی، تذلل کی، عبادت کی سحر ہے

Sajdoñ Say, Namaazoñ Say, Yeh Raf'at Kee Sahar Hai
Ronay Kee, Tazallul Kee, Ibaadat Kee, Sahar Hai

With prostrations, with Salaah [Namaaz] this is a morning
of elevation

It was the morning of crying, of humbleness, and of worshipping

ہائے یہ سحر رنج و مصیبت کی سحر ہے
عاشور محرم ہے، شہادت کی سحر ہے

Haa'ay Yeh Sahar Ranj o Museebat Kee Sahar Hai
Aashoor e Muharram Hai, Shahaadat Kee Sahar Hai

Alas, this morning is the morning of sorrow and of calamity
It is the 10th Day of Muharram [Aashuura], it is the morning
of Martyrdom

لٹنے کا، تباہی کا، پریشانی کا دن ہے
اولادِ پیمر کی یہ قربانی کا دن ہے

Lutnay Kaa, Tabaahy Kaa, Parayshaani Kaa Din Hai
Aulaad e Payambar Kee Yeh Qurbani Kaa Din Hai

It is the Day of getting plundered, of devastation, of misery
It is the Day of sacrifice of the Progeny of the Holy Prophet
(Sallal Laahu 'Alaiehi Wa Sallam)



THE 10TH OF MUHARRAM 61 AH AND QIYAAMAT-E-SUGHRAA [THE DAY OF GRIEVOUS CALAMITY LIKE ARMAGEDDON]

Shab-e-Aashuur [The night before 10th Muharram] ended and *Aashuura* [The morning of the 10th Day of Muharram] came with the news of *Qiyaamat-e-Sughraa* [The Day of Grievous Calamity like Armageddon], catastrophe and anguish. In the tents of the Exalted Imaam the voice of *Azaan* was raised. The Beloved Grandson of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) performed *Fajr Salaah* [Namaaz] along with all his companions and family-members. This was the last Salaah of the Martyrs of Karbalaa. Almighty Allaah knows what was the state of their feelings while performing this Salaah. In the honourable presence of their Owner and Creator Almighty Allaah these noble personalities were standing with folded arms while being a persona of contentment and patience and carrying the feelings to view *Haqq* [The Truth]. Those heads which were soon to be beheaded in the Path of Almighty Allaah, they were bowing down in prostration with *Khushoo* [humility] and *Khuzoo* [adoration].

THE DU'AA (SUPPLICATION) OF THE EXALTED IMAAM (Allaah is well-pleased with him)

After Salaah, the Exalted Imaam made supplication of steadfastness and patience for everyone. The bloodshot sun of the 10th Muharram rose with its full bloody enflamed rays. On the agonizing tragedies of this day; along with the Genies and humans, the angels also wailed and lamented. The seventy-two [72] loyal men of the Husaienee Army, became ready to fight with twenty-two thousand [22,000] Yazeedi's fighters. The leader of this small group [Hazrat Imaam Husaien] organized his loyalists like this, on the right-side was Hazrat Zuhaier Bin Qaien, on the left-side Hazrat Habeeb Ibne Muzaahir were placed and he gave the flag to his brother Hazrat Abbaas, who is called *Alam Daar* [The Flag-Bearer] just for this reason. The firewood filled in the trench was ignited with fire.

On the other side Amar Bin Sa'ad placed on the right-side of his fighter troops Amar Bin Al Hajjaaj Az Zubaiedi and on the left-side Shimr Bin Zil Jaushan, on the riders Azrah Bin Qaies Al Ahmasee and on the footers Shabaâ Bin Rib'ee Yarboo'ee. And gave the flag to his slave Zuwaiedaa.

The Exalted Imaam mounted the camel, asked for a Qur'aan, and kept it in front of himself. And he lifted both his hands in the honour of Almighty Allaah and made the supplication this way;

“O Allaah, You are my Trust in every difficulty, and You are my hope in every adversity. You are my support and confidence in every affliction. There are many such afflictions and hardships, in which the heart is sunken, and the preventive measures to get out of such grieves becomes very slight. The friends go away in them, and the enemies become happy by them. But in all such hardships, I have only submitted towards You, and have told You about my aches of heart. My heart did not wish to say to anyone else beside You. O Allaah, at each time You have distanced these hardships from me, and have saved me from them. You are the Controller of every Blessing, the Owner of every Goodness, and the Ultimate Extremity of every desire and yearning.”

وہ صبر دے الہی جس میں خلل نہ آئے تیروں پہ تیر کھاؤں ابرو پہ بل نہ آئے

Woh Sabr Day Ilaahee Jis Meyñ Khalal Nah Aa'ay

Teeron Peh Teer Khaaoñ Abroo Peh Bal Nah Aa'ay

O Almighty Allaah, give me that patience in which any distraction would not surface

I would bear arrows upon arrow, but any wrinkle would not appear on my fore-head

THE INSOLENT OF SHIMR

Here when the Yazeedi's saw the ignited blaze in the trench, which was lit in the back of the tents for security, then the cursed Shimr raced his horse and came towards this side, and while calling out loudly said, “O Husaien! You have lit for yourself fire in the

world even before the Day of Judgement?” (*Ma'aazal Laah*, I seek Allaah's protection). The Exalted Imaam replied, “You are more worthy of being burned in it.” Muslim Bin Ausajah requested, “O the Son of the Prophet of Allaah, I would die for you. If you give me permission, I can end him just by shooting an arrow. At this time, he is within my reach, and my arrow will not falter.” The Exalted Imaam replied, “No, the beginning should not be done from our side.” Then the Exalted Imaam went near the Yazeedi's army and said in loud voice;

THE CONCLUSIVE ARGUMENT

THE SPEECH OF THE EXALTED IMAAM (*Allaah is well-pleased with him*)

“People, don't be hasty, and listen to my words, and let me fulfill the rights of desiring good wishes for you and giving you correct advice which is on me. Then after that you have the authority. If you will accept my reasoning, and will consider my words as the Truth and you will do justice with me, then you will be extremely fortunate, and there will be no reason left for you to oppose me. And if you will not accept my reasoning and will not abide with justice then, [while explaining his message he read two verses of the Holy Qur'aan;

فَاجْعُوا أَمْرَكُمْ وَأَشْرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلَا تُنْظِرُونِ ﴿٧١﴾
إِنَّ رَبِّيَ اللَّهُ الَّذِي نَزَّلَ الْكِتَابَ وَهُوَ يَتَوَلَّى الصَّالِحِينَ ﴿٧٢﴾

“So, you too, unitedly decide on your course of action together with your false associated gods, so that nothing may be obscured to you in Your works. Then make any decision against me and allow me no respite. (*Holy Qur'aan, chapter Yoonus, verse #71*) Undoubtedly, my Helper is Almighty Allaah Who send the Book, and He always helps the righteous.” (*Holy Qur'aan, chapter A'raaf, verse #196*)

Here in the tents when the women heard the discourse of the Exalted Imaam so there was a heart-breaking uproar of hue and cry

amid them. The sound of their crying became so audible and loud, that the Exalted Imaam sent his brother Hazrat Abbaas and his son Hazrat Alee Akbar to go and quieten them. Oath on my own life! Still, they have to cry a lot. They went and made them quiet. When the sound of their crying stopped, then the Exalted Imaam Praised and Glorified Almighty Allaah, and sent *Durood* and *Salaam* upon the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), the respected Prophets, and the Angels. And expressed such eloquent and expressive words in Praise and Glorification, which cannot be described. The narrator says, **فَوَاللَّهِ مَا سَمِعْتُ مُتَكَلِّمًا قَطُّ قَبْلَكَ وَلَا بَعْدَكَ أَبَدًا فِي مَنْطِقٍ مِّنْهُ** Oath upon Allaah! Earlier to this I have not heard such an eloquent and expressive speech from anyone, and nor did I hear from anyone afterwards. After that while giving his final argument the Exalted Imaam said;

فَأَنسِبُونِ فَإِنظُرُوا مَنْ أَنَا ثُمَّ رَاجِعُوا أَنْفُسَكُمْ فَعَاتِبُواهَا وَانظُرُوا أَهْلَ يَصْلَحُ وَيَحِلُّ لَكُمْ قَتْلُهَا
وَأَنْتِهَاهُ حُرْمَتِي أَلَسْتُ ابْنُ بِنْتِ نَبِيِّكُمْ وَابْنِ وَصِيَّتِهِ وَابْنِ عَيْبِهِ وَأَوَّلَى الْمُؤْمِنِينَ بِاللَّهِ
وَالْبَصْدِ لِرَسُولِهِ أَوْ لَيْسَ حَمْرَةً سَيِّدُ الشُّهَدَاءِ عَمَّ ابْنُ أَوْ لَيْسَ جَعْفَرُ الشَّهِيدِ الطَّيَّارِ فِي
الْجَنَّةِ عَنِّي أَوْ لَمْ يَبْلُغْكُمْ قَوْلِي مُسْتَفِيزٌ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِي وَلَا تَخِ
أَتُسَبِّحُ سَيِّدَ أَشْبَابِ أَهْلِ الْجَنَّةِ وَفَرَّةَ عَيْنِ أَهْلِ السُّنَّةِ فَإِنْ صَدَقْتُمُونِي بِمَا أَقُولُ وَهُوَ الْحَقُّ
وَاللَّهُ مَا تَعَدَّتْ كَذِبًا مَذْعَلْتُ أَنَّ اللَّهَ يَنْقُتُ عَلَيْهِ وَإِنْ كَذَّبْتُمُونِي فَإِنَّ فِيكُمْ مَنَّا إِنْ سَأَلْتُمُوهُ
عَنْ ذَلِكَ أَخْبَرَكُمْ سَلُّوا جَابِرَ بْنَ عَبْدِ اللَّهِ أَوْ أَبَا سَعِيدٍ أَوْ سَهْلَ بْنَ سَعْدٍ أَوْ زَيْدَ بْنَ أَرْقَمَ أَوْ
أَنَسًا يُخْبِرُوكُمْ أَنَّهُمْ سَمِعُوهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَّا فِي هَذَا حَاجِزٌ يَحْجُزُكُمْ
عَنْ سَفَلِكِ دَمِي

(ابن اثير، جلد ۴، صفحہ ۲۵، طبری، جلد ۶، صفحہ ۲۴۲، البدایہ، جلد ۸، صفحہ ۱۷۹)

“O People! Look at my lineage and family and who I am, then ponder on your lustful desires, and rebuke them, and then see whether it is correct and *Halaal* [permissible] for you to kill and dishonour me? Am I not the maternal Grandson of your Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*)? And the son of his cousin the helper [Hazrat Alee] who is better in accepting *Ieemaan* [Faith] on Almighty Allaah and His Prophet? Is *Saiyyidush Shuhadaa* [The Leader of the martyrs] Hazrat Hamzah not the Uncle of my father

and *Zul Janaahien* Hazrat *Ja'far-e-Taieyyaar* [The Possessor of Two Wings] not my father's brother [Uncle]? Has this famous *Hadees* not reached you, what the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) has said about Me and my Brother that you both are the Leaders of the Young men of Paradise, and are the coolness of the eyes of Ahle-Sunnah? Thus, if you certify me, that undoubtedly at this moment what I am saying to you, I am saying *Haqq* and the Truth. Because, since I came to know this, that Almighty Allaah's wrath descends on the liar, Oath in the Name of Allaah! Since that time, I have just not spoken lies knowingly. So, if you do not certify me rather consider me a liar, then even now there are some people present amongst you, if you will ask them, they will tell you. Or ask (the companions of the Prophet of Allaah) Jaabir Bin Abdul Laah Ansaari, Abu Sa'eed Khudri, Sahl Bin Sa'ad, and Zaid Bin Arqam, they will verify this, because they have heard this *Hadees* from the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). So, now tell me, is there no such thing in all of this discourse, which will stop you from spilling my blood and dishonouring me?"

(*Ibne Aseer*, vol-4, pg.25, *Tabree*, vol-6, pg.242, *Al-Bidaayah wan-Nihaayah*, vol-8, pg.179)

During this discourse, the cursed Shimr used a foul word for the Exalted Imaam. Habeeb Ibne Muzaahir gave a jaw-breaking reply to this and then said, “Almighty Allaah has placed a seal on your heart. That is why, you cannot understand what the Imaam is saying.” After the exchange of words between Shimr and Habeeb the Exalted Imaam again said,

فَإِنْ كُنْتُمْ فِي شَكٍّ مِّمَّا أَقُولُ أَوْ تَشْكُونَنِي فَإِنِّي ابْنُ بِنْتِ نَبِيِّكُمْ فَوَاللَّهِ مَا بَيْنَ الشُّرْقِ وَالْمَغْرِبِ
ابْنُ بِنْتِ نَبِيِّ غَيْرِي مِنْكُمْ وَلَا مِنْ غَيْرِكُمْ أَخْبِرُونِي أَتَطْلُبُونِي بِقَتْلِي مِنْكُمْ قَتْلُهُ أَوْ بِبَالِكُمْ
أَسْتَهْلِكْتُهُ أَوْ بِقَصَاصٍ مِّنْ جَرَاةٍ فَلَمْ يُكَلِّمُوهُ فَنَادَى يَا سُبُّهُ بْنُ رَبِّعِي وَيَا حَجَّارُ بْنُ أَبَجَرَ
وَيَا قَيْسُ بْنُ الْأَشْعَثِ وَيَا زَيْدُ بْنُ الْحَارِثِ أَلَمْ تَكْتُبُوا إِلَيَّ الْقُدُومَ عَلَيْكُمْ قَالُوا لَمْ نَفْعَلْ
ثُمَّ قَالَ بَلَى فَعَلْنَاهُ ثُمَّ قَالَ أَيُّهَا النَّاسُ إِذْ كَرِهْتُمُونِي فَدَعُونِي أَنْصَرِفَ إِلَى مَا مَنِي مِنَ الْأَرْضِ
(ابن اثير، جلد ۴، صفحہ ۲۵، طبری، جلد ۶، صفحہ ۲۴۳)

“O People! If you people have any doubt on this talk (that I am the Leader of the young men of Paradise), so then is there even a doubt on this, that I am the Grandson of your Prophet? Oath by Allaah, at this time on the entire Earth, from the east to the west, there is no other Grandson of the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) besides me. Tell me, why are you people thirsty of my blood? Have I killed anyone, or have I destroyed the wealth of anyone? Or have I injured anyone, of which, you are taking revenge from me? They had no answer for these words and they were all quiet. Then the Exalted Imaam called out the names of some people, “O Shabaâs Bin Rib’ee, O Hajjaar Bin Abjar, O Qaies Bin Ash’aâs, O Zaiid Bin Haariâs, did you not write letters to me and invited me to you?” They said, “We had not written any letters.” The Exalted Imaam said, “Yes, without any doubt you surely did write. Then said, “O people! When you people do not like me then leave me, so that I can go to any safe place.”

(*Ibne Aseer*, vol-4, pg.25, *Tabree*, vol-6, pg.243)

On this, Qaies Ibne Ash’aâs said, “You bow your head on the order of your Uncle’s son [cousin] meaning Ibne Ziyaad. Then there will not be any detest treatment with you?” The Exalted Imaam replied, “You are, also the brother of Muhammad Ibne Ash’aâs. Do you also want this that Banu Haashim would demand the revenge of others from you beside the killings of Muslim Ibne Aqeel? Oath in the name Allaah, I will not give my hand in the hand of Ibne Ziyaad like any disgraceful person, and nor will I do the acceptance of obedience like any slave.”

عِبَادَ اللَّهِ إِنَّي عُدْتُ بِرَبِّي وَرَبِّكُمْ أَنْ تَرْجُمُونِي أَعُوذُ بِرَبِّي وَرَبِّكُمْ مِنْ كُلِّ مُتَكَبِّرٍ لَا يُؤْمِنُ بِيَوْمِ الْحِسَابِ

“O the worshippers of Allaah! I seek protection from your and my Creator Almighty Allaah that you stone me to death. And I seek protection from your and my Allaah from every conceited, and proud who does not have *Ieemaan* [Believe] on the Day of Reckoning.”

جب سرخسروہ پوچھیں گے ہمارے سامنے کیا جواب جرم دو گے تم خدا کے سامنے

***Jab Sar e Mahshar Woh Poochhayñ Gay Hamaaray Saamnay
Kyaa Jawaab e Jurm Dou Gay Tum Khudaa Kay Saamnay***

When Allaah Almighty will ask you before us on Day of Judgement
[Reckoning]

You will give what answer for your crime of transgression before Allaah

After saying this, the Exalted Imaam Husaien made his riding carrier sit, and dismounted from it. The Koofi’s rushed towards him. Seeing their flow, Zuhaier Bin Qaies while sitting on the horse and carrying weapons moved forward, and passionately said in front of the enemies,

“O People of Koofah! Fear the Wrath of Almighty Allaah. It is compulsory for a Muslim to advice his other Muslim brother. Until now, amid ourselves we are still brothers and are the followers of one Religion and Nation. We have the right to advise you, until that time till the swords are not drawn between us. When the swords will fence, then this relation between you and us will break. Then we will be a separate group, and you will be separate group. Listen, indeed Almighty Allaah has placed you and us in a test and trail regarding the Progeny of His Prophet Hazrat Muhammad (*Sallal Laahu ‘Alaiehi Wa Sallam*) so that He sees what kind of treatment we do with them. We invite you to support and assist the Progeny of the Holy Prophet, and forsake the alliance of egoistic the Son of the egoistic (Ibne Ziyaad) and Yazeed.” Because from both of them, you will not gain anything besides evilness. They will slide hot needles in your eyes. They will cut-off your hands and feet. They will mutilate you. They will hang your dead-bodies on the branches of date trees. Will kill your prominent people like Hijr Bin Aadi, his companions and Haani Bin Urwah.”

After hearing this, the Koofi’s began to curse Zuhaier Bin Qaies and praised Ibne Ziyaad and while supplicating for him, they said;

وَاللَّهِ لَا نَبْرَحُ حَتَّى نَقْتُلَ صَاحِبَكَ وَ مَنْ مَعَهُ أَوْ نَبْعَثَ بِهِ وَ بِأَصْحَابِهِ إِلَى الْأَمِيرِ عُبَيْدِ اللَّهِ سَلَامًا

“Oath upon Allaah! We will not move back even a step from here, until we do not kill your companion (Imaam Husaien) and his followers or will hand them over as prisoners to the Caliph Ibne Ziyaad.”

Zuhaier replied, “O the worshippers of Allaah!

إِنَّ وَلَدَ فَاطِمَةَ رِضْوَانُ اللَّهِ عَلَيْهَا أَحَقُّ بِالْوَدِّ وَالنَّصْرِ مِنَ ابْنِ سَيِّئَةٍ فَإِنْ لَمْ تَنْصُرُوهُمْ
فَاعَيْدُوا كُمْ بِاللَّهِ أَنْ تَقْتُلُوهُمْ

“The children of Hazrat Faatimah (*Allaah is well-pleased with her*) are worthier of love and support in comparison to the children of Ibne Sumaiyyah. If you do not help or assist them, then for Allaah’s sake, do not kill them.”

Leave their affair between them and the son of their uncle Yazeed. I pledge Oath on my life! Yazeed can also become happy with you on your obedience even without killing Husaien.

After hearing this, Shimr shot an arrow at Zuhaier and said, “Enough, be quiet! Allaah would silence your mouth, you have eaten our brain [irritated us] with your lunatic blabbing.” Zuhaier replied, “O Ibnul Bawwaal, I am not only addressing you. You are an animal. Oath by Allaah, I think you do not have the ability to understand even two verses of the Qur’aan الْكَيْفِ Now, the humiliation, dishonouring and severe punishment of the Day of Judgement be your glad tidings.”

Shimr replied, “Now Allaah will be killing you and your Master right now.” Zuhaier said, “Are you scaring me from death? Oath in the name of Allaah! I regard giving my life with Imaam Husaien to be better than living with you for eternity.” Then he loudly proclaimed to the troops of Yazeed, “O People! Do not be deceived by these heartless tyrants [Yazeed and Ibne Ziyaad] and ruin you’re Religion! Oath in the name of Allaah, these people who will spill the blood of the Children of Hazrat Muhammad (*Sallal Laahu ‘Alaiehi Wa Sallam*), his *Ahle Baiet* [family] and kill their helpers and those who are fighting from their side. They [Yazeedi’s fighters] will be deprived from the intercession of the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*).”

حسین ابن علی کی زندگی قرآن کی صورت رسول اللہ کی دنیا میں ایک روشن نشانی ہے

Husaien Ibne Aleee Kee Zindagee Qur’aan Kee Suurat
Rasoolal Laah Kee Dunyaa Meyñ Aek Roshan Nishaani Hai

The life of Imaam Husaien Bin Aleee is like the true image of the
Holy Qur’aan
Is a distinctive radiant Memoir of the Holy Prophet (*Sallal Laahu*
‘Alaiehi Wa Sallam) in the world

After this, the Exalted Imaam called Zuhaier back.

THE LESSON OF WARNING

When misfortune becomes the destiny of any nation, then veils are placed on their eyes. And seals are placed on their hearts. Then the ability to see the Truth and to understand the Truth is finished. Therefore; Almighty Allaah states;

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَهُ ۖ إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ
أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا ۖ وَإِنْ تَدْعُهُمْ إِلَى الْهُدَى فَلَنْ يَهْتَدُوا إِذًا أَبَدًا ۝
وَرَبُّكَ الْعَفُوُّ ذُو الرِّحْمَةِ ۖ لَوْ يُؤَاخِذُكُم بِمَا كَسَبُوا الْعَجَلُ لَكُنْتُمْ مِنَ الْعَذَابِ ۖ
بَلْ لَكُمْ مَوْعِدٌ لَنْ يَجْدُوا مِنْ دُونِهِ مَوْيِلًا ۝ (الكهف)

“And who is more unjust that he who when he is reminded of the signs of his Lord turns away his face from them and forgets what his hands have sent forward. We have put covers on their hearts that they may not understand Qur’aan and in their ears a heaviness, and if you call them towards guidance they will never find the way. (57) And your Lord is the Forgiver full of mercy. If He would have seized them for what they did then he would have hastened torment for them. But for them is an appointed time against which they will not find any refuge. (58)”

(*Holy Qur’aan, chapter Al Kahf, verses #57, #58*)

The condition of these Koofi’s and the Yazeedi’s had also become just like this, due to which any good advice did not affect them. And surely their deeds were such that these tyrants would be immediately placed in the grind of wrath and would be grinded, and would not be given even a little leash. But Almighty Allaah gave them chance due to His *Hilm* [Leniency], *Karam* [Mercy] and *Hikmat* [Wiseness].

Because near Almighty Allaah for everything a time is specified.

حُر کو جنت بھی ملی اوج شہادت بھی ملا
اک نظر میں شاہ نے قطرے کو دریا کر دیا

**Hur Ko Jannat Bhee Milee Auj-e-Shahaadat Bhee Milaa
Ik Nazar Meyñ Shaah Nay Qatray Ku Daryaa Kar Diyaa**

Hurr received the Paradise, he also received the elevated status of
Martyrdom

In one glance the Exalted Imaam Husaien made a drop into a river

THE ARRIVAL OF HURR

After the return of Zuhair Bin Qaien, Amar Bin Sa'ad moved forward to begin the war. Then Hurr Bin Yazeed said to Ibne Sa'ad, "Allaah be kind to you, will you fight with him [Imaam Husaien]?" Ibne Sa'ad said, "Yes, and Oath upon Allaah, I will fight in such a way that in it at least this will happen that the hands and heads will be cutting off and falling." Hurr said, "You people did not accept anything from the three proposals which he [Imaam Husaien] proposed?" Ibne Sa'ad said, "By Allaah, if doing this act was in my control then I would have surely done like this, but what should I do your Ameer [Ibne Ziyaad] does not accept."

A kind of shiver appeared upon Hurr, the veils of darkness lifted from his eyes and the manifestations of the Truth started becoming visible to him. After seeing this condition of Hurr, a person from his clan Muhaajir Bin Aus said to Hurr, "By Allaah, today you are in a strange condition. I have not seen your condition like this in any war. Even though I consider you one of the bravest person amid the brave people of Koofah. Then why such condition?" Hurr said, "Oath in the name of Allaah, on one side of me is Paradise and on the other side is Hell. And I am in complexity in the middle that where should I go?"

حُر نے فرمایا برادر تجھے یہ بھی ہے خبر اس لڑائی میں مقابل ہے پیہر کا پیر

**Hurr Nay Farmaayaa Biraadar Tujhay Yeh Bee Hai Khabar
Iss La'raa'ee Meyñ Muqaabil Hai Payambar Kaa Pissar**

Hurr said my brother do you know this fact
In this fight the One in contest is the Son of the Prophet

عاقبت سے جسے لڑنا ہو بلا خوف و خطر اس لڑائی میں دکھائے وہ دلیری کے ہر

**Aaqibat Say Jisay La'raa Ho Bilaa Khauf o Khatar
Iss La'raa'ee Meyñ Dikhaa'ay Woh Dalayree Kay Hunar**

The one who has to fight with his own end, without
fear and danger

That person should show the skills of bravery, in this fight

درمیانِ دوزخ و جنت کے کھڑا ہوں میں یہاں

خوفِ دوزخ سے ہوں اس وقت بے تاب و تواں

**Darmiyyaañ-e-Douzakh o Jannat Kay Kha'raa Huuñ Mayñ Yahaan
Khauf e Douzakh Say Huuñ Iss Waqt Baytaab o Tawaan**

I am standing here between the Paradise and the Hell
At this time in the fear of hell I am restless and powerless

Then Hurr said, "Oath in the name of Allaah! Now I will only go towards the Paradise. Even if I am cut into pieces or I am burnt alive." After saying this, he touched his horse with his heel and got out from the tyrant group of the ill-fated ones and reached near the Exalted Imaam.

یہ نعرہ حر کا تھا جس وقت فوجِ نار سے نکلا کہ دیکھو یوں نکلتے ہیں جہنم سے خدا والے *

**Yeh Na'rah Hurr Kaa Thhaa Jis Waqt Fauj-e-Naar Say Niklaa
Keh Daykho Yuuñ Nikaltay Hayñ Jahannam Say Khudaa Waalay**

This was the slogan of Hurr when he got out from the fighters of
fire [Hell]

See like this the People of Allaah flee [get out of] from Hell

ہزاروں میں بہتر تن تھے تسلیم و رضا والے حقیقت میں خدا ان کا تھا اور یہ تھے خدا والے *

**Hazaaron Meyñ Bahattar Tan Thhay Tasleem o Razaa Waalay
Haqeeqat Meyñ Khudaa Inkaa Thhaa Aur Yeh Thhay Khudaa Waalay**
In thousands of them only these Seventy-two (72) people were those who were the Ones
having complete submission and content

In fact, they have Allaah's favour and they are the favourables of Allaah Almighty

(Cont pg.191)

Hurr came in the respected honour of the Exalted Imaam and said, "O the Son of the Prophet of Allaah! I will give my life for you. I am that same person who did not let you go back. And did stay with you all the way. And forced you to stay at this same place. But Oath in the name of Almighty Allaah Who has no Joiner! I did not even have the suspicion that the ill-fadedness of these people will reach to such an extent. And they will discard all your proposals. I kept thinking that they will accept any proposal from your presented suggestions and there will be a settlement. In the name of Allaah, if I would have known that these people will behave like this with you, then I would have certainly not supported them. And would have not been responsible for the dishonouring mistakes which I have made. Now, I am shameful for what I have done and I repent in the Honour of Almighty Allaah and give my life for you. Please tell me, will my repentance be accepted?" The Exalted Imaam said, "Yes, Allaah will accept your repentance and will forgive you. What is your name? He said, "Hurr Bin Yazeed." The Exalted Imaam said, "In Shaa Allaah you are *Hurr* [Free] in the world and the hereafter, dismount the horse." Hurr said, "Now, I will only get down from the horse when I will sacrifice my life upon you while fighting with these tyrants." The Exalted Imaam said, "Alright do as you desire. Allaah bestow mercy upon you."

حسین ابن علی کی کیا مدد کر سکتا تھا کوئی یہ خود مشکل کشا تھے اور تھے مشکل کشا والے

Husaien Ibne Aleee Kee Kyaa Madad Kar Saktaa Thhaa Ko'ee
Yeh Khud Mushkil Kushaa Thhay Aur Thhay Mushkil Kushaa Waalay

Who could have helped Imaam Husaien the son of Hazrat Aleee

He himself was the Reliever of Difficulties

And belonged to the Relievers of Difficulties (The Progeny of the Holy Prophet

Sallal Laahu 'Alaiehi Wa Sallam)

دوائے دردِ عصیاں پنج تن کے در سے ملتی ہے زمانے میں یہی مشہور ہیں دارالشفاء والے

Dawaa'ay Dard-e-Isyaañ Panj Tan Kay Dar Say Miltee Hai
Zamaanay Meyñ Yehee Mashhoor Hayñ Daarush Shifaa Waalay

The remedy for the Cure of sins is received from the House of *Panj-e-Tan* (The Five Holy Personalities), amid the Family of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*)

In the entire world, they are famous as the Owners of the House of Remedy

(*Kaukab Noorani Okarvi Ghufira Lahu*)

عرض کی ابن رسول اک خطا کار ہوں میں آپ کے پہلے تقابل کا گنہ گار ہوں میں
Arz Kee Ibne Rasool Aek Khataa Kaar Huuñ Mayñ
Aap Kay Pehlay Taqaabul Kaa Gunah Gaar Huuñ Mayñ
Hurr pleaded, O the son of the Prophet [Imaam Husaien] I am a
wrongdoer

I am sinful for earlier having a contest with you

اس بیابان میں سرکار کو میں نے روکا یہ جسارت ہوئی سرکار میں اس حر سے شہا

Iss Biyaabaañ Meyñ Sarkaar Ko Mayñ Nay Rokaa
Yeh Jasaarat Hu'ee Sarkaar Meyñ Iss Hurr Say Shahaa

In this wilderness I stopped His Highness the Imaam
This daring disrespect was done by Hurr in your honour
my King [Imaam]

یہ تمنا ہے مرے جرم کو اب عفو کرو جاں فدا کرنے کی اب مجھ کو اجازت دے دو

Yeh Tamannaa Hai Meray Jurm Ko Ab Afw Karo
Jaañ Fidaa Karnay Kee Ab Mujh Ko Ijaazat Day Dou

It is my desire that now you forgive my crime
Now give me permission to give my life upon you

آپ نے ہاتھ سر حر پہ بہ شفقت رکھا اور فرمایا تیرا عذر بھی مقبول ہوا

Aap Nay Haath Sar-e-Hurr Peh Ba Shafqat Rakhkhaa
Aur Farmaayaa Tiraa Uzr Bhee Maqbool Huwaa

Imaam placed his hand with compassion on the head of Hurr
And [Imaam] said your excuse is also accepted

توبہ کر رہے وہ بخشے گا تیرے جرم و خطا تیری تقصیر کو حر میں نے بھی اب عفو کیا

Taubah Kar Rabb Say Woh Bakhshay Gaa Tiray Jurm o Khataa

Tayree Taqseer Ko Hurr Mayñ Nay Bhee Ab Afw Kiyaa
Repent to your Creator He will forgive your sin and crime

Now I have also forgiven your mistake

جاں فدا کرنے کی اب تجھ کو اجازت دے دی اب شہادت کی سعادت تجھے مل جائے گی

Jaañ Fidaa Karnay Kee Ab Tujh Ko Ijaazat Day Dee
Ab Shahaadat Kee Sa'aadat Tujhay Mil Jaa'ay Gee

Now I have given you permission to give your life
[Listen] Now you will get the auspiciousness of martyrdom

HURR'S SPEECH

After joining the loyal companions of the Exalted Imaam, Hurr said to those Koofi's and Yazeedi's, "O People, why do you not accept any one of the three proposals which Imaam Husaien has given in front of you? So that Almighty Allaah would save you from involving in any fight and combat with him?" The Koofi's replied, "Speak to our leader Ibne Sa'ad." Ibne Sa'ad said, "I did wish for this, but this cannot take place." Hurr said, "O Koofi's! Almighty Allaah would ruin and destroy you! You, have called Husaien yourself, when he came, you deserted his side and handed him over to the enemy. You had said that you will sacrifice your lives for him. Now, you are willing to attack and kill him. You have surrounded him from all the sides. You stopped him and his family from going to live in safety and peace anywhere on Almighty Allaah's extensive and vast land [Earth]. At this time, they are almost in a state of being as the prisoners. You have also blockaded the water of the River Euphrates on them. The one from which the Jews, the Christians and the fire-worshippers all drink. Even the swine and the dogs of this field also turn and twist in it. Imaam Husaien, his family and companions are shuddering for this water. After the departing of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) what kind of bad treatment have you conducted with his children. If you will not repent at this very moment and will not change your intentions, then on the Day of Judgement, Almighty Allaah will also make you shudder thirsty!"

Then the Koofi's started showering arrows onto Hurr. He came back from there and stood before the Exalted Imaam.

THE BEGINNING OF THE BATTLE

After Hurr's return, Ibne Sa'ad moved forward with his flag, and shot an arrow towards the Exalted Imaam, and called out loudly, "[O People]! Be witness, I am the first one, who has shot an arrow." Along with it, the beat on the Battle-drums were beaten and the others also started shooting arrows. The battle began, and the soldiers from both the sides started stepping forward and started demonstrating their prowess.

Yasaar the freed slave of Ziyaad Bin Abee Sufyaan and Saalim the freed slave of Ibne Ziyaad were the first one to emerge in the battlefield from the Koofi's and gave an offer for contest. To fight with them Habeeb Ibne Muzaahir and Buraier Bin Khuzaier started moving forward, but the Exalted Imaam stopped them. After seeing this Abdul Laah Bin Umaier Al Kalbi asked for the permission to fight. The Exalted Imaam gave the permission. He alone went to confront both of them. They asked him who are you? Abdul Laah described his name and lineage. The fighters said, "We do not know you. Either Zuhair Bin Qaien or Habeeb Bin Muzaahir should come to fight with us." At that time Yasaar was in front and Saalim was behind. Abdul Laah replied, "O son of a promiscuous woman! Do you have hesitation in fighting with me?" While saying this with just one stroke, he slewed Yasaar. Saalim suddenly leaped forward and immediately attacked. Abdul Laah blocked his sword with his left-hand, by which his fingers were flown away. But with his right-hand, he did such a strike on Saalim that he also slayed him severely. After this, he recited the following couplets;

إِنْ تَنْكُرُونِ فَأَنَا ابْنُ كَلْبٍ نَسَبِي وَبَيْتِي فِي عُلَيْمٍ حَسْبِي

If you people do not know me, then I am telling you I am a son of
Kalb tribe

This is my family heritage, and this is sufficient for me that my
house is in Ulaiem-e-Aleem [tribe]

إِنِّي إِمْرٌ دُؤْمِرٌ وَغَضَبٌ وَ لَسْتُ بِالْخَوَارِ عِنْدَ الثَّكْبِ

Indeed, I am a very robustly powerful swordsman, and at the time
of hardship or affliction

I do not become helpless or lose spirit

إِنِّي رَعِيْمٌ لَكَ أُمِّ وَهَبٍ بِالطَّعْنِ فِيهِمْ مُقَدِّمًا وَالصَّرْبِ ضَرْبُ غُلَامٍ مُؤْمِنٍ بِالرَّبِّ

O the mother of Wahhab, I am the guarantor of this statement of
yours that I will attack the enemies with a lot of daringness and
braveness [with the sword and the spear]

That attack which is the attack of a bondman who is faithful to
Allaah

Hearing this, Umme Wahhab, the wife of Abdul Laah, took a tent-pole in her hand and stepped forward and said, "My parents would die for you. Keep fighting from the side of the Progeny of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*)."

Abdul Laah tried to make her go back to the women's tents, but she refused and said, "I will not leave your company. I will give my life with you."

Hearing this, the Exalted Imaam called out to them, "On behalf of the *Ahle Baiet*, Almighty Allaah would reward both of you! O virtuous woman, you come back, fighting is not made compulsory for the women." On this statement of the Exalted Imaam (*Allaah is well-pleased with him*), she came back.

ABDUL LAAH BIN UMAIER KALBI

He was from the tribe Banu Ulaiem. Had recently come to Koofah. He was staying in a house near the well of Ja'ad amid the Hamdaan tribe. His wife, Umme-Wahhab, was also with him, who was a member of the family of Namir Bin Qaasit. At a place called Nukhaiah, Abdul Laah saw well-armed troop of fighters so he inquired from the people, "Where is this troop marching to?" Someone told him, "They are going to fight against [Imaam] Husaien the son of Faatimah daughter of the Prophet of Allaah [*Sallal Laahu 'Alaiehi Wa Sallam*]."

Abdul Laah said, "Oath in the name of Allaah! I always harboured this desire that sometimes I would get the chance to go for holy-war against the *Mushrikeen* [polytheists]. When I heard the state of affairs and saw the troop of Koofi's. I was certain that fighting those who are picking-up arms against their Holy Prophet's [*Sallal Laahu 'Alaiehi Wa Sallam*] Grandson, is also not less than fighting the polytheists, in gaining rewards and virtuousness.

Then Abdul Laah came to his wife, and while calling her in privacy explained to her the entire situation, and informed her of his intention. She replied, "Your intention is very admirable. Almighty Allaah would fulfill this great wish and desire of yours, come, also take me along with you." Abdul Laah quickly traveled by night with his wife and reached the loyal warriors of the Exalted Imaam. It was him who received this distinction, that by coming out as the first soldier of the Exalted Imaam, he gave his life and killed Yasaar

and Saalim.

After the killing of Saalim and Yasaar, Amar Bin Hajjaaj who was incharged on the right-side of the Yazeedi's fighters moved forward towards the Exalted Imaam with his troop. The Exalted Imaam's loyal supporters stood firmly with steady feet and daring chests against the shooting of the arrows, and with the strikes of their arrows turned around the faces of the horses of the Koofi's.

MIRACLE

An impudent disrespectful amongst the Koofi's Ibne Hauzah, loudly said twice, "Is Husaien present?" No one replied to him. On saying this for the third time, the supporters of the Imaam said, "What is your purpose?" That barbaric said, "O Husaien! Glad-tidings of Hell be for you!" *Ma'aazal Laah* [I seek Allaah's protection]. In reply, the Exalted Imaam said, "You are a liar! I will not go in Hell. Rather, I will go in the Gracious presence of my Merciful Rabb [Allaah] and the compassionate and most obeyed Prophet." Hazrat Imaam Husaien then asked, "Who is he?" The supporters replied, "This is Ibne Hauzah." The Exalted Imaam lifted his hands and supplicated, "O Almighty Allaah, throw him in fire." Immediately, Ibne Hauzah's horse became startled and started running towards that side where the fire was blazing behind the tents of the Exalted Imaam. Hauzah wanted to leap over this trench, but at the time of jumping of the horse, he fell from it, and his foot got caught-up in horse's stirrup. Now his one foot was caught up in horse's stirrup, and the rest of the body was hanging. The horse was continuously running in a state of puzzlement. Therefore; Ibne Hauzah's head, thigh, shin, and one foot by repeatedly tramping under the horse got severely crushed into pieces. In the end, the horse threw Ibne Hauzah in the fire of the trench, and that disrespectful was destroyed in flaming fire. Masrooq Bin Waa'il Al Hazramee, was also amongst those riders who were at the forefront of the Koofi's armed men? He recalls, "I was at the fore-front so that I could somehow be successful in cutting the head of Husaien, and this way I would gain laudable distinction and award in the sight of Ibne Ziyaad. By Husaien's supplication of destruction, when I saw the end of Ibne

Hauzah my intention changed. And I separated myself completely from the Yazeedi's fighters." His brother, Abdul-Jabbaar, asked him the reason of his distancing from the fighters of Yazeed. Masrooq said, "I have seen such a thing from the member of this family that I will never fight against them." This was also a link in the chain of the lessons of warning. By this miracle, the Exalted Imaam wanted to show that if you have any doubt in my status of being honoured in Allaah's court, and you have eyes then see this. Here something comes out of my mouth, there it is immediately fulfilled. Now, think how severe will be the punishment of fighting and annoying such an accepted and popular *Mustajabud Da'waat* [a person whose supplications are always accepted]? You still have chance, refrain from it." But those unfortunate people, who had become blind and deaf in the greed and lust of this dead world, there was no effect on them.

THE DIALOGUE BETWEEN YAZEED BIN MA'QIL AND BURAIER

After this, Yazeed Bin Ma'qil stepped forward from the Koofi's fighters and from the loyalist warriors of Imaam Husaien, Buraier Bin Khuzaier came out. Yazeed uttered, "Buraier, you have seen what Allaah has done with you." Hazrat Buraier replied, "Oath in the name of Almighty Allaah, He has done goodness to me and has done badness to you." Yazeed said, "You have spoken lies, even though you had never spoken a lie before this day, and I must inform you that today you are amongst the astray people." Buraier said, "Come, let us first do *Mubaahalalah* [Ask for Allaah's Decision], supplicate to Almighty Allaah that He shall curse the liars and kills the astray one. After that we both can fight. We will know just now who is astray." Therefore; they both supplicated that Almighty Allaah shall curse the liar, and the one who is on the Truth he would kill the one who is astray. They then both drew the swords out and began to fight. Yazeed struck Buraier, but it was missed. Then in retaliation Buraier, struck Yazeed with his sword so severely that the sword cut through his helmet and reached his brain! Yazeed fell on the ground and the sword remained wedged in his head. Buraier was pulling the sword, when Razee Bin Munqiz

Al Abdee clasped onto him. They both wrestled for a while. Until Buraier pushed Razee to the ground and climbed on to his chest. Razee screamed, "Where are the ones who are fighting and the ones who are rescuing? Why someone does not come and rescue me? On the screaming of Razee, Ka'ab Ibne Jaabir Azdee attacked Buraier with a spear, the arrow penetrated into the back of Buraier. Then as that spear was still in his back, he was getting up from the chest of Razee, Ka'ab did a second attack on to him and martyred him. When this Ka'ab returned back home, his sister, Nawaar Binte Jaabir said to him, "You helped the enemies of the Son of Faatimah daughter of the Prophet of Allaah (*Sallal Laahu 'Alaiehi Wa Sallam*) and killed Buraier, the Leader of *Qurraa* [The Qur'aan's reciters]. For this reason, Oath in the name of Allaah! I will never speak to you."

After Hazrat Buraier, Hazrat Amar Bin Qurazah Ansaari stepped forward while reciting the following couplets,

قَدْ عَلِمْتُ كِتَابَةَ الْاَنْصَارِ اِنِّي سَاحِي حَوْزَةِ الدِّمَارِ
ضَرَبْتُ غُلَامٍ غَيْرِ نَكِيسٍ سَارِي دُونَ حُسْبَيْنٍ مُهَجَّتِي وَدَارِي

Indeed, the riders of *Ansaar* know that I am fighting in favour of that pious respected Personality [Imaam] who's protection and support is necessary

I strike like a daring young man and will never turn my face away because my blood my family is sacrificed upon
Hazrat Imaam Hussain

THE MARTYRDOM OF THE CLOSE ASSOCIATES

Amar Bin Qurazah fought daringly then after taking praises for his courageousness he was eventually martyred. His brother Alee Bin Qarazah was with Ibne Sa'ad. This tyrant after seeing his brother drenched in blood and dirt twisting, shouted out, "O Husaien, O Liar the son of a Liar! You led my brother astray and you killed him by deceiving him." *Ma'aazal Laah* [I seek Allaah's protection]. The Exalted Imaam replied, "Almighty Allaah did not lead your brother astray, rather, He granted him Guidance and has made you astray!" After hearing this reply, Alee Bin Qarazah said,

“Allaah shall kill me if I do not kill you.” After saying this he moved to attack the Exalted Imaam. Hazrat Naafie Bin Hilaal Naafi’ee, immediately leaped forward to stop him, and with a spear did such an attack on to him that he fell flat on his back but his companions moved forward and saved him, and picked him and took him away.

THE BRAVERY OF HURR IBNE YAZEED RIYAAHEE

After this, Hurr Ibne Yazeed came in front to fight from the side of the Exalted Imaam. Yazeed Bin Sufiyaan came in his contest. In one blow, Hurr killed Yazeed and put him into the sleep of death. After Hurr, Naafie Bin Hilaal came forward. In his contest Muzaahim Bin Huraies came forward. Naafi’ee also shuddered him. Until now, the confrontations in the fight were being done one-on-one, from the both sides one person was coming into the ground. But whoever came from the Koofi’s fighters he did not return alive. Noticing this, Amr Bin Hajjaaj yelled, “Senseless Koofi’s! You do not know you are fighting with which people, all of these consider death more beloved than life, therefore; do not fight them individually. They are only a handful of people; you can finish them off by only stoning them. O Koofi’s! Hold firmly to obedience and unity of the group, and do not do any doubt, suspicion and hesitation in killing this man (Imaam Husaien), the one who has opposed the *Ameer* (Yazeed) and has left the Religion.” After hearing this the Exalted Imaam replied, O Amar Bin Hajjaaj! “Whatever you people are doing you will know after death who had left the Religion and who did become the fuel of Hell.”

Amar Bin Sa’ad also liked the advice of Amar Bin Hajjaaj strictly prohibiting individual combat. After this Amar Bin Hajjaaj, who was appointed on the right-wing of the Yazeedi’s fighters launched a general attack on the right-wing of the Exalted Imaam loyal warriors. Fighting occurred for a while. In this the supporter of the Exalted Imaam, Hazrat Muslim Bin Ausajah Al Asadee, was martyred. He was martyred by Muslim Bin Abdul Laah Az Zabaabi and Abdur Rahmaan Bijali. The Exalted Imaam came near his injured body. At that moment, few breaths of life were still left in his body. The Exalted Imaam said, “Muslim, “Almighty Allaah

have mercy upon you.” Then he read this Qur’aanic verse;

فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ ۚ وَمَا بَدَّلُوا تَبْدِيلًا ﴿٢٣﴾ (اعزاب)

“There are some of them, who have fulfilled their vows, and some are still waiting, and they do not change in the least.” (Holy Qur’aan, chapter Al Ahzaab, verse#23) But he did not say anything at all.

HABEEB IBNE MUZAAHIR

Then Habeeb Ibne Muzaahir came near him and said, “Muslim, congratulations on attaining Paradise.” Muslim very quietly replied, “Allaah would pass the goodness and kindness to you.” Habeeb said, “I know that I will also be joining you soon. Otherwise, I would have surely asked you to tell me your will, and I would have definitely fulfilled it.” Muslim gestured towards the Exalted Imaam and said, “My only will is this that sacrifice your life upon Imaam Husaien.” Habeeb said, “In the name of Allaah, I will definitely do like this.” And the soul of Muslim flew in front of his Master the Exalted Imaam Husaien (*Allaah is well-pleased with him*).

THE DEVOTION OF THE LOYAL SUPPORTERS

After this Shimr Zil-Jaushan, who was appointed on the left-wing of the Yazeedi’s troops attacked the left-wing of the Exalted Imaam. Along with his attack the Yazeedi’s attacked the Exalted Imaam’s supporters from all the sides. A very severe fighting preceded. Although the riders along with the Exalted Imaam were numbered only thirty-two [32], but they demonstrated unrivaled courage and bravery. In whichever direction they would turn, they would turn the rows of the Koofi’s upside down. A chaos broke out amid the Yazeedi’s fighters. There was a chaotic disorder amongst the Koofi’s riders. Azrah Ibne Qaies, who was in-charge of the Yazeedi’s riders, when he saw that his riders were being crushed from all the sides, he sent Abdur-Rahmaan Bin Haseen to Ibne Sa’ad, [with the following message], “Are you looking, these few riders have turned back the faces of my riders, now the situation is such that my riders are running here and there. And are worrying about saving their lives! So, immediately send some fighters on foot

and some archers.” On his request, Ibne Sa’ad ordered Shabaŝ Ibne Rib’ee to go but he avoided. ★

Ibne Sa’ad then called for Husaien Bin Numier Tameemi and send with him all the riders who were armored with iron-vest and five hundred [500] archers. They came near the loyal supporters of the Exalted Imaam and showered arrows like rain. And within a short while, they injured all the horses of the supporters of the Exalted Imaam and made their horses unusable. But; this did not decrease the steadfastness in the feet of the loyal sacrificing supporters of the Exalted Imaam. They dismounted the horses and for a long time kept fighting bravely with daringness even on foot and frustrated the Koofi’s by giving a challenging contest.

Aiyyuub Bin Mishrah Al Khaiewaane use to say, “Oath in the name of Allaah, my arrow struck the horse of Hurr Bin Yazeed. Which pierced its throat thus, it trembled and fell down, Hurr jumped-off its back like a lion and entered the battlefield, drew out his sword and said the following poetic verse;

أَنْ تَعْقِرُوا ابْنَ فَالَا إِبْنَ الْحُرِّ أَشَجَمُ مِنْ ذِي بَعْدَ هِزْبٍ

If you have injured and rendered my horse useless, then so what
I am the Son of Hurr, more daring, stronger, dignified and braver
than a lion

It is also the saying of this Aiyyuub, “I did not see anyone fighting with a sword like Hurr.” Those who witnessed battles say, “Such a severe battle might have never been fought anywhere like it was fought in the battlefield of Karbalaa between the ‘Husaieni’s and Yazeedi’s.

★Note: This Shabaŝ Bin Rib’ee use to say, during the governorship of Mus’ab Bin Zubaier; “Almighty Allaah will never give blessings and guidance to the people of Koofah. Are you not surprised that in the companionship of Hazrat Alee Abu Taalib and his son Hasan, we continuously kept fighting with Abu Sufyaan’s family for five years? Meaning, we remained *Shiaan-e-Alee* [The supporters of Hazrat Alee] then we became the enemy of Imaam Husaien the son of Hazrat Alee. Who at that time, was the most excellent person amid the people of the entire earth. But by becoming the supporters of Mu’aaviyah’s family and the off-springs of Sumaiyyah Zaaniyah we fought with him. Alas! Alas! We have strayed. Alas, we have strayed.” (*Ibne Aŝeer*, vol-3, pg.175)

The Exalted Imaam had placed his tents in this order that they were tied together, so that the Koofi’s would not be able to attack from any side beside only one side. After noticing this Ibne Sa’ad ordered the tents should be dismantled so that they could be attacked from all sides. Therefore; when the Koofi’s moved forward to dismantle the tents. Some loyal supporters of the Exalted Imaam came inside the tents and began to slay and kill the ones who came to plunder and dismantle the tents by covering themselves from behind the shield with swords and by striking arrows in this situation also when Ibne Sa’ad saw this loss and defeat of his fighters, then he ordered for the tents to be burned down. Therefore; fire was ignited to the tents and they started burning. When the Exalted Imaam saw this he said, “Let them burn the tents, in this way also, they will not be able to attack from all the sides. Because first the hindrance was the tents now the hindrance is the fire.” Hence; this is exactly what happened, due to the hindrance of the fire they could not attack from the back. The cursed Shimr shot an arrow especially at the tent of the Exalted Imaam, which was separate from the others, in which were the women and the children. And said to his people, “Bring fire, I will burn down this tent and those who are inside it!” When the respected women heard this, while screaming they emerged from it.

Seeing this, the Exalted Imaam shouted out to Shimr, “O the Son of Zil-Jaushan! Do you wish to burn my family members in fire! Allaah shall burn you in the fire of Hell!” Amongst the companions of Shimr’s, Humaied Bin Muslim and Shabaŝ Bin Rib’ee stopped him, and challenged his shamefulness, and said, “A brave man like you doing this kind of treatment with the women is very shameful. Oath in the name of Allaah! Only killing the men is sufficient for you to please your *Ameer* [governor].” Shimr then withdrew from his intention and decided to go back. While he was coming back, Zuhailer Bin Qaien and ten other men launched an attack on him and his companions. They killed Abu Azzah Az Zabaabi and moved him away from the tents.

It was during this time, Abdul Laah Bin Umaier Al Kalbi was martyred while brutally fighting with the Yazeedi's. His wife came up to his martyred body, sat by his head-side, and was saying while cleaning the dust and grime from his face, "Congratulations to you on going to Paradise." Hearing this sentence, the wretched Shimr got furious, he ordered his slave, Rustam, "Strike her head powerfully with an iron-rod." The moment Rustam did like this, the head of that pious lady severely smashed and at that same moment she reached her husband in the elevated Paradise.

بہاروں پر ہیں آج آرائش گل زارِ جنت کی
سواری آنے والی ہے شہیدانِ محبت کی

Bahaaron Par Hayn Aaj Aaraa'ishayn Gulzaar e Jannat Kee

Suwaaree Aanay Waali Hai Shaheedaan e Mahabbat Kee

Today the adornment of the Garden of Paradise is more flourishing
The carriage of the 'Martyrs of Love' is about to arrive

PROLONGING OF THE BATTLE WAS ALARMING

The prolonging of the battle was very alarming for the Koofi's. They wanted to finish it as soon as possible and kill these few people. There were few loyal life-sacrificing warriors with the Exalted Imaam. When anyone from them was martyred, a noticeable loss was felt. In their contest, the fighters of the Koofi's were massive. If some of their fighters were killed, no difference was viewed then. After viewing this situation, Abu Sumamaah Amar Bin Abdul Laah As Saaidee said in the respected honour of the Exalted Imaam, "My life be sacrificed upon you. These people are coming very close to you, and I cannot bear to see in my presence, any harm is afflicted to you. So, in front of you I want to give my life before you. I have not performed my *Salaah* yet, I wish to meet my *Rabb* [Allaah my Creator] after performing *Salaah*." The Exalted Imaam lifted his head and replied, "You remembered *Salaah* [Namaaz] at such a time. Almighty Allaah would include you amid those who perform His *Salaah* and those who remember Him. Yes, now it is the time of *Salaah*. Tell these people to give us time to perform *Salaah*." On

this Husayn Bin Numier said in a loud voice, "Your *Salaah* will not be accepted!" Habeeb Ibne Muzaahir replied, "O Donkey! Do you think that the *Salaah* of the Family of the Holy Prophet [*Sallal Laahu 'Alaiehi Wa Sallam*] will not be accepted and yours will be accepted?" After hearing this Husayn Bin Numier became very furious, he attacked Habeeb. Habeeb quickly moved forward and struck the face of Husayn Bin Numier's horse with such a severe strike of sword, that it lifted both its front-legs and stood-up. And Husayn Bin Numier fell down from its back. But Husayn Bin Numier's companions ran and saved him. Habeeb recited the following couplets of *Rijz* [The verses of pride in which there is praise of the fighter's bravery and they are read in the battlefield];

أَنَا حَبِيبٌ وَ إِنِّ مُظْهِرٌ فَارِسٌ هَيَّجَاءُ وَحَرْبٌ تَسْعَرُ

I am Habeeb, the son of Muzaahir, the great rider, the brave, and the one who sets blazing fire with his fighting in the battlefield

أَنْتُمْ أَعَدُّ عِدَّةً وَ أَكْثَرُ وَ نَحْنُ أَوْفَى مِنْكُمْ وَ أَصْبَرُ

Although you are greater than us in quantity, but we exceed you in loyalty, patience, and steadfastness

وَ نَحْنُ أَعْلَى حُجَّةً وَ أَظْهَرُ حَقًّا وَ أَتَمُّ مِنْكُمْ وَ أَعْدَرُ

We are very esteemed and overpowering in proof and reasoning, In reality are more virtuous than you, and our cause [reasoning] is Superior than yours

For a while, Habeeb fought severely, displaying his skills of swordsmanship. He killed a man Budaiel Bin Suraiem of the tribe Banu Tameem. But the contest was with a great quantity. For how long could he fight alone? A Tameemi [tribesman] attacked a severe blow of spear on him by which he fell down. As Habeeb was just getting up, Husayn Bin Numier struck his head with a sword. He again fell down. And Tameemi rushed forward and slewed his neck.

With the martyrdom of Habeeb, a strong arm [support] of the Exalted Imaam broke. He was deeply saddened by the separation of

such a loyal life-sacrificing companion. The Exalted Imaam said, “I will do the accountability of mine and my supporters before Almighty Allaah.”

When Hurr Bin Yazeed saw his Master [Imaam Husaien] full of grief, he read this *rijz* and moved forward;

أَلَيْتَ لَا أَقْتُلُ حَتَّى أَقْتَلَ وَلَنْ أَصَابَ الْيَوْمَ إِلَّا مُقْبِلًا
أَصْرَبُهُمْ بِالسَّيْفِ ضَرْبًا مُفَصَّلًا لَا نَاجِيَ عَنْهُمْ وَلَا مُهْلًا

I have made a promise that I will not be killed myself until
I will not kill the enemy and today I will not be injured but from the
front, meaning I will be moving forward.

The people with sharp strikes of swords

I will not abstain from this, nor will I run away, nor will
I give any respite

ZUHAIER BIN QAIEN

The famous stalwart loyalist Zuhaier Bin Qaien also joined him,
he was reading this;

أَنَا زُهَيْرٌ وَأَنَا ابْنُ الْقَيْنِ أَدُوَّهُمْ بِالسَّيْفِ عَنْ حُسَيْنٍ

I am Zuhaier, and I am the son of Qaien

With my sword I will remove these enemies away from Hazrat
Imaam Husaien

They both displayed their prowess of heroic bravely and
courage. But they could have also fought for how long. At last a big
crowd of the Koofi's fighters on foot made a severe attack on Hurr
and Zuhaier and also martyred them both too.

THE SEVERITY OF FIGHTING BY THE LOYAL SUPPORTERS

Abu Sumamaah As Saaidee stepped forward and killed his
cousin [Uncle's son] who was with the Koofi's. The Exalted Imaam
performed *Salaatul Khauf* [Fear Salaah/prayer]. After which the
fighting reached such a height of severity, that the Land of Karbala

started trembling. The hordes of the enemy gradually moved and
neared the Exalted Imaam and showered rain of arrows upon
him. One of the Exalted Imaam's ardent supporter Hanafi stepped
forward and stood before the Imaam and stopped all the arrows
which were coming onto his own chest. Hanafi did not let even
a single arrow reach the Exalted Imaam. But for how long can a
person become the target of continuous attacking of arrows? At last
by getting his chest sieved Hanafi too fell at the feet of the Exalted
Imaam and sacrificed his life.

After this, came the turn of Naafie Bin Hilaal Al Bajalee/Al
Jamali. This courageous one killed twelve [12] Koofi's and also
injured several others. In the end, the Koofi's lined-up together to
attack him very severely that they cut both his arms-off and caught
him alive and dragged him to Ibne Sa'ad. The blood was flowing
from his face, and Naafie was saying, “Besides the injured ones, I
have killed twelve [12] of your fighters. If my arms were not cut-off
then you people could not capture me.” Ibne Sa'ad said, “Naafie,
you have done injustice to your soul.” Naafie said, “Almighty
Allaah knows very well what I have done.” Shimr said to Ibne
Sa'ad, “Allaah would keep you in safety. Kill him!” Ibne Sa'ad
replied, “You have brought him, so you kill him.” As Shimr picked
up the sword to kill him. Naafie said, “By Allaah, if you were a
Muslim [believer of Islaam], then you would be definitely fearful
in going before Almighty Allaah by taking the burden of our blood
onto your necks. Thanks be to Allaah Who destined my death from
the hands of the worst ones of this creation.” Shimr martyred him.

After this, the cursed Shimr, along with a large number of
armed fighters, moved towards the Exalted Imaam uttering *Rijz*,
and saying the words of pride and conceit. Along with the Exalted
Imaam those few loyal warriors who remained, they saw that they
will not be able to stay for long in front of such a large number of
the fighters. So; they decided that all of them will sacrifice their
lives upon the Exalted Imaam, before any harsh time will come
onto the Imaam. Thus, all *Parwanay* [Moths/Imaam's devoted

warriors] started giving their lives one by one on *Sham'e Imaamat* [The Divine Light/lamp of Leadership]. Firstly, Abdul Laah and Abdur-Rahmaan Bin Azrah Al Ghifaari stood before Hazrat Imaam Husaien to fight with the enemies. After them, two young men, who were cousins in relation [Uncle's sons] but were the sons of one mother, Saief Bin Haari's, and Maalik Bin Abd, proceeded this way to the battlefield that tears were streaming from their eyes. The Exalted Imaam saw them crying so he inquired, "O the son of my brother, why do you cry? Oath in the name of Allaah! Now in a short while, you will be happy and will be the coolness of my eyes." They said, "O Imaam, we would die for you. We do not cry for our lives, but we cry for you, because we can see that the enemies have surrounded you from all the sides, and we do not have enough strength to dispel them from you." The Exalted Imaam said, "O my sons, Almighty Allaah would grant you greater rewards like the pious people for doing sympathy with me and for being grieved on my condition." (*Aameen*)

During this time, Hanzalah Bin As'ad Ash Shabaami stepped before the Exalted Imaam and by calling out loudly [to the Koofi's] and saying, "O People! I fear wrath befalling on you like the wrath on the Day of Al Ahzaab, and like the nations of Noah, Aad, and Samood, and the nations after them. Almighty Allaah does not Will oppression for His worshippers. O the people of my nation! I have the fear of the Day of Reckoning for you, the day in which you will be running away by showing your backs. And then there will be no one to save you from Almighty Allaah. The one who is astrayed by Allaah no one can guide him. O the people of my nation! Do not kill Hazrat Husaien, it might not be like this that Allaah descend wrath upon you, and would destroy you. The ones who blame false on others they remain unsuccessful." The Exalted Imaam said, "Allaah have mercy upon you. These people have already obligated wrath on themselves when they rejected my invitation of the Truth. And now they have all come into the battlefield to kill all of us. They have already slain your virtuous brothers. Now, how can they withdraw, hence; it is useless to make them understand now." Hanzalah said,

"I would die for you. You have spoken the truth. Now allow me to also go and join my brothers." The Exalted Imaam said, "Go to that everlasting world. Which is better than this world and everything in it." Hanzalah said, "*Salaam* to you and your family, Almighty Allaah would make us all meet in Paradise." The Exalted Imaam said *Aameen* twice on this. Hazrat Hanzalah then stepped forward until while fighting he was martyred. After him, Saif and Maalik both moved forward by saying, "*Salaam* to you the Son of the Holy Prophet [*Sallal Laahu 'Alaiehi Wa Sallam*]," and proceeded forward. The Exalted Imaam replied, "*Salaam* and Allaah's blessings be upon you." Both of them fought and sacrificed their lives and became martyrs.

Following them, Aabis Bin Abi Shaieb Ash Shaakari asked his freed slave, Shauzib, what is his intention? He replied, "I intend to give my life fighting from the side of the Son of Faatimah the daughter of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) against his enemies." Aabis said, "This is what I hoped from you." Come, let's say *Salaam* to Abu Abdul Laah Husaien and seek his permission [to fight]. Today is that day, on which we must gather rewards as much as possible. Since; after today we will not get the chance of such good deed. Shauzib presented *Salaam* to the Exalted Imaam and proceed forward to fight until he was martyred. Aabis said *Salaam* to Imaam Husaien and then said, "O Abu Abdul Laah, Oath in the name of Allaah! There is no one more beloved to me on this entire Earth than you, but, I wish! I could have saved you from these enemies by sacrificing my life for you." After saying this, he drew his sword and proceeded towards the enemies. He was very famous in courage and bravery. Rabee Bin Tameem recognized him and said to his companions, "This is a man of courageous strength in the Battlefield. Be aware, none of you should go to contest him alone." Aabis announced, "Is there anyone who would fight with me?" No one had the courage to do so. Ibne Sa'ad ordered his fighters, all of you jointly throw stones at him. Therefore; the stones started coming from all the directions. Witnessing this cowardice act of them, Aabis removed his iron-vest, and helmet and hurled himself

at them. They all ran, killing them he surged into their rows and created a chaos. Although Aabis was very brave and courageous, but how could he fight alone with thousands of them. Eventually the enemies surrounded Aabis and by attacking him, from all the sides and martyred him.

Abush Sha'saa Yazeed Bin Ziyaad Al Kindi was initially amid Ibne Sa'ad's fighters. But when he saw that the Yazeedi's have rejected all the proposals of the Exalted Imaam, so he got out of the armed fighters of Yazeed and joined the supporters of the Exalted Imaam. He was a skilled archer. He came before the Exalted Imaam stood on his both knees and recited the following verse;

أَنَا يَزِيدُ وَ إِنِّي مُهَاسِرٌ أَشْجَمُ مِنْ لَيْثٍ بِغَيْلٍ خَادِرٍ
يَا رَبِّ إِنِّي لِلْحُسَيْنِ نَاصِرٌ وَلَا بَنَ سَعْدٍ تَارِكٌ وَ هَاجِرٌ

I am Yazeed, my father is Muhaasir, I am a lion of bravery
O Allaah, I am the helper of Husaien, I am the one who is leaving
Ibne Sa'ad and the one who is adopting distance from him

He then continuously shot a hundred arrows towards the enemies, from them only five arrows were missed. Besides this, Al Kindi had already killed five fighters. Ultimately, he too was martyred while fighting in the battlefield.

Similarly, Amr Bin Khaalid, Jabbaar Bin Haari's, Sa'ad, Mujamma Bin Ubaiedul Laah all sacrificed themselves, one after the other. Only Suweed Bin Abee Muta Al Khas'amee remained.

(Ibne A'seer, vol-4, pg.30, Tabree, vol-6, pg.251)

The way the loyal sacrificing devoted warriors of the Exalted Imaam exhibited steadfastness, patience, courage and bravely by giving their lives, an example of it cannot be found. Mountains of difficulties were shattered on this small contingent. The storm of miseries and oppression were hurled on them, but no one lost determination. Did not turn away from upholding the Truth. No one kept their own lives dear to them. Rather, all of them gave their

lives upon *Sham'e Imaamat* [The Lamp of Leadership] like devoted moths and left for the elevated Paradise. (*Allaah is well-pleased with them*)

اس کے ہر قطرے سے پیدا ہو گئی دنیائے نو
کون کہتا ہے شہیدوں کا لہو ناکارہ ہے

**Usskay Har Qatray Say Paidaa Hogae Dunyaa'ay Nau
Kaun Kehtaa Hai Shaheedoñ Kaa Lahoo Naa Kaarah Hai**

Every droplet of their blood will give rise to a new world
Who says that the blood of the martyrs is useless

ابر رحمت ان کے مرقد پر گہر باری کرے
حشر میں شان کریبی ناز برادری کرے

**Abr e Rahmat Unkay Marqad Par Guhar Baaree Karay
Hashr Meyñ Shaan e Kareemi Naaz Bardaaree Karay**

The cloud of Mercy would rain pearls at their blessed graves
On the Day of Judgement, the Mercy of Allaah Almighty be
Gracious upon them



اب آئے ہیں میدان میں علی مرتضیٰ کے پھول
زہرا بتول اور چمن مصطفیٰ کے پھول

**Ab Aa'ay Hayñ Maidaan Meyñ Alee Murtazaa Kay Phool
Zahraa Batool Aur Chaman e Mustafaa Kay Phool**

Now, the Flowers of Hazrat Alee Murtazaa have come
to the Battlefield

The Flowers of the Garden of Faatimah Zahraa Batool
and the Holy Prophet

ان کی وفا، صبر و رضا حق پر ثبات سے
ہر دم ہیں تازہ گلشنِ دیں میں وفا کے پھول

**Inkee Wafaa, Sabr o Razaa, Haq Par Šabaat Say
Har Damm Hayñ Taazah Gulshan e Deen Meyñ Wafaa Kay Phool**

With their loyalty, patience and happiness on the affirmative
of the Truth

These Flowers of loyalty are always fresh in the Garden of Religion

حوریں جنّاں سے آئیں ملک آئے عرش سے
لے کر خدا کی طرف سے صلّٰی علیٰ کے پھول

**Horayñ Jinaan Say Aa'een Malak Aa'ay Arsh Say
Laykar Khudaa Kee Taraf Say Sall-e-'Alaa Kay Phool**

Heavenly Maidens came from the Paradise, Angels came
from the Heavens

From Allaah they bought the florals of Blessings

ہشیار اہل بیت کی لاشوں سے اے زمین
گمبلا نہ جائیں یہ ہیں رسولِ خدا کے پھول

**Hushyaar Ahl e Baiet Kee Laashon Say Ae Zameen
Kumhlaa Nah Jaa'ayñ Yeh Hayñ Rasool e Khudaa Kay Phool**

O Earth beware, from the blessed bodies of the Family of the
Holy Prophet

They should not be wilted, these are the Flowers of the
Prophet of Allaah

HOLY-WAR OF THE YOUNG HAASHIMI MEN

Now it was the turn of the Lions of the den of *Asadul Laahil Ghaalib* [The Dominant Lion of Allaah, Hazrat Alee], the Delicate Flowers of *Chamanistaan-e-Zahraa* [The Garden of Hazrat Faatimah Zahraa] and the most precious Beloved of *Saiyyidul Añmbiyaa* [The Chief of the Prophets] the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). Just as these Haashimi young men came into the Battlefield, the hearts in the chest of the courageous ones started trembling. By the attacks of the ferocious blood-thirsty swords of these Ultimate gallant Personalities, even the lion-hearted brave ones cried out. They showed such heroic feat of striking heroism and valour that they flourished the thirsty land of Karbalaa with the blood of the enemies. But they were only a few, and the armed fighters of the enemy comprised of thousands. For how long could they contest? Also, when the water was stopped, and the combat was also not being done one on one. Thus; they were drinking the nectar of martyrdom by being sliced into pieces with injuries. Ibne Sa'ad accepted that if water was not blocked on these gallant ones and the contest was done one-on-one, then a single young individual of *Ahle Baiet* would have destroyed the entire troop of the enemy.

HAZRAT ABDUL LAAH BIN MUSLIM BIN AQEEL (*Allaah is well-pleased with him*)

From the close relatives of the Exalted Imaam, Hazrat Abdul Laah Bin Muslim Bin Aqeel came in the respected presence and said, "O Beloved Uncle, give me permission. I am eager to get my head slay in the Path of Truth and to go to my respected father and brothers." Tears filled in the eyes of the Exalted Imaam. He replied, "Dear son, the pain of the absence of your father and brothers has not left my heart yet, in which way should I give you the permission? You do like this, take your mother along and go wherever you can go, these people will not stop your way, because they are only thirsty for my blood." Abdul Laah pleaded, "Beloved Uncle, what is this that you are saying! I should leave you and go somewhere? Oath in the name of Allaah! This cannot happen. I will certainly never leave you and go. Rather, I will drink the nectar of martyrdom before your eyes."

The Exalted Imaam seeing his passion of *Jihaad* [holy-war] and the desire of martyrdom, with teary eyes embraced him to the chest and said, “Do sacrifice your life in the Path of Truth.” This Haashimi young man came into the battlefield and called out for someone to contest. Ibne Sa’ad remarked, “Who will go in contest of this young man?” He then looked towards Qudaamah Bin Asad Fazaari and said, “O Qudaamah! Only you can fight him.” Qudaamah was consider an expert and courageous in the skill of fighting. Qudaamah came in to fight with Abdul Laah. Fighting continued between them for a while. Until Abdul Laah struck him so hard with the sword that it sliced down through Qudaamah’s body and by holding his waist-band he made Qudaamah fell-off the horse. And Abdul Laah climbed his horse, because his horse had become weak due to being hungry and thirsty. Then by picking up the spear in his hand, Abdul Laah called-out for another challenger. And read a few poetic verses, someone translated them in Persian;

امروز بہ بینم جگر سوختہ جان را پیشِ شہِ مظلوم کشمِ روحِ درواں را

Imroz Babeenam Jigar Sokhtah Jaan Ra

Paysh-e-Shah-e-Mazloom Kasham Rooh o Rawaan Ra

Today, I see the person [Hazrat Imaam Husaien] whose heart is
inflamed by adversities

Before that oppressed Eminent Imaam Husaien I will give my life

با دولت جاوید در آغوش در آرم در روضہ فردوسِ عروسانِ جنان را

Baa Daulat e Jaavayd Dar Aaghosh Dar Aaram

Dar Rauzah e Firdaus Uroosaan e Jinaan Ra

Martyrdom which is the everlasting wealth, I will take it in my arms

And I will live with the *Houries* of Heaven in the

Garden of Paradise

After seeing the bravery and gallantry of Hazrat Abdul Laah, the son of Qudaamah, Salamah Bin Qudaamah said to Ibne Sa’ad, “I have not seen any brave and valiant like him.” Now, no one had the courage to come in front of Abdul Laah alone. Like a hungry lion he pounced on them. And by turning the ranks of the enemy’s

upside-down Abdul Laah kept thrusting deeper into them. He killed and injured many from them. Until the enemies surrounded him, Jadah Damashqi struck him with a sword from behind and cut the legs of his horse. Abdul Laah was also fighting while being on foot, but then Naufal Bin Mazaahim Himyari stabbed him with a spear and according to some Amar Bin Subaieh As Saidaavee made Abdul Laah the target of arrows. And this essence of the Family of Aqeel entered the elevated Paradise. (*Allaah is well-pleased with him*)

THE SONS OF HAZRAT AQEEL (*Allaah is well-pleased with them*)

When Hazrat Ja’far Bin Aqeel saw his nephew covered in blood and dust, he stepped forward with tearful eyes and presented *Salaam* [Salutation] to the Exalted Imaam and sought permission. The Exalted Imaam (*Allaah is well-pleased with him*) also embraced him to his chest and granted him permission. Then Hazrat Ja’far entered the battlefield while reading *Rijz* [Those verses of pride in which there is the praise of the soldier’s bravery and they are read in the battlefield]. Abul Manaakir has translated the *Rijz* like this;

قرۃ العین عقیل من و مولائے حسین دل و جان پاک ز آلائش ہر تہمت و شین

Qurratul Aien Aqeel e Mann o Maulaa’ay Husaien

Dil o Jaan Paak Ze Aalaa’ish e Har Tuhmat o Shaen

My father Aqeel is the coolness of my eyes, and Imaam Husaien is
my Holy Master

Whose heart and soul are free and pure from every kind of
contamination, suspicion and disgrace

پسرِ عم منست ایں شہ و شہزادہ کہ ہست قرۃ العین نبی چشم و چراغِ ثقلین

Pisar e ‘Amm e Manast Ieen Shah o Shahzaadah Keh Hast

Qurratul Aaien e Nabee Chashm o Chiraagh e Saqalaen

This Eminent King [Hazrat Imaam Husaien] is my cousin [Paternal
Uncle’s son] and is such a Prince

Who is the Coolness of the Eyes of the Holy Prophet (*Sallal Laahu
‘Alaiehi Wa Sallam*) and the Enlightening Lamp of the Genies
and the Humans

ایں حسین ابن علی است کہ جبریل امین پرورش داده ورا در حلالِ انجمنین

**Ieeñ Husaien Ibne Alee Ast Keh Jibreel e Ameen
Parwurish Daadah Waraa Dar Hilal e Ajnihataien**

This is our Husaien the son of Hazrat Alee, who has been raised with caring love by the Chief of the Angels Jibraa'eel-e-Ameen in his cloak of feathers

Hazrat Ja'far Bin Aqeel began to fight, he exhibited such daringness that he sent many Yazeedi's to Hell. In the end, the enemies surrounded him and showered a rain of arrows. The son of Aqeel by being coloured in his own blood from the arrow of Abdul Laah Bin Azrah Kha's'ami drank the nectar of martyrdom. (*Allaah is well-pleased with him*)

When Hazrat Abdur Rahmaan Bin Aqeel saw his brother, half-dead [severely injured], so he got restless and like a lion leaped in the battlefield. He displayed such classiness of bravery that with the blood of the wicked enemies he made the battlefield into a coloured garden. In the end, Hazrat Abdur Rahmaan Bin Aqeel too drank the nectar of martyrdom by the hands of U'smaan Bin Khaalid Juhanee and Bishr Bin Saut Al Hamdaani. (*Allaah is well-pleased with him*)

After the martyrdom of these two brothers, Hazrat Abdul Laah Ibne Aqeel moved forward and sought permission from the Exalted Imaam Husaien. The Exalted Imaam said, "If this is your aim, and all of you have decided that in the battlefield, I will see the injury and killing of one after the other with my own eyes and would also bear the pain of separation, then I am also ready for this too." Hazrat Abdul Laah said, "We have vowed that as long as there is even one of us supporters alive, till then, we will not let the enemies come close to even the toe-nail of *Amaanat-e-Rasool-e-Saqalaaien* [The Beloved Son of the Prophet of the Universe *Sallal Laahu 'Alaiehi Wa Sallam.*]" The traveler of Karbalaa [The Exalted Imaam] embraced his cousin [Uncle's son] to his chest. Tears began to flow from the eyes, and then bid farewell to Abdul Laah. Abdul Laah entered the

battlefield, he raised his sword, and showed the skills of Haashimi's heroic valour. He dropped flashes of lightings with his sharp shining sword. Shed the blood of the enemies and then with the attacks of U'smaan Bin Khaalid Juhanee and Bishr Bin Saut Al Hamdaani he drank the nectar of martyrdom. (*Allaah is well-pleased with him*)

THE SONS OF HAZRAT SAIYYIDINAA ALEE MURTAZAA
(*Allaah has blessed his face*)

After the martyrdom of the children of Aqeel, now it was the turn of the Sons of *Haiedar-e-Karraar* [The Pouncing Lion]. These were those lions in whose veins the blood of *Shayr-e-Khudaa* [The Lion of Allaah] Hazrat Alee Murtazaa (*Allaah is well-pleased with him*) was evolving. When the sons of Aqeel had bathed in the blood of martyrdom, so now, the children of *Ameer-ul Mu'mineen* Saiyyidinaa Alee came, to receive the first great honour of martyrdom, and to wear the cloak of blood. The one having the same name as the First Caliph of Islaam, Hazrat Abu Bakr Siddeeq (*Allaah is well-pleased with him*), Hazrat Abu Bakr Bin Alee (*Allaah is well-pleased with them*) came in the honourable presence of the Exalted Imaam and said, "O Dear Brother, could I be given the permission too." The Exalted Imaam said, "O Brother one by one all of you are separating from me, Ahh!" Hazrat Abu Bakr Bin Alee said, "My Respected Beloved Brother, today I do not have anything else besides this life that is sacrificed upon you. Please accept this, and grant me permission." Unwillingly, the Exalted Imaam gave the permission. Hazrat Abu Bakr Bin Alee came to the battlefield and read a few poetic verses the translation of which is this;

شاه و برادر من است اختر آسمان دین
مہتر و بہتر زمان، قبلہ و قدوہ زمین

**Shaah o Biraadar-e-Man Ast Akhtar e Aasmaan e Deen
Mihtar o Bihtar e Zamaan Qiblah o Qudwah e Zameen**

Imaam Husaien is the King, and he is my brother who is the Star of the Horizon of Religion

He is the best and the finest Leader of the Era, and the object of Majestic veneration on Earth

لالہ روضہ صفا گلبن باغِ صطفی
چشم و چراغِ مصطفی امیر و امامِ راستین

Laalah e Rauzah e Safaa Gulbun e Baagh e Istafaa

Chashm o Chiraagh e Mustafaa Ameer o Imaam e Raasteen

The red Flower of the Garden of Brightness, the Root of the rose
bush of the Chosen Garden

The Most Beloved of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam)
and the Noble Chief and the Leader of the Truthfuls

گوهرِ کانِ اجتنبی مہرِ سپہرِ اہتدی
طرہ نشانِ طاوہا چہرہ کشائے یا و سین

Gauhar e Kaan e Ijtabaa Mihre Sipahr e Ihtidaa

Turrah Nishaan e Taa o Haa Chehrah Kushaa'ay Yaa o Seen

The Pearl of the Chosen Mine, the Sun of the Sky of Guidance
'Tahaa' and 'Yaseen,' are titles of the Holy Prophet (Sallal Laahu
'Alaiehi Wa Sallam)

The Eminent Imaam Husaien is the Ornamental Sign of 'Tahaa' and
is the Unveiling of the Face of 'Yaseen'

من نہ برادرِ ویم خادم و چاکرِ ویم
پیشِ دویدہ شما خارِ جیانِ تیرہ دیں

Mann Nah Biraadar Waym Khaadim o Chaakar Waym

Paysh Daweedah e Shumaa Khaarjiyaan e Teerah Deen

I am not only his Brother, rather I am also his servant and slave
O Kharijites' [Schismatics/Separatists from the religion] the ones
who have darkened the Religion, in front of your eyes, I have come
running to contest

تحفہ جان و دل بہ کفِ آمدہ ام بدر گہش
دیدہ و رخ بر آستانِ تیغ و کفن در آستین

Tuhfah-e-Jaan o Dil Ba Kaf Aamdah Amm Badar Gahash

Deedah o Rukh Bar Aastaan, Taygh o Kafan Dar Aasteen

In the court of Imaam I have come, carrying the gift of my heart
and soul in my palm to sacrifice

My eyes and face are facing the abode of the respected Imaam,
and here in my sleeve is the sword and shroud [willingness to give
my life]

After hearing this the Exalted Imaam gave him supplications.
Hazrat Abu Bakr Bin Alea began to fight, and proved that I am the
son of *Haiedar-e-Karraar* [The Pouncing Lion] Hazrat Alea (*Allaah
is well-pleased with him*). Wherever the honourable Hazrat would leap
he would pile-up dead bodies. In the end, after being exhausted
with the injuries, by the spear of Qadamaa Muslee and according to
some, by the arrow of Abdul Laah Bin Uqbah/Urwah Al Ghanavi
drank the nectar of martyrdom and reached the Elevated Paradise.
(*Allaah is well-pleased with him*) After him his second brother Hazrat
Umar Bin Alea (*Allaah is well-pleased with them*), who had the same
name as *Khaleefah-e-Saani* [The Second Caliph], *Khaleefah-e-
Bar-haq* [The Righteous Caliph] Hazrat Umar-e-Faarooq (*Allaah
is well-pleased with him*) came in the battlefield with the permission
of the Exalted Imaam. And with the prowess and power given by
Almighty Allaah while fighting killed and slayed many Yazeedi's,
then he too eventually entered *Jannatul Firdaus* [The Superior
Paradise]. (*Allaah is well-pleased with him*) After him his third brother,
Hazrat U'smaan Bin Alea (*Allaah is well-pleased with them*), who was
named after *Khaleefah-e-Salaa's* [The Third Caliph], *Khaleefah-e-
Bar-haq* [The Righteous Caliph] Hazrat U'smaan-e-Ghani (*Allaah is
well-pleased with him*). When he saw the blood of his two brothers
flowing on the ground the world became dark [dismayed] before
his eyes. On the other hand, the desire to serve his brother meaning
the Exalted Imaam starting flowing like blood in the veins. So, he
moved forward and pleaded, "Where your two sacrificing souls are
adorned with the exquisite cape of martyrdom, there may I also
be bestowed a cape. I am also your brother. The Exalted Imaam
said, "You are the Crown of my Greatness, go quench your thirst at
Kau'sar [The River of Paradise]. Soon, I am about to come to you."
After taking permission from the Exalted Imaam, Hazrat U'smaan
entered the battlefield, and said like this;

آمده عثمان بجنگ تیغ یماں در یمین خوردہ بہ قتلِ شامِ پیشِ برادرِ یمین

**Aamadah Uṣmaan Bajang Taygh e Yamaañ Dar Yameen
Khurdah Baqatl e Shumaa Paysh e Biraadar Yameen**

Hazrat Uṣmaan Bin Alee the brother of Imaam Husaien came for the battle with the sword of Yemen in his right-hand, Before the brother Imaam Husaien I take the pledge of killing you, O the fighters of Yazeed

شامی مدبر چرا تیغ کشد بر حسین نیست دلش را مگر دیدہ انصاف بین

**Shaami Mudabbir Charaa Taygh Kashad Bar Husaien
Neest Dilash Raa Magar Deedah e Insaaf Beeñ**

Why this ill-fated one of Syria has taken out the sword over Hazrat Imaam Husaien

Maybe in his heart he does not have the eyes to see justness

صبحِ شہادت دمید وقتِ صبح من است مست شوم دم بدم از قدرِ حورِ عین

**Subh e Shahaadat Dameed Waqt e Subooh Manast
Mast Shawam Damm Badamm Az Qadh e Hoor e Ieen**

At the time of drinking the sacred nectar of martyrdom the brightness of dawn appeared

I am over-joyed by what I have received from the bowl of *Hoories* [Maidens of Paradise]

Then Hazrat Uṣmaan Bin Alee encountered brilliantly and did such thundering attacks that it was difficult for the riders to remain seated on the backs of their horses, and those who were on foot they got crushed! Then after sustaining many injuries, he was martyred by Khauli Bin Yazeed Al Ashabee and he also drank the nectar of martyrdom and entered the elevated Paradise. (*Allaah is well-pleased with him*)

Then, the fourth brother of the Exalted Imaam, Hazrat Ja'far Bin Alee (*Allaah is well-pleased with them*), came in the honourable presence of the Exalted Imaam and said, "Now I am creditable to give my life." The Exalted Imaam looked at him once and said, "My beloved brother, the jewels of bravery are shining brightly from your

forehead, but no one returned after fighting alone with such a great number. So, it is best by asking for a fighter, go against individual challenges." Hazrat Ja'far said, "O Brother! In whose head, there is a deal of self-sacrificing and giving life, how can the thought of more or less retain in it. Now the desire is not of coming back, rather by sacrificing my life upon you, is to join our beloved father [Hazrat Alee] in the elevated Paradise."

The Exalted Imaam held him to his chest and kept crying for long time. Besides Hazrat Abbaas, this was the last brother left, who was now parting. Thus; with the permission of the Exalted Imaam he entered the battlefield, and after also demonstrating skills of bravery he was martyred and left for the Elevated Paradise. (*Allaah is well-pleased with him*)

THE SONS OF HAZRAT SAIYYIDINAA IMAAM HASAN MUJTABAA (*Allaah is well-pleased with them*)

After the martyrdom of all the four brothers, the real nephew [brother's son] of the Exalted Imaam, Abdul Laah Bin Hazrat Imaam Hasan (*Allaah is well-pleased with them*) came forward and said, "O the respected Uncle, also give me the permission that I would fight with these enemies of religion and would sacrifice my life in the Path of truth." The Exalted Imaam embraced him to his chest and tried his best to explain to him, but besides giving the permission nothing else was decided. This lion, the embodiment of daringness entered the battlefield and stood in front of the enemies and said;

پدرم محترم و عالی جاہ نورِ بینائے زہرا حسن است

Pidram Muhtaram o Aalee Jaah

Noor e Beenaa'ay Zahraa Hasan Ast

My father is very respected and highly Elevated Hazrat Imaam Hasan

Who is the Luminance of the Eyes of Hazrat Faatimah Zahraa

وایں شہنشاہِ گراں مایہ حسین ہادیِ راہِ حق و عزمِ من است

Wa Ieeñ Shahenshaah Giraan Maayah Husaien

Haadi e Raah e Haqq Wa Amm e Manast

And this highly elevated royal Highness is Imaam Husaien
Who is my Beloved Uncle [Father's Brother] and is the guide of
the right Path

Hazrat Abdul Laah Bin Imaam Hasan then raised his sword, and displayed such daring jewels of feats of battling that it caused a turmoil within the ranks of his enemies. Proving himself to be the grandson of *Haiedar-e-Karraar* [The Pouncing Lion] Hazrat Alee (*Allaah is well-pleased with him*). Amar Bin Sa'ad said, "Surround this young man and kill him." Bakhtari Bin Amar Shaami moved forward with five hundred [500] fighters on the horse-backs and surrounded him. He firmly contested, at last, after bravely fighting, by sustaining many injuries he too drank the nectar of martyrdom. (*Allaah is well-pleased with him*)

**HAZRAT SAIYYIDINAA QAASIM BIN SAIYYIDINAA
HAZRAT IMAAM HASAN** (*Allaah is well-pleased with them*)

After the Martyrdom of Hazrat Abdul Laah Bin Hasan, in the court of the Exalted Imaam, the second fragrant flower of the Garden of Prophethood, Hazrat Qaasim Bin Hazrat Imaam Hasan (*Allaah is well-pleased with them*) came. Having the age of nineteen [19] years, this is that young man with whom the future of the most beloved daughter of the Exalted Imaam, Hazrat Sukaiah was connected. This support of the broken-hearted ones, the star of the eyes of the Family of Prophet, in complete submission is seeking permission and saying, "O Beloved Uncle, "I am also restless in getting my head slain in the Path of Truth, and go to my respected father. Please also grant me permission." The Exalted Imaam glanced at this Light of the Eyes and said, "O my son, I should give you the permission for what? Should I give you the permission for being sieved with arrows? Should I give you the permission to be slayed with swords? Ah, you are the memoir of my brother Hasan Mujtabaa." Hazrat Qaasim said, "For the sake of Allaah give me permission to fight with these enemies and do not deprive me from the auspiciousness of sacrificing my life upon you." With tears in his eyes, the Exalted Imaam kissed his forehead, embraced him to his chest, and bid him farewell. *Allaah! Allaah!* [An Expression of Surprise] The Exalted

Imaam neither saw the youthfulness of his young nephew nor did he consider the future of his beloved daughter. What he saw, it was only this, that the Garden of Islaam would not become a victim of wilderness? For its flourishing and blooming if the blood of the young men of our family has to be given then it should be given!

یہ شہادت اک سبق ہے حق پرستی کے لیے اک ستون روشنی ہے بحر ہستی کے لیے

***Yeh Shahaadat Ik Sabaq Hai Haqq Parastee Kay liyay
Ik Sutoon e Raushnee Hai Bahr e Hastee Kay Liyay***

This martyrdom is a lesson for worshipping the Truth
Is a Pillar of Light for the living existence

Hazrat Qaasim came to the battlefield and addressed the Yazeedi's, "O Enemies of Religion and the demolishers of your Prophet's Household! I am Qaasim Bin Hasan Bin Alee (*Allaah is well-pleased with them*). I am the dearly beloved, Light of the Eyes of the Family of Prophethood. I am the fragrant Flower of the Garden of Hazrat Faatimah Zahraa. Come, also sieve me with arrows. Injure me with your swords, and open the Path to Paradise for me. Who is there amid you, who will fight with me alone?" Ibne Sa'ad ordered a commander of his army named Arzaq to kill this young man. Arzaq replied, "Wow sir, what have you valued me! I am that brave soldier who can combat alone with hundreds. It is my insult to go in contest with this young boy!" Ibne Sa'ad got outraged and said, "You do not know who he is! He is the grandson of Alee. He is thirsty for three days, but still if you want to see his courage and bravery, then just go in front." Arzaq said, "I will not go. Anyhow my four sons are present in these armed fighters. I will send one of them. For him that one is enough. Hence; Arzaq sent his son. He came in to fight with Qaasim. Hazrat Qaasim fought with him, and within few minutes made him tremble in agony. Also, snatched his sword which was very good. The second son of Arzaq saw his brother squirming in blood and dust, he became mad with anger. While being furious he moved forward so that he would be able to take the revenge of his brother. Hazrat Qaasim also killed him. The third son of Arzaq also moved forward by becoming a puppet of anger and outrage. He came before Hazrat Qaasim and started verbally swearing and

abusing him. Hazrat Qaasim replied, “O the Enemy of Allaah, I will not reply your swearing with swearing, this is not our grandeur. However; I will send you to your brother in hell. After saying this Hazrat Qaasim attacked him and sliced him. When Arzaq saw the worst end of his three sons, by becoming extremely furious in anger he started hollering [roaring] and had just started moving forward to fight. When his fourth son stepped forward uttering abusive and profane words, “O father, wait for a while. Let me avenge with this young man.” Like a hungry lion he pounced on Hazrat Qaasim, who stopped his attack on his sword. Then Hazrat Qaasim swung his sword in such a way that it cut off his right hand. The sword fell from his hand. Then Hazrat Qaasim did such an attack with his sword on his head that Hazrat Qaasim sent him to Hell. Now, the vilest state of Arzaq was worth viewing. All his arrogance had mingled in dirt. All the acquired wealth of Arzaq’s life had filched. In front of the eyes of this father whose generation was cut-off, the world darkened, and his yearning for dawn became the dusk of desperation. Till now, that arrogance which was stopping him to contest with Qaasim, by considering Qaasim to be a child, had now finished. That tyrant moved forward burning in the fire of anger and enrage. So that, he would take the revenge of his sons and with one strike finish this young man. But Arzaq did not realize in his contest is that youngman in whose hands the Divine Power is working. When Arzaq came to fight he started trumpeting like an elephant and roaring like a lion. His sword was shining like a flash of lightning in the air. The moment Arzaq glance fell on the sword of Hazrat Qaasim, which he had snatched from his son. Arzaq said, “Oath upon Allaah! I bought this sword for one thousand [1000] *Dirhams* and had it fumigated with poison for another thousand. I will not let it remain in your hands. Rather, I will kill you with it.” Hazrat Qaasim replied, “Three of your sons have already tasted its delight. You too should prepare to experience it. Now I will also let you taste its delight.” Then based on the principle, *الْحَرْبُ خَدَعَةٌ* [War is deception], Hazrat Qaasim said, “Arzaq we considered you an experienced and daring man, but you are very inexperienced. You do not even have the talent to fasten the saddle of a horse.” As

Arzaq bent down to look at the saddle Hazrat Qaasim struck him so powerfully that he cut Arzaq into two pieces. And Hazrat Qaasim quickly jumped from his own horse onto Arzaq’s and returned with both the horses towards the tents. Hazrat Qaasim came in the honourable presence of the Exalted Imaam and said, “O Beloved Uncle, thirst! thirst! *وَأَعْبَاءُ الْعَطَشِ الْعَطَشِ*! Beloved Uncle, “If I would get a bowl of water, then I would destroy and extinct all of them!” The Exalted Imaam said, “Son, soon you will drink the nectar of *Kauṣar* from the hand of *Saaqee-e-Kauṣar* [The Distributor of *Kauṣar*]. See, after drinking that you will never be disturbed by the quench of thirst. See, your father [Hazrat Hasan] is waiting for you. Go the time has come to go to him and give my *Salaam* [Salutations] to him. Hazrat Qaasim again came to the battlefield. Ibne Sa’ad said, “This youngster has killed our best young men. Do not give him any chance. Surround Qaasim from all the sides and finish him.” Therefore; on Ibne Sa’ad’s order, the enemies surrounded Hazrat Qaasim and attacked him. Now, a furious battle had begun. Even in this condition, Hazrat Qaasim was heroically fighting. A cloud from the sand of Karbalaa covered the Moon of Hasan. In the end Hazrat Qaasim sustained several injuries. An ill-fated Sheeṣ Bin Sa’ad and according to some Sa’ad Bin Urwaa Bin Nufaiel Azdee struck a sword on top of his head. Hazrat Qaasim said, *يَا عِبَاءَ اَدْرِكْنِي* “O Dear Uncle! Come hold me, and support me!” And fell to the ground. The Exalted Imaam heard his voice, he ran towards Hazrat Qaasim and saw that his gentle body was severely wounded [with spears and arrows]. The Exalted Imaam took Hazrat Qaasim’s head in his arms and said, “O Qaasim, there is destruction for those who have killed you. What reply will they give to your respected Great Grand Father on the Day of Judgement?” When he will question them about your blood? In the arms of the Exalted Imaam, the soul of Hazrat Qaasim flew away. (*Allaah is well-pleased with him*)

The Exalted Imaam lifted the sacred body in such a way that his chest was attached to the chest of Hazrat Qaasim and the feet were dragging on the ground. The Exalted Imaam placed the body near the blessed bodies of the martyrs.

ہائے جنت کو تم بھی سدھارے میرے بھائی کے فرزند قاسم
 داغِ فرقت ہے دل پر ہمارے میرے بھائی کے فرزند قاسم
Haa'ay Jannat Ko Tum Bhee Sidhaaray, Mayray Bhaa'ee Kay
Farzand Qaasim
Daagh e Furqat Hai Dil Par Hamaaray, Mayray Bhaa'ee Kay
Farzand Qaasim

O Alas! To Paradise, you have also departed
 My beloved brothers' favourite son Qaasim

کاش تم ساتھ میرے نہ آتے ہو کے رخصت نہ میدان کو جاتے
 بھوکے پیاسے نہ گردن کٹاتے میرے بھائی کے فرزند قاسم
Kaash Tum Saath Mayray Nah Aatay, Hokay Rukhsat Nah
Maidaan Ko Jaatay
Bhookay Piyaasay Nah Gardan Kataatay, Mayray Bhaa'ee Kay
Farzand Qaasim

I wish! You had not come with me

By bidding goodbye, you would have not gone to the Battlefield
 Hungry, thirsty, you wouldn't have gotten your neck slain
 My beloved brother's favourite son Qaasim
 یاد کس کس کی دل سے بھلاؤں ہائے کس کس کی لاشیں اٹھاؤں
 کس کو اپنی کہانی سناؤں میرے بھائی کے فرزند قاسم
Yaad Kis Kis Kee Dil Say Bhulaa'oon, Haa'ay Kis Kis Kee
Laashayn Uthhaa'oon
Kis Ko Apni Kahaani Sunaa'oon, Mayray Bhaa'ee Kay Farzand
Qaasim

Memories of how many should I erase from my heart
 Alas, the remains [martyr's bodies] of how many should I pick
 To whom should I tell my story?
 My beloved brother's favourite son Qaasim

In the battlefield of Karbalaa, after the martyrdom of Hazrat Qaasim, his brother Hazrat Umar and Hazrat Abu Bakr Bin Hazrat Imaam Hasan (Allaah is well-pleased with them) were also martyred by the brutal Yazeedi's and they also drank the nectar of martyrdom. (Allaah is well-pleased with them)

HAZRAT MUHAMMAD AND HAZRAT AUN (Allaah is well-pleased with them)

After the martyrdom of the four nephews, the turn came of the sons of Abdul Laah Bin Ja'far-e-Taieyyaar, Hazrat Muhammad and Hazrat Aun. The real sister's son of the Exalted Imaam. The turn came of the most beloveds of Hazrat Saiyyidah Zaienab. Hazrat Faatimah Zahraa's garden's Flowers of Paradise came to their Uncle and said, "O Dear Uncle [maamoon Jaan], "Also give us permission to sacrifice our lives." The Exalted Imaam said, "No, you are not allowed. I did not bring you with me so that in front of my eyes I could see you becoming the target of arrows and being picked up [haul-up] on the spears. You stay with your mother." Muhammad and Aun said, "Dear Uncle, "This is also the order of our respected mother. See, she is also standing in front of us." The Exalted Imaam looked at his sister Saiyyidah Zaienab and said, "O My sister, do some consideration, do not break mountains of grief on me. With which eyes will I bear to see the chest of these Flower-like children pierced with arrows and spears?" Saiyyidah Zaienab was saying, "O Brother! My Beloved Brother, will you not accept this humble share of your sister? If you will not accept this humble share of your sister then what answer will I give to our mother Faatimah Tuz Zahraa? When she will ask me, "Beloved daughter, what gift did you present at that time. When the gifts of lives were being presented in the honour of Shahzaadah-e-Sarwar-e-Kaunaien [The Prince of the Master of the Universe]. These are my only two sons and they are both sacrificed upon you." After saying this, she began to cry bitterly. With tearful eyes, the Exalted Imaam looked at his sister Saiyyidah Zaienab, his heart broke into pieces. The Exalted Imaam held both his nephews to his chest and bid them farewell. The mother was watching, the bright stars of my eyes, were leaving forever and forever to be covered in the Yazeedi's dark clouds. As soon as they went the enemies pounced on them like wolves and tore them apart. But this patient mother Saiyyidah Zaienab kept her hand on her heart, and turned her face towards the sky and said, "O Allaah, whatever is Your Pleasure it is also ours!"

Hazrat Faatimah Zahraa's Garden's Flowers of Paradise, the

paternal grandsons of Hazrat Ja'far-e-Taieyyaar, the maternal grandson's sons of Hazrat Alee came in the battlefield in front of the enemies and said, listen and recognize us;

دادا ہے شہنشاہ دو عالم کا مددگار سردارِ جہاں فرّ عرب جعفر طیار

Daadaa Hai Shahenshaah e Duo Aalam Kaa Madad Gaar

Sardaar e Jahaan Fakhr e Arab Ja'far e Taieyyaar

Our Paternal Grandfather is the helper of the Emperor of both the Worlds

The Leader of the World, the Pride of Arab Ja'far-e-Taieyyaar

وہ شقّہ طرازِ علم احمد مختار آلودہ رہی خون میں جس شیر کی تلوار

Woh Shiqqah Taraaz e Alam e Ahmad e Mukhtaar

Aaloodah Rahee Khoon Meyn Jis Shayr Kee Talwaar

The carrier of the Flag of Holy Prophet who is the Choose Authority

The sword of this Lion always remained covered in the blood of the enemies

ہاتھوں کے عوض حق سے سردست لیے ہیں اللہ نے پران کو زمرد کے دیئے ہیں

Haathon Kay Iwaz Haq Say Sar e Dast Liyay Hayn

Allaah Nay Par Unko Zamurrad Kay Diyay Hayn

As for now, he took from Almighty Allaah in place of the hands Allaah has blessed him the Emerald wings

نانا اسد اللہ مددگار دو عالم دیں دارِ نمودار جہاں دارِ دو عالم

Naanaa Asadul Laah Madad Gaar e Duo Aalam

Deendaar, Numoondaar Jahaandaar e Duo Aalam

Our Maternal Grandfather, Asadul Laah, the Lions of Allaah who is the Helper of both the Worlds

The religiously Dutiful, the Prominent, the King of both the Worlds

سلطانِ ولایت و اسرارِ دو عالم سرتاجِ فلک جیفہ دستارِ دو عالم

Sultaan e Walaayat o Asraar e Duo Aalaam

Sartaaj e Falak Jeeghah-e-Dastaar e Duo Aalam

The King of the Sainthood and the Secrecies of both the Worlds

He is the chief of the Heavens and the Dignified Crown of the Turban [honour] of both the Worlds.

تم یہ نہ سمجھنا کہ یُد اللہ نہیں ہیں ہم شیر تو ہیں گر اسد اللہ نہیں ہیں

Tum Yeh Nah Samajhnaa Keh Yadul Laah Naheen Hayn

Haam Shayr Tou Hayn Gar Asadul Laah Naheen Hayn

You should not think that we are not the Hand of Allaah We are lions, though we are not Allaah's lion [like Hazrat Alee]

Then the two brothers Hazrat Aun and Hazrat Muhammad displayed such gems of bravery that a chaos was created in the rows of the enemies. In the end, after fighting and killing many Yazeedi's they too became the targets of the enemies' swords and spears and reached the elevated Paradise. Hazrat Aun was martyred by Abdul Laah Bin Qutbath At Taa'ee and Hazrat Muhammad was by Aamir Bin Nahshal. The loyal companions of the Exalted Imaam picked-up their bodies and kept them near the tents.

لاشوں کے قریب آ کے شہامت نے پکارا اے بھانجو! موجود ہے ماموں یہ تمہارا

Laashon Kay Qareeb Aa Kay Shah e Ummat Nay Pukaaraa

Ae Bhaanjo! Maujood Hai Maamoon Ye Tumhaaraa

By coming near the blessed bodies, Hazrat Imaam Husaien the King of Ummah called out

O My Sister's sons! Your Maternal Uncle [Maamoon] is present here

اے شیر جوانو! مجھے الفت تھی تمہیں سے اے تشہ ذہانو مجھے ہمت تھی تمہیں سے

Ae Shayr Jawaano! Mujhay Ulfat Thhee Tumheen Say

Ae Tashnah Dahaano! Mujhay Himmat Thhee Tumheen Say

O young lions! I had a great love for you

O thirsty mouths I had courage due to you

ہاتھوں کو اٹھا کے ذرا بات تو کر لو سینے سے لگو اٹھو ملاقات تو کر لو

Haathon Ko Uthhaa Kay Zaraa Baat Tou Karlo

Seenay Say Lago Uthh thho Mulaaqaat Tou Karlo

Come raise your hands, at least talk to me for a while

Stand up hug me, at least do meet me

Meanwhile, Hazrat Zaienab also came. The Exalted Imaam said, “Now, Beloved sister, your sacrifice is also accepted. Come view your martyrs.” When Saiyyidah Zaienab saw the slashed and wounded bodies of her sons she fell over the bodies, and with motherly devoted love she said, “O my Precious Ones, I wish, your mother was in your place!” (*Allaah is well-pleased with them*)

HAZRAT ABBAAS ALAMDAAR [THE FLAG-BEARER]

(*Allaah is well-pleased with him*)

One by one the parting of each family member was so extremely soul-tormenting that the Exalted Imaam would keep his head on his sacred knees and sit on the sand of Karbalaa. Sometimes, he would glance towards the sky and would count his remaining sorrowful moments left until his martyrdom. Sometimes, he would look with desperation towards the grief-stricken sadden and oppressed women. Now the Exalted Imaam only has just one prince Alee Akbar alongside, and the strength of the arms Abbaas *Alamdaar* [The flag-bearer] remaining in front of him. Now, the time of breaking of the back-bone of the Exalted Imaam is approaching. Mountain of oppression and cruelty is about to fall. Therefore; in the desire of extreme patience and self-control, he is seen engrossed in pleading and praying to his Creator and Owner, by bowing his elegant forehead. When the luminous forehead was raised, from prostrating to his Creator after having secret loving conversation. Then, Abbas *Alamdaar* [Flag-bearer] (*Allaah is well-pleased by him*) said, “O my Master, now in slaves, no one is left beside this slipper picker [humble one]. Who has seen the holy-wars of the brave hearted youngsters, the swinging swords in the weak hands of the old? Until now who has not done any service besides keeping the flag, that slave of yours is this Abbaas.

“O the Light of the Eyes of Hazrat Faatimah Batool [Hazrat Imaam Husaien], now the zealous activated blood is breaking the veins to flow in the Path of Allaah. Very humbly now I request you to give me permission, and also make the star of my luck shine.” This Persona of patience and contentment the Exalted Imaam held his brother head to his chest. Some tears of love and some of sadness,

while shining in the shape of pearls starting flowing from the cheeks. After holding him next to his chest for a long time the Exalted Imaam said, “What should I do, beside accepting Allaah’s Will nothing can be done, I am contented in Allaah’s Content. But the Beloved Son of *Saaqee-e-Kauşar* [The Distributer of *Kauşar*] Hazrat Alee (*Allaah is well-pleased with him*) the thirst of the children has quaked the patience of their mothers. In a state of being thirsty they are very restless. Their restlessness has become unbearable for their mothers. After hearing this Abbaas *Naamdaar* went towards the tents. As he entered, he saw such condition of the thirst of Hazrat Sukaienah and Alee Asghar that he became perturbed [very disturbed]. The Lion of Alee [Hazrat Abbaas] while biting his lips in anger said, “Sad, Euphrates is in front and these children are in anguish for even a drop of water. I will go to the Euphrates now, and will quench the thirst of these innocents by bringing the water.” When Saiyyidah Zaienab heard this, the colour of her face disappeared and she cried out, “Beloved brother [Hazrat Abbaas], will you go up against the steel wall of the enemies at the banks of Euphrates by yourself?” Abbaas *Alamdaar* said, “Dear Sister, what is your worry? Even if there are iron armed fighters covering it, is there not an iron sword in the hand of your brother! By the confident talks of the Lion of Allaah Hazrat Abbaas even the thirstiest ones had some consolation. And the broken hearts were tied in the chests. Hazrat Abbaas hanged *Mashkizah* [the water leather-bag] on his shoulder and proceeded towards the river. When the enemies blocked him, he proclaimed;

CONCLUSIVE ARGUMENT

“O Koofian’s, O Syrian’s! Fear Allaah. Be shameful from the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) what a piteous injustice! You have called the Son [Imaam Husaien] of the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) and then you became insincere to him. And you have joined the enemies and blocked the water on him. You have slayed the heads of his companions and family. You have yearned the daughter of the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) and the small children for every drop of water! Realize the door of repentance is still open for some of you. There is still

time, refrain from oppression and cruelty and the killing of the Son of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam)! Three from the wicked Yazeedi's troop, Shimir Zil-Jaushan, Shaba's Bin Rib'ee, and Hajr Ibne Al Abjar came forward and said, "Even if the entire Earth becomes water, we will still not let you people take even one drop of water." After hearing this the Lion of Haiedar [Hazrat Abbaas] became enraged. He called out loud like a lion and said, "These heads of ours can be slayed, but they cannot bend before a sinner or a transgressor." After saying this, he pounced on them with the shining sword. The poet says;

آتا ہے خبردار اب عباس علم دار ناگاہ زمین ان کی ہوئی مطلع انوار

Aataa Hai Khabar Daar Ab Abbaas Alamdaar

Naa Gaah Zameen Unkee Hu'ee Matla'e Anwaar

Be aware here comes now Hazrat Abbaas the flag-bearer
By his sudden appearance the forehead of the earth becomes like
the shining light

ہر چار طرف سے یہ اٹھا غلغلہ اک بار ہوشیار خبردار خبردار

Har Chaar Taraf Say Yeh Uthhaa Ghulghulah Ik Baar

Hoshiyaar Khabar Daar Khabar Daar Khabar Daar

Once from all the four sides this noise raised

Alert, Be Aware! Be Aware! Be Aware

اے صل علی کیا پسر شیر خدا ہے یہ شیر خدا گر نہیں، شمشیر خدا ہے

Ae Salle Alaa Kyaa Pissar e Shayr e Khudaa Hai

Yeh Shayr e Khudaa Gar Naheen, Shamsheer e Khudaa Hai

O Blessing be upon him! He is what a Son of the Lion of Allaah
[Hazrat Alee]

Though he is not the Lion of Allaah [Hazrat Alee], surely, he is the
Sword of Allaah

Hazrat Abbaas then said;

ہاں مجھ کو رکھو یاد میں حیدر کا پسر ہوں اور باغ نبوت کے شجر کا میں شمر ہوں

Haañ Mujhko Rakho Yaad Mayñ Haiedar Kaa Pissar Huuñ

Aur Baagh e Nubuwwat Kay Shajar Kaa Mayñ Samar Huuñ

Yes, remember me! I am son of Haiedar
I am the fruit of the tree of the Garden of the Prophet-hood

میں دیدہ ہمت کے لیے نور نظر ہوں پیاسا ہوں مگر ساقی کوثر کا پسر ہوں

Mayñ Deedah e Himmat Kay Liyay Noor e Nazar Huuñ

Piyaasaa Huuñ Magar Saqee e Kau'sar Kaa Pissar Huuñ

I am the light of the eyes for the courageous eyes
Though I am thirsty but I am the son of the Distributer of the
Fountain of Paradise

واللہ مری ضرب طمانچا ہے بلا کا دل بند ہوں میں شیر خدا شیر خدا کا

Wal Laah Mayree Zarb Tamaanchaa Hai Balaa Kaa

Dil Bandd Huuñ Mayñ Shayr e Khudaa Shayr e Khudaa Kaa

By Allaah! The blow of my slap is extremely severe
Because I am the beloved Son of the Lion of Allaah [Hazrat Alee]

Was it Hazrat Abbaas's attack or was it the Wrath of Almighty Allaah which descended upon the Yazeedi's? The horses started becoming wild and running away, the swords were dropped from the hands of the riders. The cowards ran away like the escaping deers, while cutting and slashing them he reached the river. At the river thousands of armed fighters were employed as guards. They became an iron wall in front of him. Hazrat Abbaas said to them, "Are you people Muslims or disbelievers?" They replied, "Muslims!"

Hazrat Abbaas asked, "Is this your Islaamic conducts, that the birds and animals can quench their thirst with the River of Euphrates [Nahr-e-Faraat] while the sons, daughters, and the milk-drinking infants of the Prophet of Allaah (Sallal Laahu 'Alaiehi Wa Sallam) aches for every single drop of water! I have seen them with my own eyes passing out and weakening due to thirst." While Hazrat Abbaas was still talking to them, from the other side, a fighter of the Yazeedi's side reached there conveying the order of the leader of these armed fighters Amar Bin Sa'ad. And said to the armed fighters placed at the river, "It is the order of the Leader of the armed fighters not even a drop of water should be able to reach Husaien's tent." After hearing this order, the fighters of Yazeedi's side gripped their spears. The

Lion of the Lion of Allaah [Hazrat Abbaas] gave a hit to his horse and by tearing the rows of the enemies moved the horse forward and entered into Euphrates. The thirsty habitant of Paradise took one handful of water but the thought of the thirst of *Ahle Baiet* [The Prophet's family] stopped him from drinking. He threw the water by saying, "O Abbaas! You have not come to Euphrates to quench your thirst! Until the thirst of the innocent Alee Asghar and Sukaienah is not quenched, drinking water is not permissive for you." Hazrat Abbaas filled his *Mashkeezah* [leather water-bag] and placed it over his left shoulder and came out. A loud call, echoing noise was heard from all the sides that if this water-bag reached the tents of Husaien then all the efforts will be wasted. Stop his [Hazrat Abbaas] way! Take the water-bag from him and let it fall on the ground!" Here the exertion of the Quencher of *Ahle Baiet* Hazrat Abbaas was this that by all means he would let this water-bag reach the tent of the thirsty ones. He wanted that the horse would fly and reach the tent. But he saw hundreds of arrows were pointing the water-bag. For the safety of the water-bag he moved to one side. Now, Hazrat Abbaas was very close to the other side of the fighters so at this point he was surrounded from both the sides. When Hazrat Abbaas saw himself surrounded by the enemies then he attacked like a wild daring lion and caused a turmoil within the ranks of the enemies. Bodies started falling on the bodies and streams of blood started flowing. This most beloved of the Lion of Allaah [Hazrat Abbaas] proved in the battlefield of Karbalaa that my arms possess the strength of Hazrat Alee and my veins are filled with the blood of Hazrat Alee. Hazrat Abbaas heaped piles of dead bodies. By deception an insolent person named Zuraarah made a severe blow on his left hand, which separated the arm of the Flag bearer from the shoulder. Hazrat Abbaas immediately hung the water-bag on to his right-shoulder and with the same hand also kept slashing with the sword. But now, that strength was not present. Neither two acts could be done with one hand. While making defensive efforts, from one side where the fighters were placed, he lifted the horse that maybe he will get the way. But the time of the services of this gallant warrior [Ghaazi] was very quickly coming to its end. Until Naufal Bin Al Arzaq struck once on his right-shoulder too and also separated that

hand. Allaah! Allaah! Look at the determination of the Son of the Lion of Allaah Hazrat Abbaas, he clasped the string of the water-bag in his mouth. But none of the exertions to save the water-bag succeeded. A shameless fighter aimed such an arrow towards the water-bag that it pierced it through, and all the water immediately spilled. When the rascals, who had darkened the bravery of Arab saw this warrior is now without arms and hands, therefore; they leaped on Hazrat Abbaas from all the sides. And severely injured him. A wretch struck his head with such a mace [a battle axe] that he while saying *يا اَحْمَدُ اَدِرْ كُنِي* [O Beloved Brother come and hold me]. Fell from the horse.

ناگاہ صدا آئی کہ آؤ میرے آقا
آخر ہوا عباس اٹھاؤ میرا آقا

***Naagaah Sadaa Aa'ee Keh Aa'o Mayray Aaqaa
Aakhir Huwaa Abbaas Uthhaa'o Mayray Aaqaa***

Suddenly, a voice came that come, O my brother, my Master
[the Imaam]

After all I am your brother Abbaas, pick me up, O my Master

سر کاٹتی ہے فوج بچاؤ میرے آقا
آؤ مجھے سینے سے لگاؤ میرے آقا

***Sar Kaat tee Hai Fauj Bachaa'o Mayray Aaqaa
Aa'o Mujhay Seenay Say Lagaa'o Maray Aaqaa***

The fighters are cutting my head, protect me, O my Master
Come hold me and embrace me to your chest, O my Master

سن کر یہ صدا شاہ پکارے کئی باری
ہم شکل نبی دوڑو کمر ٹوٹی ہماری

***Sunkar Yeh Sadaa Shaah Pukaaray Ka'ee Baaree
Hamshakl e Nabee Dauro Kamar Tootee Hamaaree***

Hearing this plea, the Imaam called out repeatedly
My son Alee Akbar run, now my back-bone [support] is broken

As soon as the Exalted Imaam heard his brother's [Hazrat Abbaas] voice, he came running. At that moment, these were the words on the sacred tongue اِنْسَانِ ظَهْرِي الْاَن "Now my back-bone [support] is broken." When the Exalted Imaam came near the severely injured brother [Hazrat Abbaas] without hands and arms, after seeing him he held his grieved heart. The poet says;

چلائے گر کے لاش پر شبیر نام دار بھائی تمہاری نرگسی آنکھوں پہ میں نثار

**Chillaa'ay Gir Kay Laash Par Shabbeer e Naam Daar
Bhaa'ee Tumhaari Nargisee AanKhoñ Peh Mayñ Nišaar**

The renowned Hazrat Imaam Husaien screamed, while
falling down on the martyred body
O my Brother Abbaas, I sacrifice myself on your beautiful eyes

اس نزع میں بھی تھا تمہیں بھائی کا انتظار آنکھیں پھرا کر ڈھونڈتے ہو مجھ کو بار بار

**Iss Naz'a Meyñ Bhee Thhaa Tumhayñ Bhaa'ee Kaa Intizaar
AanKhayñ Phiraakar Dhooñdtay Ho Mujh Ko Baar Baar**

Even in this position of agony you were waiting for your
Brother [Imaam]

By turning your eyes you are searching for me, again and again

شاید زبان بند ہے جو لب کھولتے نہیں
روتے ہوئے ہم آئے ہیں تو بولتے نہیں

**Shaayed Zubaan Bandd Hai Jo Labb Kholtay Naheen
Rotay Huway Hamm Aa'ay Hayñ Tou Boltay Naheen**

Maybe, your tongue cannot speak as you are not opening your lips
Look I came while crying, but you are not talking

بے تاب ہے حسین برادر جواب دو اے میرے نوجوان مرے صغیر جواب دو

**Baytaab Hai Husaien Biraadar Jawaab Dou
Ae Mayray Naujawaan Meray Safdar Jawaab Dou**

Your brother Husaien is restless, O my brother, reply to me
O my young man, O my brave warrior, reply to me

اب جاں بلب ہے سبط پیبر جواب دو اے نور چشم ساقی کوثر جواب دو

**Ab Jaañ Balabb Hai Sibte Payambar Jawaab Dou
Ae Noor e Chashm e Saaqi e Kaušar Jawaab Dou**

Now the life of the Grandson of Holy Prophet is on his lips,
reply to me

O the Light of the eyes of Hazrat Alee who is the Distributer of
Kaušar, reply to me

بچگی کے ساتھ موت کا خنجر بھی چل گیا سرگود میں دھرا رہا اور دم نکل گیا

**Hichkee Kay Saath Maut Kaa Khanjar Bhee Chal Gayaa
Sar Goud Meyñ Dharaa Rahaa Aur Damm Nikal Gayaa**

With the last hiccup the strike of death did its work
The head remained placed in the laps of Imaam Husaien and the
last breadth of Hazrat Abbaas left the body

اکبر پکارے ہائے چچا بھی گزر گئے رو کر حسین بولے بھائی کدھر گئے

**Akbar Pukaaray Haa'ay Chachaa Bhee Guzar Ga'ay
Rokar Husaien Bolay Keh Bhaa'ee Kidhar Ga'ay**

Alee Akbar called out, alas my Uncle! has also departed
While crying Hazrat Imaam Husaien said, my Brother where
have you gone

مونہ تو اٹھاؤ خاک سے رخسار بھر گئے وا خسر تا حسین کو بے آس کر گئے

**Muunh Tou Uthhaa'o Khaak Say Rukhsaar Bhar Ga'ay
Waa Hasrataa Husaien Ko Bay Aas Kar Ga'ay**

Lift your face your cheeks are filled with dirt
Sadly, what has happened you left Husaien support-less

اب کون دے گا دکھ میں نبی کے پسر کا ساتھ دم بھر میں تم نے چھوڑ دیا عمر بھر کا ساتھ

**Ab Kaun Daygaa Dukh Meyñ Nabee Kay Pesar Kaa Saath
Damm Bhar Meyñ Tum Nay Chhoñ Diyaa Umr Bhar Kaa Saath**

Now, who will support the Grandson of the Prophet in distress
In an instance, you left the companionship of the entire life

اے شیر صف شکن اے میرے نوجواں پاؤں گا تم سا چاہنے والا میں اب کہاں

Ae Shayr-e-Saff Shikan Ae Mayray Nau Jawaan

Paa'oon Gaa Tum Saa Chaahnay Waalaa Mayñ Ab Kahaan

O the lion who breaks the rows of the enemy! O my young man
Now, where will I find someone like you who is an admirer of mine

شیر خدا کا آج جہاں سے مٹا نشان تم کو حسین جانتا تھا اپنے تن کی جاں

Shayr e Khudaa Kaa Aaj Jahaan Say Mitaa Nishaan

Tumko Husaien Jaantaa Thhaa Apnay Tan Kee Jaan

Today, the Sign of the Lion of Allaah [Hazrat Alee] is erased
from the world

Your Brother Hazrat Imaam Husaien considered you the
strength of his own body

تیغوں میں اب سپر نہیں بھائی کے ہوتے ہو

بازو کٹائے شیر سے دریا پہ سوتے ہو

Tayghon Meyñ Ab Sipar Naheen Bhaa'ee Kay Hotay Ho

Baazoo Kataa'ay Shayr Say Daryaa Peh Sotay Ho

I am in front of the swords, you my brother who was my shield is
not there anymore

Your arms are cut and now you are sleeping like a lion on the river

HAZRAT SAIYYIDINAA ALEE AKBAR (Allaah is well-pleased with
him)

Now that phase is in front, by which even the stoniest hearts
would break into pieces. The zenith of powerlessness and
helplessness took place. After the martyrdom of the seventy [70]
supporters, helpers, close relatives and dear ones, now there was a
shivering and tormenting scene before the eyes. *Sarwar-e-Riyaz-e-*
Husaieni [A Chief of the Garden of Imaam Husaien], *Gul-e-Baagh-*
e-Mustafaa [A Flower of the Garden of the Holy Prophet *Sallal Laahu*
'Alaiehi Wa Sallam], *Noor-e-Deedah-e-Murtazaa* [The Divine Light of
the Eye of Hazrat Alee], *Jaan-e-Chaman-e-Mujtabaa* [The Soul of
the Garden of Hazrat Imaam Hasan], the Support of the old age of the

Beloved Father, the Bright Star of the eyes of the whole House-old,
the Radiant Lamp of the Family of the Holy Prophet, the one who
bears a resemblance to the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*)
Hazrat Alee Akbar (*Allaah is well-pleased with him*) by seeing whom the
visage of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is filled in
the eyes. At the age of eighteen years [18], is a state of real Ultimate
Youthful beauty. Before the grievous back-broken Beloved father,
by being from head to toe a form of complete plea, is requesting to
the respected father, "O Respected *Baabaa*, permission would also
be granted to me. I also want to acquire the auspiciousness of having
my head slayed in the Path of Truth and receive the auspiciousness
of sacrificing my life upon you.

اکبر کی ہے یہ عرض کہ میداں کی رضا دو رستہ مجھے فردوس کے جانے کا بتا دو

Akbar Kee Hai Yeh Arz Keh Maidaan Kee Razaa Dou

Rastah Muhjay Firdous Kay Jaanay Kaa Bataa Dou

It is the request of Hazrat Alee Akbar, Beloved Father please give
me the permission for going to the Battlefield

O Beloved Father, tell me the way to go to the elevated Paradise

بابا میری الفت کو بس اب دل سے اٹھا دو اماں سے بھی رخصت مجھے مرنے کی دلا دو

Baabaa Mayree Ulfat Ko Bass Ab Dil Say Uthhaa Dou

Ammaan Say Bhee Rukhsat Mujhay Marnay Kee Dilaa Dou

O Beloved Father, now take the love of mine out of your heart
Also get the permission for me, from my respected mother to give
my life [dying]

کنوائے گاسررن میں غلام آپ سے پہلے

زندہ ہے وہ بیٹا جو مرے باپ سے پہلے

Katwaa'ay Gaa Sar Rann Meyñ Ghulaam Aap Say Pehlay

Zindah Hai Woh Baytaa Jo Maray Baap Say Pehlay

O Beloved Father, this beloved son of yours, your servant will get
his head slayed before you in the Battlefield
That son is alive, who dies before the father

The broken-hearted father [the Exalted Imaam] shed a glance on his Most Eminent son [Hazrat Alee Akbar] and said, "O Beloved Son! I should give you the permission for what? Should I give you the permission of being sieved with arrows and of being cut with the swords? Beloved Son [Hazrat Alee Akbar], you are the picture of the Beloved maternal Grand-father the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). With which eyes will I see this picture shuddering and erasing in soil and blood. The *Noor* [Luminance Light] of my eyes, you don't go, let me go. They are thirsty for my blood. Their thirst will quench with only my blood. That picture of the Holy Prophet [Hazrat Alee Akbar] pleaded with folded arms, "Beloved *Baabaa* [Father] I do not want to stay alive after you. Do not leave me as a captive of these most degraded people. Rather send me to the Great Grand-father *Huzoor Sarwar-e-Aalam* [The Grand Chief of the Worlds] the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), and *Baabaa* Alee Murtazaa (*Allaah is well-pleased with him*) in the elevated Paradise." Allaah! Allaah! [An Expression of Surprise]! This was what a great test, which the Most Beloved Son of Faatimah [Hazrat Imaam Husaen] passed through with patience and steadfastness. The Exalted Imaam said, "O Beloved Son, I have made a promise with Almighty Allaah and His Beloved Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) otherwise who would have mixed such a priceless gem like you in dirt. Alright son, go Husaen has also strengthen his chest today, I will see how heavy is the threshold [stake] of trial!"

The Most Beautiful of all the Beautiful Ones, the Beloved and the Desired one of Hazrat Yoosuf (*Salutations upon him*), that Son of the Grandson of the Last Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) Imaam Husaen, who is the Resemblance of the Beloved of Almighty Allaah, the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) [Hazrat Alee Akbar], is going to those tyrants, from whom no one has returned until now. At this time, the Exalted Imaam did not say that my son, tie a band around my eyes. Now, my heart wants that after presenting *Salaam* [Salutations] to Hazrat Ibraaheem and Hazrat Ya'qoob (*Salutations upon them*) they would be called out that see the patience of the Grandson of the Last Beloved Holy Prophet *Sallal Laahu 'Alaiehi Wa Sallam*).

The Oppressed One of Karbalaa the Exalted Imaam dressed his eighteen [18] year old handsome with his own hands with the breast-plate [war armour], and mounted him on the horse and said, "My Beloved Son! When you reach Paradise, present my *Salaam* [Salutations] to my Beloved Grand-father [*Naanaa Jaan*/Holy Prophet *Sallal Laahu 'Alaiehi Wa Sallam*]. Also, present my *Salaam* to my Beloved *Baabaa* [father] Alee Murtazaa and to my Beloved *Ammaan Jaan* [my mother Hazrat Faatimah Zahraa]." Hazrat Alee Akbar said *Salaam* to his Beloved Father and to the grief-stricken sacred Ladies standing in the tents. And proceeded towards the battlefield. At this time, what was faced by the Exalted Imaam, the pious Ladies of *Ahle Baiet* and the children, by this even the heart of the earth must have shaken-up. And surely, at this the Throne of Allaah must have also shaken-up!

داغِ اولاد نہیں آہ، اٹھایا جاتا ایسا بیٹا نہیں ہاتھوں سے گنویا جاتا

Daagh e Aulaad Naheen Aah, Uthhaayaa Jaataa
Aisaa Baytaa Naheen Haathon Say Gañwaayaa Jaataa
 Alas, the sadness of the separation of the children cannot be endured

Such kind of admired Son cannot be given away with one's own hands

درد وہ ہے کہ زبان پر نہیں لایا جاتا زخم وہ ہے کہ جگر پر نہیں کھایا جاتا

Dard Woh Hai Keh Zubaan Par Naheen Laayaa Jaataa
Zakhm Woh Hai Keh Jigar Par Naheen Khaayaa Jaataa
 This is such a pain, which is hard to express by the tongue
 This is that wound, which is not easy to endure on the liver

داغِ فرزند حسین ابن علی سے پوچھو
 نوجواں بیٹے کا غم باپ کے جی سے پوچھو

Daagh e Farzand Husaen Ibne Alee Say Poochho
Nau Jawaan Baytay Kaa Gham Baap Kay Jee Say Poochho
 Ask Imaam Husaen Ibne Alee the grief of a Beloved Son
 Ask the grief of going of a young Son from the heart of the sorrowed Father

At the time of farewell of the son the grief-stricken mother was saying;

علی اکبر میری محنت کی طرف دھیان کرو اماں واری مری بستی کو نہ ویران کرو

**Alee Akbar Mayree Mihnat Kee Taraf Dheyaan Karo
Ammāñ Waaree Miree Bastee Ko Nah Weeraan Karo**

O Alee Akbar my Son! Pay some attention to my hard-work
You mother is willing to die for you do not desolate my house

چھوڑ کر ماں کو نہ تم کوچ کا سامان کرو پھر فدا ہو، جیو، پہلے مجھے قربان کرو

**Chhoř Kar Maañ Ko Nah Tum Kooch Kaa Saamaan Karo
Phir Fidā Ho, Jiyo, Phelay Mujhay Qurbaan Karo**

By leaving the grieved mother, do not make the
preparations of parting

I am sacrificed upon you, Son live long, first sacrifice me

میرے جیتے جی نہ قدم گھر سے نکالو بیٹا اپنی مادر کا جنازہ تو اٹھا لو بیٹا

**Mayray Jeetay Jee Nah Qadam Ghar Say Nikaalo Baytaa
Apnee Maadar Kaa Janaazah Tou Uthhaalo Baytaa**

My Son, while I am still alive, do not take your feet out
of the house

My Son, at least do first pick up the coffin of your mother

چھوڑ کر روتا نہیں نیچے سے اکبر نکلے پیچھے فرزند کے روتے ہوئے سرور نکلے

**Chhoř Kar Rotaā Unhayñ Khaiemay Say Akbar Niklay
Peechhay Farzand Kay Rotay Huway Sarwar Niklay**

While leaving her crying Alee Akbar came out from the tent
Behind the son the Imaam came out crying

پر عجب حال سے ہم شکل پیمبر نکلے مڑ کے تکتے تھے کہ نیچے سے نہ مادر نکلے

Par Ajab Haal Say Hamshakl e Payambar Niklay

Muř Kay Taktay Thhay Keh Khaiemay Say Nah Maadar Niklay

In a strange condition the look alike of the Holy Prophet Alee
Akbar, came out

He would turn back to see that the mother is not coming
out of the tent

ماں کے رونے کی جوکانوں میں صدا آتی تھی ٹکڑے ہوتا تھا جگر چھاتی پھٹی جاتی تھی

**Maañ Kay Ronay Kee Jo Kaanoñ Meyñ Sadaa Aatee Thhee
Tukray Hotaa Thhaa Jigar Chhaatee Phaṭee Jaatee Thhee**

When the voice of sorrowed mother's crying would come in the
ears of the son

The liver would break into pieces, the chest would burst with pain

In short, Hazrat Alee Akbar came in front of the armed fighters of the enemies. By the glow of his Allaah's gifted beauty the battlefield became radiantly shining. From the luminous forehead, the brilliance of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) lustered. The Luster of his face made the desolate battlefield luminously gleam. *Sadrul Afaazil* Hazrat Maulana Saiyyid Muhammad Naeem-ud Deen *Saahib Muraadaabaadi* (Allaah have mercy on him) said how articulately;

لختِ دل امام حسین ابنِ بو تراب شیر خدا کا شیر وہ شیروں میں انتخاب

Lakht e Dil e Imaam Husaien Ibne Buu Turaab

Shayr e Khudaa Kaa Shayr Woh Shayroñ Meyñ Intikhaab

The most beloved son [Hazrat Alee Akbar] of Imaam Husaien the
son of Hazrat Alee

The lion of Allaah's Lion the chosen one among the lions

صورت تھی انتخاب تو قامت تھا لا جواب گیسو تھے مشک ناب تو چہرہ تھا آفتاب

Soorat Thhee Intikhaab Tou Qaamat Thhaa Laa Jawaab

Gaysoo Thhay Mushk naab Tou Chehrah Thhaa Aaftaab

His appearance was the chosen one and the height was unmatched

His hair was musk coloured and the face was like the sun

شہ زادہ جلیل، علی اکبر جمیل بستان حسن میں گل خوش منظر شباب

Shahzaadah e Jaleel, Alee Akbar Jameel

Bustaan e Husn Meyñ Gul e Khush Manzar Shabaab

The prince of the Dignified One, the most handsome Alee Akbar

The most beautiful flower, the delightful young man, in the
Garden of Beauty

چہرہ میں آفتابِ نبوت کا نور تھا آنکھوں میں شانِ صولت سرکارِ بو تراب

**Chehrah Meyñ Aftaab e Nubuwwat Kaa Noor Thhaa
Aañkhoñ Meyñ Shaan Saulat-e-Sarkaar e Buu Turaab**

On his face, was the luminosity of the Sun of the Prophet-hood
In his eyes was the Grandeur of the Power of the Master
Hazrat Alea

صحرائے کوفہ عالمِ انوار بن گیا چکا جو اُن میں فاطمہ زہرا کا ماہ تاب

**Sehraa'ay Koofah Aalam-e-Anwaar Bann Gayaa
Chamkaa Jo Unmayñ Faatimah Zahraa kaa Maah Taab**

The Desert of Koofah became the World of Brilliance's
When the Brilliant Daring Moon of Hazrat Faatimah Zahraa shone
amid them

صولت نے مرحبا کہا شوکت تھی رجز خواں جرأت نے باگ تھامی شجاعت نے لی رکاب

**Saulat Nay Marhabaa Kahaa Shaukat Thee Rijz Khawaan
Jur'at Nay Baag Thhaamee Shujaa'at Nay Lee Rikaab**

The Authoritative Power said Welcome, the Dignity was reading
the epic verses
The Daringness held the reigns, and the Bravery gripped
the stirrups

چکا کے تیغ مردوں کو نامرد کر دیا اس سے نظر ملاتا یہ تھی کس کے دل میں تاب

**Chamkaa Kay Taygh Mardoñ Ko Naamard Kar Diyaa
Uss Say Nazar Milaataa Yeh Thhee Kis Kay Dil Meyñ Taab**

By striking his sword he turned the brave men into the coward ones
Who had the courage in their hearts to make eye contact with this
Courageous One

مردانِ کار لرزہ براندام ہو گئے شیر اُفلنوں کی حالتیں ہونے لگیں خراب

**Mardaan e Kaar Larzah Bar Andaam Ho Ga'ay
Shayr Afganoñ Kee Haalatayñ Honay Lageñ Kharaab**

The enemy's army started trembling
The condition of the brave ones, started shattering with fear

کہتے تھے آج تک نہیں دیکھا کوئی جواں ایسا شجاع، ہوتا جو اس شیر کا جواب

**Kehtay Thhay Aaj Tak Naheen Daykhaa Ko'ee Jawaan
Aisaa Shujaa, Hotaa Jo Iss Shayr Kaa Jawaab**

They have not seen such a Courageous Youth
Such gallant, who will be a response to this Brave Lion

کُہہ پیکروں کو تیغ سے دو پارہ کر دیا کی ضرب خود پر تو اڑا ڈالا تارکاب

**Kuhh Paikaroñ Ko Taygh Say Dou Paarah Kar Diyaa
Kee Zarb Khod Par Tou Uraa Daalaa Taa Rikaab**

With his shining sword, he turned many valiant armed fighters
into two pieces

When the daring Prince made a slash on the iron cap
[Zarb-e-Kuud] he sliced them till the feet

تلوار تھی کہ صاعقہ برق بار تھا یا از برائے زحمِ شیطین تھا شہاب

**Talwaar Thhee Keh Saa'iqah e Barq Baar Thhaa
Yaa Az Baraa'ay Rajm e Shayaateen Thhaa Shahaab**

Was it the sword or was it the thunderbolt of lightening
Or was it like the meteor stones which fell on those Devils

میدان میں اس کے حسن و ہند کیہ کر نعیم حیرت سے بدحواس تھے جتنے تھے شیخ و شاب

**Midaan Meyñ Uskay Husn o Hunar Daykh Kar Naeem
Haierat Say Badd Hawaas Thhay Jitnay Thhay Shaiekh o Shaab**

By seeing the beauty and skills of Alea Akbar in the Battlefield
Na'eem [poet]

All the young men and the elder men were bewildered
with amazement

In the Battlefield of Karbalaa, the paternal Grandson of Hazrat
Alea took out his sharp shining sword from the sheath, by its shine
the eyes were dazzled. By his sacred tongue he read this Rijz [Recital
of the epic verses];

اَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ عَلِيٍّ نَحْنُ أَهْلُ الْبَيْتِ أَوَّلُ بَالِغِيَّ

I am Alee Akbar, the son of Hazrat Husaien Bin Alee
We are the Family of the Holy Prophet and are very close relatives
of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*)

أَطْعَنُكُمْ بِالرُّمَحِ طَعَنَ صَيْبٌ أَضْرِبُكُمْ بِالسَّيْفِ أَحْيَى عَنْ أَيْنِ
ضَرَبَ غَلَامٌ هَاشِمِي عَرِيٌّ مِنْ آلِ بَيْتِ الْهَاشِمِيِّ أَيْشَرِي

Remember, I will make you an accurate target with my spear
And in defense of my Beloved father, I will show that kind of
swordsmanship which is like the swordsmanship of brave Haashimi
Arabian youths

After saying this, Hazrat Alee Akbar raised a slogan, “O Oppressors! If you have thirst for the blood of the Progeny of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), so amid you whoever is brave, send him to the battlefield. If you want to see the prowess strength of the arms of Haiedar [Hazrat Alee], then come to fight with me.” But who had the courage to come forward. In whose heart was the endurance and ability that they would come alone in front of this forceful daring lion. When Hazrat Alee Akbar saw that not a single one is coming forward. And they do not have the courage of individual fighting, so that they would send one on one to fight. Then; Hazrat Alee Akbar picked-up the reins of the horse, and like a lightning attacked on them. In whichever direction he would turn, the enemies would run like the lambs and goats. By every single blow Hazrat Alee Akbar dropped many heads. As he turned towards the right-side he dispersed them. As he turned towards the left-side he disarrayed the rows. Sometimes, he leaped in the center of the armed fighters and heaped piles of bodies. Mayhem was created everywhere. The hearts of the experienced fighters were lost. The courage of the defying armed men was crushed. This was not the attack of the Prince of *Ahle Baiet*, it was the Wrath of Allaah Almighty that had fallen on the Yazeedi's.

While fighting in severe heat, the blooming Flower of the Garden of the Prophet-hood Alee Akbar had the urge of thirst. He turned his reins and came in the honour of the respected Exalted

father and said, *يا ابتاه العطش* Ah Father thirst! “O Beloved Father, I am very restless due to the urge of thirst. If I can get a bowl of water, then I can send all of these enemies to the dungeon of death.” The Exalted Imaam saw the thirst of his most Beloved son but where was water, that he would have given to this thirsty for martyrdom? With an affectionate hand the Exalted Imaam cleaned the dirt and sand from the face of this Rosed flower Alee Akbar and said, “O Beloved son, now the time for your thirst to be quenched have come closer. Now, you drink the nectar of *Kauşar* [The River of Paradise] from the hand of *Saaqee-e-Kauşar* [The Distributer of *Kauşar*] Hazrat Alee. The relish of which cannot be imagined and nor can it be explained by the tongue. After drinking that you will never be disturbed by thirst. Beloved Son, whenever I would become thirsty, the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) use to give his blessed tongue in my mouth. Today, in this state of thirst, you suck my tongue, you will get some solace.” Thirsty for martyrdom, the son Alee Akbar sucked the blessed tongue of the Exalted Imaam, in reality he did receive some comfort. On bidding farewell again, the Exalted Imaam placed his ring in the eminent son's mouth. The luminous son again went to the battlefield, he came in front of the armed fighters of the enemy and called out, *هل من مبارز* “It there anyone who would come in front of me to fight?” Amar Bin Sa'ad said to Taariq Bin Shees, “It is very embarrassing that this young man is alone, and you are in counts of thousands, yet no one amid you has the courage to go in his contest. Though, he [Alee Akbar] came forward and attacked you, and he disarrayed your ranks, he unarmed your brave armed men. He is hungry, thirsty, and is tired after fighting in severe heat even beside this he is still calling to provoke you. And no one amid you has the ability to fight with him! Shame on your claims of bravery! If you have any self-respect then go and fight with this youngster, and finish him. If you do this work then, I promise, I will get the governance of Mosul [place] assigned for you. Taariq replied, “It may not be like this that, I would ruin my hereafter by killing the Son of the Prophet and the family of Batool [Hazrat Faatimah], and you would also not fulfill your promise.” Ibne Sa'ad then assured and did a firm pledge and promise.

Now the ill-fated Taariq, in the greed of governance of Mosul came in contest of *Gul-e-Bustaan-e-Risaalat* [A Flower of the Garden of Prophet-hood] Hazrat Alee Akbar. As soon as, he came face-to-face with *Shabeeh-e-Rasool* [The Look alike of the Holy Prophet *Sallal Laahu 'Alaiehi Wa Sallam*] he attacked him with a spear. The greatly eminent Prince [Hazrat Alee Akbar] with expert skillfulness discarded his attack and did such an attack on Taariq's chest which was filled with malice that the spear went across his chest and Taariq fell off the horse. The Prince Alee Akbar crushed his corpse.

Seeing this Taariq's son Umar Bin Taariq became madly enraged, he attacked the handsome Prince [Hazrat Alee Akbar]. The Prince saved himself from his attack and with one *Zarb-e-Haideri* [Strike of Hazrat Alee] sent Umar Bin Taariq to Hell. After him, the second son of Taariq, Talhah Bin Taariq, came seeking the revenge of his father and brother, like a flaming ball of fire, Talhah leaped on the Prince of the Exalted Imaam. The beloved cherished Son of Husaien [Hazrat Alee Akbar] battled with him, and he mixed Talhah in blood and soil. Such fear of the Lion of Hazrat Alee engulfed on the armed fighters of the enemies that they all became bewildered.

Ibne Sa'ad sent a famous skillful fighter, Misraa Bin Ghaalib, to contest the Son of Imaam Husaien [Hazrat Alee Akbar]. Misraa attacked the Prince with a spear. But with one stroke of the sword, by breaking the spear, the Prince of Husaien did such a blow of Haiedaree on the head of Misraa that Misraa was sliced into two pieces and he fell down. Now, no one dared to come in front of this lion [Hazrat Alee Akbar] alone. In the end, Ibne Sa'ad ordered Mukham Bin Tufaiel Bin Naufal to attack Alee Akbar the most Beloved of Hazrat Faatimah Batool, with a thousand riders. Therefore; those wretches surrounded him from all the sides and attacked him. The Prince of Husaien [Hazrat Alee Akbar] also kept killing and mixing the enemies in soil and blood by showing expertise skills of bravery and courage. But the successive attacks of spears and arrows from all the sides had given him many injuries. Due to the blood flow

from these injuries he was feeling weakness in the arms and hands. As soon as his hand became slow, the blows of the swords started attacking from all the sides and this coloured Flower from the Garden of Hazrat Faatimah Zahraa bathed in his own blood.

نیز سے کس کے لال کا زخمی ہوا جگر کرتے ہیں کس کی لاش کو پامال اہل شہر

**Nayzay Say Kis Kay Laal Kaa Zakhmee Huwaa Jigar
Kartay Hayñ Kis Kee Laash Ko Paamaal Ahl e Sharr**

By the spear, the liver of whose Beloved son is wounded
Whose sacred body is being dishonoured by the cruel people

کہتا ہے کون رن میں تڑپ کر پدر پدر خیمے سے نکلے کہتے ہوئے آہ مرا پدر

**Kehtaa Hai Kaun Rann Meyñ Tařap Kar Pidar Pidar
Khaiemay Say Niklay Kehtay Hu'ay Aah Miraa Pisar**

Who is saying by shuddering in anguish in the battlefield, My
dearest father! My dearest father!

[After hearing the voice] of the Beloved son, the Imaam came out
of the camp saying, Ah! Alas! My Beloved Son!

پایا تھا مدتوں میں جسے خاک چھان کے وہ لعل ہم نے کھو دیا جنگل میں آن کے

**Paayaa Thhaa Muddatoñ Meyñ Jisay Khaak Chhaan Kay
Woh La'al Hamnay Kho Diyaa Jangal Meyñ Aan Kay**

We had gained this Beloved Jewel after going through arduous hard
work of many years

Now after coming in this desert we have lost this Beloved Pearl

The Luminous Beloved son is coming on the ground from the
back of the saddle, the one falling is calling out from the horse;
یا ابتاہ ادرکنی "O Beloved father come hold me, and take me!"

جس دم سنی حسین نے یہ جان گزا صدا صابر اگرچہ تھے پر کلیجا الٹ گیا

**Jis Damm Sunee Husaien Nay Yeh Jaañ Guzaa Sadaa
Saabir Agar Cheh Thhay Par Kalayjaa Ulañ Gayaa**

The moment Imaam Husaien heard this soul-melting call
Although he was very patient, but his heart became upset

ہاتھوں سے دل کو تھام کے دوڑے برہنہ پا نعرہ کیا کہ اے علی اکبر کروں میں کیا
Haathon Say Dil Ko Thhaam Kay Dauṛay Barehnaḥ Paa
Na'rah Kiyaa Keh Ae Aleē Akbar Karoon Mayñ kyaa
 While holding his heart with his hand, the Imaam ran bare-footed
 He cried out, O Aleē Akbar, what must I do

مل کر غریب و بے کس و تنہا سے جائیو آئے ضعیف باپ تو دنیا سے جائیو
Milkar Ghareeb o Baykas-o-Tanhaa Say Jaaiyo
Aa'ay Za'eef Baap Tou Dunyaa Say Jaaiyo
 You must only go, after meeting this humble, the
 helpless deserted One
 When the distressed father comes, meet him then you leave this world

جا کر صفوں کے پاس پکارے بہ اشک و آہ ہے کس طرف مرے علی اکبر کی قتل گاہ
Jaakar Safon Kay Paas Pukaaray Ba Askh o Aah
Hai Kis Taraf Meray Aleē Akbar Kee Qatl Gaah
 By going into the rows of the enemies the Imaam called out in tears
 Where is the place where my beloved son Aleē Akbar has been killed

اے ظالمو! یہ شب ہے کہ دن ہو گیا سیاہ کس ابر میں چھپا ہے مرا چودہویں کا ماہ
Ae Zaalimo! Yeh Shab Hai Keh Din Ho Gayaa Siyaah
Kis Abr Meyñ Chhupaa Hai Meraa Chaudhweñ Kaa Maah
 O the Tyrants! Is it the night, or the day has become blackened
 In which cloud my beloved son who is my Full-Moon has hidden

بتلاؤ جان ہے کہ نہیں جسم زار میں زخمی پڑا ہے شیر مرا کس کچھار میں
Batlaao Jaan Hai Keh Naheen Jisme Zaar Meyñ
Zakhmee Paṛaa Hai Shayr Meraa Kis Kachhaar Meyñ
 Tell me, does Aleē Akbar still have life in his injured body
 In which marshy land my wounded Lion Aleē Akbar is laying

جلاؤں سے کہتے تھے یہ رورو کے بتاؤ اکبر ہیں کہاں لاش مجھے ان کی دکھاؤ
Jallaadoon Say Kehtay Thhay Yeh Ro Ro Kay, Bataao
Akbar Hayñ Kahaan Laash Mujhay Unkee Dikhaao
 The Imaam would say to the killers while crying
 Where is Aleē Akbar show me his blessed body

یا ان کے برابر مرا لاشہ بھی گراؤ یا قتل کرو یا علی اکبر سے ملاؤ
Yaa Unkay Baraabar Meraa Laashah Bhee Giraaao
Yaa Qatl Karo Yaa Aleē Akbar Say Milaaao
 Or next to Aleē Akbar also drop my body
 Either kill me, or amalgamate me to Aleē Akbar

سید ہوں مسافر ہوں کئی دن سے ہوں پیاسا یارو میں پیہر کا تمہارے ہوں نواسا
Saiyyid Huuñ Musaafir Huuñ Ka'ee Din Say Huuñ Piyaasaa
Yaaro Mayñ Payambar Kaa Tumhaaray Huuñ Nawaasaa
 I am Saiyyid, I am a traveler, thirsty from many days
 O the people, consider this that I am the Grandson of your
 Holy Prophet

آئے یہ بات کہہ کے جو سلطان بحر و بر بیٹے کی لاش باپ نے دیکھی لہو میں تر
Aa'ay Yeh Baat Keh Kay Jo Sultaan e Bahr o Barr
Baytay kee Laash Baap Nay Daykee Lahoo Meyñ Tarr
 When the King, Hazrat Imaam Husaien was coming
 while saying all this
 The Eminent Father [Imaam] saw the sacred body of the Beloved
 son drenched in blood

اٹھا وہ دل میں درد کہ خم ہو گئی کمر دیکھا جو زخمِ مونہ کے قریب آ گیا جگر
Uthh Thhaa Woh Dil Meyñ Dard Keh Kham Ho Ga'ee Kamar
Daykhaa Jo Zakhm Muuñh Kay Qareeb Aagayaa Jigar
 That kind of pain surfaced in the heart of the Imaam by which his
 back was bent

When the Imaam saw the wounds of the Beloved son, with grief his
 liver came close to the mouth

اکبر تیرے الم سے جگر چاک چاک ہے جب تو نہ ہو تو باپ کے جینے پہ خاک ہے
Akbar Teray Alam Say Jigar Chaak Chaak Hai
Jab Tuu Nah Ho Tou Baap Kay Jeenay Peh Khaak Hai
 The Imaam said O Aleē Akbar, with your pain the liver is
 torn into pieces

The Imaam said in misery, if you are not alive, then there is no
 happiness in your beloved father's life

دشمن کو بھی نہ بیٹے کا لاشہ خدا دکھائے حضرت زمیں پہ گرے پکارے کہ ہائے ہائے

Dushman Ko Bhee Nah Baytay Kaa Laashah Khudaa Dikhaa'ay

Hazrat Zameen Peh Gir Kay Pukaaray Keh Haa'ay Haa'ay

Even to the enemies, Allaah would not show their son's dead-body

Hazrat Imaam Husaien bent down on the earth,

crying out Alas! Alas!

زندہ رہے یہ پیر جواں یوں جہاں سے جائے اے لال تین روز کے فاقے میں زخم کھائے

Zindah Rahay Yeh Peer, Jawaan Yuun Jaahan Say Jaa'ay

Ae Laal Teen Roz Kay Faaqay Meyn Zakhm Khaa'ay

This aged man [Imaam] would remain alive, while the young man

[Alee Akbar] would leave the world like this

O my Beloved! You took these wounds, while you were starving for three days

شاید جگر کے زخم سے تم بے قرار ہو زخمی تمہاری چھاتی پہ بابا نثار ہو

Shaayed Jigar Kay Zakhm Say Tum Bay Qaraar Ho

Zakhmee Tumhaaree Chhaatee Peh Baabaa Nisaar Ho

O Beloved Son, maybe with the wound of the liver you are feeling restless

Your Beloved Father would be sacrificed upon your sacred bruised chest

The Oppressed One of Karbalaa [Hazrat Imaam Husaien], kept the sacred head of his beloved Prince on his lap. Alee Akbar opened his...

اکبر نے آنکھیں کھول کر دیکھا رخ پدر سوکھی زباں دکھائی کہ پیاسا ہوں اے پدر

Akbar Nay Aan khayn Khol Kar Daykhaa Rukh-e-Pidar

Sookhee Zubaan Dikhaa'ee Keh Piyaasaa Huun Ae Pidar

Alee Akbar opened his eyes, and saw the face of his Beloved father

[Hazrat Imaam Husaien]

Showed his dried and waterless tongue and said, I am thirsty O Beloved father

زردی اجل کی چھا گئی چہرے پہ سر بسر دو بار لی کراہ کے کروٹ ادھر ادھر

Zardee Ajal Kee Chhaa Ga'ee Chehray Peh Sarbasar

Dou Baar Lee Karaah Kay Karwat Idhar Udhar

The paleness of death spread all over the blessed face of Alee Akbar

Alee Akbar while sighing pain twice turned his body on the right

and left sides

دنیا سے انتقال ہوا نور عین کا ہنگام ظہر تھا کہ لٹا گھر حسین کا

Dunyaa Say Intiqaal Huwaa Noor e Aien Kaa

Haangaam e Zuhr Thhaa Keh Lutaa Ghar Husaien Kaa

From the mortal world the Light of the Eyes of Imaam, Hazrat Alee Akbar, departed

It was the commotion of afternoon, when the distinguish house of Hazrat Imaam Husaien plundered

When the sacrificing Son [Hazrat Alee Akbar], in his father's lap reached the elevated Paradise after giving his life in the Way of Allaah. Then the Suffered One of Karbalaa the Exalted Imaam laid his blessed body on the ground of Karbalaa and said,

قَتَلَ اللَّهُ قَوْمًا قَتَلُوا يَا بَنِي

O my Beloved Son! "Almighty Allaah would destroy these who have killed you!"

مَا أَجْرَاهُمْ عَلَى اللَّهِ وَعَلَى اسْتِهْكَ حُرْمَةِ الرَّسُولِ عَلَى الدُّنْيَا بَعْدَكَ الْعَفَاءُ

(طبری ۵/۳۲۶، ابن اثیر: ۳/۱۷۹)

"How daring are these cruel people, as they slander the Dignity of Almighty Allaah and His Prophet (Sallal Laahu 'Alaiehi Wa Sallam), after you my Beloved Son, faugh on such a world."

(Tabree, vol-5, pg.446, Ibne Aseer, vol-3, pg.179)

From the fighters of the enemies, it is the statement of Humaied Bin Muslim that I saw a woman rushed out of the tent, she was so extremely beautiful as if the sun has come out. She was calling out this while coming out, یا اخیاء و یا ابن اخیاء Ah My brother! Ah My brother's Son! And she desperately came and fell on the body of Alee Akbar.

I asked the people who is she? I was told that she is the sister of Husaien, Zaienab the daughter of Faatimah the daughter of the Prophet of Allaah (*Sallal Laahu 'Alaiehi Wa Sallam*).

اے میرے بے گیسوؤں والے کدھر ہے تو ہائے میری غربی کے پالے کدھر ہے تو

***Ae Mayray Lambay Gaysoo'on Waalay Kidhar Hai Tuu
Haa'ay Haa'ay Mere Ghareeb Kay Paalay Kidhar Hai Tuu***
O My Beloved One with the sacred long and curly beautiful hair,

where are you

Sigh! Sigh! The one whom I raised lovingly in poverty,
where are you

واری کہاں لگے تجھے بھالے کدھر ہے تو کیوں کر پھوپھی جگر کو سنبھالے کدھر ہے تو

***Waaree Kahaan Lagay Tujhay Bhaalay Kidhar Hai Tuu
Kiyoon Kar Phuphee Jigar Ko Saambhaalay Kidhar Hai Tuu***
I give my life for you, where did you receive the cuts of the spear,

where are you

How should your Aunt [father's sister] keep her heart in control,
where are you

اٹھارواں برس تھا کہ موت آ گئی تجھے اے نور عین کس کی نظر کھا گئی تجھے

***Athhaarwaan Baras Thhaa Keh Maut Aa Ga'ee Tujhay
Ae Noor e Aien Kis Kee Nazar Khhaa Ga'ee Tujhay***
O Beloved Alee Akbar, you were only eighteen years old, when
death came to you

O the Light of my eyes, don't know whose gaze of evil eye has
attacked you

This heart-broken inconsolable Aunt [father's sister] had nurtured the Prince Imaam Alee Akbar with great care and love. She was witnessing the dreadful scene of the martyrdom of this same Prince from the window of the tent. When she saw her Beloved nephew falling down in dust and blood, she became desperate. She could not keep her emotions in control. She came out of the tent and fell on the pieces of the sacred martyred body of the nephew. When the oppressed 'One' of Karbalaa [Hazrat Imaam Husaien] saw

his devastated sister, in this condition, then he held her hand, and brought her to the tent and said, "O *Ahle Baiet* of the Prophet, "Today Almighty Allaah wants to test the limits of your patience. Be patient and steadfast, today sacrifice everything and attain His pleasure."

The Exalted Imaam came out of the tent, picked up the sacred body and the pieces of the body of the most Beloved martyred Prince [Alee Akbar] and kept it near the tent. Then the Exalted Imaam looked towards the sky and pleaded, in the court of Almighty Allaah, "O My Most Beloved Worthy of Worship Allaah, today one of your loyal worshippers have presented the greatest sacrifice in Your court and fulfilled the *Sunnah* of Hazrat Ibraaheem (*Salutations upon him*). My Creator, accept this devoted share of mine." (*Allaah is well-pleased with him*)

As soon as the grief-stricken afflicted mother saw the sacred martyred body of her *Noor-e-Nazar* [The Light of her eyes Hazrat Alee Akbar] in pieces and maimed. She screamed and said;

اے جان فاطمہ مرا پیارا کہاں گیا اٹاں کی زندگی کا سہارا کہاں گیا

***Ae Jaan e Faatimah Miraa Piyaara Kahaan Gayaa
Ammaan Kee Zindagee Kaa Sahaaraa Kahaan Gayaa***
O the Beloved of Hazrat Faatimah, My Dearest son Alee Akbar,
has gone where

O the reliance of mother's life, has gone where

وہ تین دن کی پیاس کا مارا کہاں گیا آل نبی کی آنکھ کا تارا کہاں گیا

***Woh Teen Din Kee Piyaas Kaa Maaraa Kahaan Gayaa
Aale e Nabee Kee Aanhh Kaa Taaraa Kahaan Gayaa***
That Beloved One, who was thirsty for three days, has gone where
O the luminous star of the Eye of the Progeny of Prophet, Alee
Akbar, has gone where

مرتی ہوں اپنے سرو سہی قد کو دیکھ لوں اک بار پھر شمیم محمد کو دیکھ لوں

***Martee Huun Apnay Sarv e Sahee Qad Ko Daykh Luun
Ik Baar Phir Shabeeh e Muhammad Ko Daykh Luun***

I am dying, to see my precious tall and graceful son
Once again, I could see the Look alike of the Beloved Holy
Prophet, my son Alee Akbar

**THE INNOCENT ONE OF KARBALAA SAIYYIDINAA
HAZRAT ALEE ASGHAR** (*Allaah is well-pleased with him*)

In the Path of Allaah, until this time, the loyal warriors [*Mujaahideen*] had willingly sacrificed themselves, one by one for the Exalted Imaam the Grandson of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). While on the other side, in the troops of the enemies the armed fighters were still present in the counts of thousands. Wearing quivers, upholding archers, gripping swords and spears in their hands, thirsty for the blood of the Son of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). Just imagine, the anguish and the soul-melting sorrowfulness on the blessed Soul of *Rihaan wa Raakib Doush-e-Rasool* [The Fragrance and the Rider of the Holy Prophet's sacred Shoulders], *Jigar Paarah-e-Batool* [The most Beloved of Hazrat Faatimah Batool *Allaah is well-pleased with her*] Hazrat Saiyyidinaa Imaam Husaien (*Allaah is well-pleased with him*). What he must be going through, while being away from his native land and then also being in a state of travelling. Along with hundreds of extremely heart-tormenting scenes there were thousands of blemishes on his sacred heart. And then there was also the great empowerment of hunger and thirst and the grief of being parted with the supporters and close relatives. Moreover, the sacred martyred bodies of the utmost self-sacrificing loyalists, close relatives, brothers, nephews [brothers and sister's sons], and the sons burning in scorching sun without any shrouds and burial. The heart-breaking feeling of worst lonesomeness due to the insecurity and helplessness of the tents, as the Jungle of Karbalaa was filled with these enemies, from whom even after his own end, there was no hope of any mercy or kindness for the Bereaved Ones. Like these there were hundreds of such other soul-tormenting thoughts. These are those grievous hardships and sufferings, which were never accumulated earlier like this alone on One person. Neither *Chashm-e-Falak* [The Eyes of the Sky] had ever seen anything like this before. Without any doubt, it is not possible to find its example, the exhibition of patience and

contentment that was shown by *Nawaasah-e-Rasool* [The Grandson of the Holy Prophet *Sallal Laahu 'Alaiehi Wa Sallam*], *Jigar Paarah-e-Batool* [The Most Beloved of Hazrat Faatimah *Allaah is well-pleased with her*]. This was only his status and eminence, his share and veracious [honest] right. It was the most exceptional Graciousness of the Creator of the Universe [Almighty Allaah] on him that for *Haqq* [The Truth] having a slight tremor [shake] in his faithfulness, steadfastness and resoluteness, is one thing, the Exalted Imaam did not even have a word of complain on his tongue.

Since morning till now, all the holy-warriors who have gone in the battlefield, they had killed others and also got themselves killed. But now, in front of the enemies that small innocent milk-drinking, six-month-old infant is coming in the battlefield. Who had not even struck a finger to anyone with anger, and had not seen anyone with frowned eyes-brows. Why did he come! Only for this reason that with his sacred blood he would write on the pages of History the details of his own innocence and oppressive victimization and the tyranny and hard-heartedness of those wicked ones. And would tell the coming generations that the callous Yazeedi's did not even feel sorry on my kind of sinless and faultless infant. And instead of putting water in the throat of this thirsty-one of three days they inserted an arrow.

The mother of the innocent infant Alee Asghar, the Honourable Hazrat Saiyyidah Rubaab came in the honour of the Exalted Imaam and requested, "O the Crown of my Head, [Most Beloved Husband], due to great sorrow and starvation my milk has dried-up, and there is not even a drop of water. Just look at your most darling son, what is his condition due to the severity of thirst! I cannot see his crying and shuddering. My liver is breaking into pieces. For Allaah's sake, take him, and show those stone-hearted transgressors. Definitely after seeing his weeping condition someone will feel pity, everyone feels sympathetic for the children." On Hazrat Saiyyidah Rubaab's request, the Exalted Imaam held his flower Alee Asghar, who had not even bloomed yet, in the arms and placed him to his chest and came in front of the dark-hearted ruthless enemies.

جب رن میں حسین اصغر بے شیر کو لائے لختِ جگر بانوئے دل گیر کو لائے
Jab Rann Meyñ Husaien, Asghar-e-Bay Sheer Ko Laa'ay
Lakht-e-Jigar-e-Baanu'ay Dil Geer Ko Laa'ay

When in the Battlefield the infant Alee Asghar was brought by
 Imaam Husaien

He brought the adorable Beloved One of his wife's heart

جلادوں میں اس صاحبِ توقیر کو لائے ہاتھوں پہ دھرے چاند سی تصویر کو لائے
Jallaadoñ Meyñ Uss Saahib-e-Tauqeer Ko Laa'ay
Haathhoñ Peh Dharay Chaand See Tasweer Ko Laa'ay

This respected adorable One was brought amongst the tyrant
 oppressors

Hazrat Imaam Husaien brought in his hands this Moon like child

غل پڑ گیا دیکھو شہِ والا کے پسر کو خورشید نے ہاتھوں پر اٹھایا ہے قمر کو
Ghul Paṛgayaa Daykho Shah-e-Waalaa Kay Pisar Ko
Khursheed Nay Haathhoñ Par Uthhaayaa Hai Qamar Ko

An echo was heard, look at the beloved Son of the King Hazrat
 Imaam Husaien

It is as if, the Sun [Imaam] is carrying in his arms the moon
 [his Son]

گر میں بقولِ شمر و عمرو ہوں گنہ گار یہ تو نہیں کسی کے بھی آگے قصور وار
Gar Mayñ Baqaal-e-Shimr o Amar Huuñ Gunah Gaar
Yeh Tou Naheñ Kisee Kay Bhee Aagay Qusoor Waar
 Imaam said, if according to Shimr and Amar I am sinful
 This child is not condemned before anyone

شش ماہ و بے زبان نبی زادہ شیر خوار ہفتم سے سب کے ساتھ یہ پیاسا ہے بے قرار
Shash Maah-o-Bay Zubaan, Nabee Zaadah Sheer Khawaar
Haftum Say Sab Kay Saath Yeh Piyaasaa Hai Bay Qaraar
 He is six months old, speechless, and milk drinking Son of the
 Holy Prophet
 For one week with all the others he is also thirsty and restless

سن ہے جو کم تو پیاس کا صدمہ زیادہ ہے مظلوم خود ہے اور یہ مظلوم زادہ ہے
Sin Hai Jo Kam Tou Piyaas Kaa Sadmah Ziyaadah Hai
Mazloom Khud Hai Aur Yeh Mazloom Zaadah Hai

Although his age is less but on him the grief of thirst is more
 This innocent is oppressed himself and he is the son of the
 oppressively victimized One [Imaam]

ان پھول سے رخساروں کے گمہلانے کو دیکھو گہوارے سے میداں میں چلے آنے کو دیکھو
Inn Phhool Say Rukhsaaron Kay Kumhlaanay Ko Daykho
Gehwaaray Say Maidaan Meyñ Chalay Aanay Ko Daykho

You look at the wilting of his flower like cheeks
 Just look at his coming from the cradle to the battlefield

ان سوکھے ہوئے ہونٹوں کے مرجھانے کو دیکھو غش آنے کو اور سانس الٹ جانے کو دیکھو
Inn Sookhay Huway Hoñtoñ Kay Murjhaanay Ko Daykho
Ghash Aanay Ko Aur Saañs Ulañ Jaanay Ko Daykho

You look at the lifelessness of these dried-lips
 Look at the state of his fainting, and the reverting of his breath

ناحق ہے عداوت تمہیں نازوں کے پلے سے پھر دو گے تو پانی بھی نہ اترے گا گلے سے
Naahaq Hai Adaawat Tumhayñ Naazon Kay Palay Say
Phir Dougay Tou Paani Bhee Nah Utray Gaa Galay Say
 Unfairly, you have animosity against this lovingly natured
 son of mine
 If he is gone, and then you will give water, it will not go
 down his throat

The Exalted Imaam said, "O the oppressive Disloyal Nation!
 I am the Grandson of your Prophet and this young infant is my
 most beloved Son. If according to your false subconscious, I am
 a criminal, then this child has not committed any crime. Let him
 drink water. See, what is his condition due to the severity of thirst.
 O enemies! Do not give the bowl of water in my hand, maybe you
 think that I will drink from it. With two drops of water his dry throat
 can dampen. And there will not be any scarcity in the flowing River

Euphrates by few drops. Even the infidels [Kuffaar] feel merciful for the children, and you call yourself Muslims. Do you know who this child is!?”

یہ کون بے زبان ہے تمہیں کچھ خیال ہے دُرّ نجف ہے بانوئے بے کس کا لال ہے
Yeh Kaun Bay Zubaañ Hai Tumhayñ Kuchh Khayaal Hai
Durr-e-Najaf Hai Baanu'ay Baykas Kaa Laal Hai

Do you have any idea who is this speechless child
 He is the Pearl of Hazrat Alee, the most Beloved of the helpless
 sacred Mother

لو مان لو تمہیں قسمِ ذوالجلال ہے بطحا کے شاہ زادے کا تم سے سوال ہے
Lo Maan Lo Tumhayñ Qasam-e-Zuljalaal Hai
Bat-haa Kay Shaahzaaday Kaa Tum Say Suwaal Hai

For the Sake of Almighty Allaah, now do agree!
 The Prince of Holy place Hazrat Imaam Husaien is pleading you

تم کو قسم ہے روحِ رسالت مآب کی ٹپکا دو اس کے حلق میں دو بوند آب کی
Tumm Ko Qasam Hai Rooh-e-Risaalat Ma'aab Kee
Tapkaa Dou Iss Kay Halq Meyñ Adou Boond Aab Kee

I give you the pledge of the Blessed Soul of the Holy Prophet
 Only pour two drops of water in his throat

Sad extremely sad! There was no effect on the stone-hearted dark fated transgressors, and they did not even feel slight sympathy. Instead of water a forever ill-fated tyrant Harmalah Bin Kaahil Asadee, took the aim and forcefully shot such an arrow, which after piercing the throat of Hazrat Alee Asghar lodged in the arm of the Exalted Imaam.

The Exalted Imaam pulled out that arrow, a fountain of blood gushed out with the arrow. The Exalted Imaam took the hot blood of the child in his handful, and threw it in the sky and said,

اَللّٰهُمَّ اِنِّیْ اَشْهَدُكَ عَلٰی هٰؤُلَاءِ الْقَوْمِ

“O Allaah! I make You a Witness on whatever these people are doing!”

O the Creator of the Universe! The Path on which I am walking right now, its most difficult phases are getting easy only due to Your Mercy.

وہ دیکھ دستِ امامت پہ شیرِ خوار کی لاش وہ دیکھ پھر بھی کہیں ڈمگا سکے نہ قدم

Woh Daykh Dast-e-Imaat Peh Sheer Khawaar Kee Laash
Woh Daykh Phir Bhee Kaheen Dagmagaa Sakay Nah Qadam

Look there, on the Hand of the Leadership [Hazrat Imaam Husaien] is the sacred martyred body of his infant
 Look there, even at this also Hazrat Imaam Husaien's steadfastness
 on the Truth has not shaken

The child took a form of slight shiver, and gave his life in the arms of the oppressed father [Hazrat Imaam Husaien] while restlessly shuddering. The oppressed father kissed this martyred infant, and coloured his sacred beard with the blood left on his hand and said, “O my Beloved you go, I will also be coming after you, in this condition, while smudging your blood on my face to the Beloved maternal Grand-father the Holy Prophet Sallal Laahu 'Alaiehi Wa Sallam], and will show him what deplorable incivility has been done to you and me by his ruthless Followers!”

On the other side, in the tents the respected Ladies assumed that the stone-hearted oppressor's will surely feel pity on the crying condition of the child and will let him drink water. But when they saw this adored delicate newborn also coloured in blood in the arms of the Exalted Imaam, their livers sieved [they were shattered in grief].

کیا یہی انصاف ہے اک بوند پانی کے عوض حلقِ اصغر میں عدو کا تیر ہونا چاہیے

Kyaa Yahee Insaaf Hai Ik Boond Paani Kay Iwaz
Halq-e-Asghar Meyñ Aduw Kaa Teer Honaa Chaahiyay

Is this the justice, that in place of a drop of water
 There would be an arrow of the enemy, in the throat of the infant
 Alee Asghar

The Exalted Imaam laid the martyred infant next to Alee Akbar. When the mother saw this son who was suffering in agony in her arms was now lying peacefully on the sand of Karbalaa she said;

اے زمین کربلا یہ تو بتا کیا ہو گیا بے زباں اصغر تیری گودی میں کیسے سو گیا

Ae Zameen-e-Karbalaa Yeh Tou Bataa Kyaa Ho Gayaa
Bay Zubaan Asghar Tayree Godee Meyn Kaisay So Gayaa
O the Plains of Karbalaa! Do tell this, what has happened
How did the speechless infant Alee Asghar slept in your arms

It is possible that the innocent Alee Asghar was not restless due to the intense of thirst, but rather for the desire of martyrdom. On the other side, those unfortunate wretches might be thinking the killing of Alee Asghar, is their great accomplishment. But this six months old Flower of Paradise has proven by giving his life that those ill-fortunate ones included amid the fighters of Yazeedi's troops they had also become deprived of humanity. And they had committed the extremes of transgression and oppression.

تیر اصغر معصوم پہ اعدا نے لگایا، فریاد خدایا
بے دردی و بے رحمی سے ہے خون بہایا، فریاد خدایا

Teer Asghar-e-Ma'soom Peh A'daa Nay Lagaayaa, Faryaad
Khudaayaa
Bay Dardee o Bay Rahmee Say Hai Khoon Bahaayaa, Faryaad
Khudaayaa

Enemies have fired arrow on the innocent Alee Asghar,
Appeal O Allaah

With cruelty, mercilessness they shed his blood, Appeal O Allaah

کس طرح جگر اس کے محبوب کا نہ شق ہو کیوں کر نہ قلق ہو
تڑپا کیا بے چین رہا پانی نہ پایا، فریاد خدایا

Kis Tarha Jigar Usskay Muhibboñ Kaa Nah Shaq Ho, Kiyoon
Kar Nah Qalaq Ho
Tarpaa Kiyaa Bay Chain Rahaa Paani Nah Paayaa, Faryaad
Khudaayaa

How can the liver of his lovers not tear into pieces, why they cannot
be in sorrow for him

He shuddered, he remained restless but he did not get water, Appeal
O Allaah

بچوں پہ ترحم کی نظر رسم جہاں ہے مشہور و عیاں ہے
افسوس لعینوں نے ذرا ترس نہ کھایا، فریاد خدایا

Bachchoñ Peh Tarahhum Kee Nazar Rasm-e-Jahaan Hai,
Mashhoor o Ayaan Hai
Afsos Laeenon Nay Zaraa Tars Nah Khhaayaa, Faryaad
Khudaayaa

On children, the glance of mercy is World's custom, is famous and
is visible

Sad, these cursed ones did not feel even a slight pity, Appeal O Allaah

پانی کے لیے پیاسے تڑپتے رہے سادات اور مانگا تو ہیہات
بے دینوں نے آب دم شمشیر پلایا، فریاد خدایا

Paani Kay Liyay Piyaasay Taraptay Rahay Saadaat Aur Maangaa
Tou Haiehaat
Bay Deenon Nay Aab-e-Dam-e-Shamsheer Pilaayaa, Faryaad
Khudaayaa

The thirsty Family of the Holy Prophet remained restless for water
and when they asked for water then Sigh! Sigh

The irreligious one's made them drink, the nectar of sword,
Appeal O Allaah

سچ ہے غم فرزند اٹھائے نہیں اٹھتا یہ سب پہ ہے بالا
ٹوٹی ہے کمر ہائے یہ صدمہ جو اٹھایا، فریاد خدایا

Sach Hai Gham-e-Farzand Uthhaa'ay Naheen Uthhtaa, Yeh Sab
Peh Hai Baalaa
Tootee Hai Kamar Haa'ay Yeh Sadmah Jo Uthhaayaa, Faryaad
Khudaayaa

This is true that the grief of the death of a young son is unbearable
to endure, this is the most painful grief

Alas, the back-bone is broken [he is support-less] as he [Hazrat
Imaam Husaen] bear's this tormenting grief, Appeal O Allaah

پھٹتا ہے جگر کیا کریں تدبیر بھلا ہم، دارو ہے نہ مرہم
یہ زخم تو کاری دلِ مجھوچ پہ کھایا فریاد خدایا

**Paîhhtaa Hai Jigar Kyaa Karayñ Tadbeer Bhalaa Hamm, Daaroo
Hai Nah Marham
Yeh Zakhm Tou Kaaree Dil-e-Majrooh Peh Khhaayaa, Faryaad
Khudaayaa**

The liver breaks what remedy should I do, there is no cure nor
medicine
The Eminent Imaam endured this deep wound on his wounded
heart, Appeal O Allaah

کہتے ہیں شقی آپ جو بیعت نہ کریں گے ہم پانی نہ دیں گے
ہے آلِ محمد کو لعینوں نے ستایا، فریاد خدایا

**Kehtay Hayñ Shaqee Aap Jo Baie'at Nah Karayñ Gay Hamm
Paani Nah Dayñ Gay
Hai Aal-e-Muhammad Ko La'eenon Nay Sataayaa, Faryaad
Khudaayaa**

The unfortunate ones said, if you will not do allegiance to Yazeed,
we will not give you water
The cursed-ones have painfully anguished the Progeny of the Holy
Prophet, Appeal O Allaah



حشر تک چھوڑ گئے اک درخشنده مثال
حق پرستوں کو نہ بھولے گا یہ احسان حسین

**Hashr Tak Chhoř Ga'ay Ik Darakhshindah Mi'saal
Haqq Parastoñ Ko Nah Bhoolay Gaa Yeh Ihsaan-e-Husaien**
The Eminent Imaam has left a really brilliant example of
steadfastness on Truth for until the Day of Judgement
The Adherents of Truth will not forget this Favour of the Eminent
Imaam Husaien

SWEEPING IN THE GROUND OF KARBALAA

Sultaan-e-Auliyya [The King of the Saints] Hazrat Khawaajah
Nizaam-ud Deen *Mahboob-e-Ilaahee* [The Most Beloved of Allaah]
(Allaah have mercy on him) have said that *Qutbul-Aqtaab* [The Pivot of
the Pivots], *Shaiekh-ul-Islaam Wal-Muslimeen, Burhaanush-Shar'e*
Wad Deen Hazrat Baabaa Fareed-ud Deen Mas'ood *Ganj-e-Shakar*
(Allaah is well-pleased with him) says;

“The day *Ameerul Mu'mineen*
Hazrat Husaien received
Martyrdom. That night a saint
saw Hazrat Faatimah (*Allaah is well-
pleased with her*) in dream, that she
has come while being accompanied
with the sacred Wives of the
Honourable Prophets (*Salutations
upon them*). And while tying the edge
of her sacred shirt to her waist, she
is sweeping the ground of Karbalaa
where *Ameerul Mu'mineen* Hazrat
Husaien (*Allaah is well-pleased with
him*) had to receive martyrdom. And
is purifying and cleaning with her
sacred sleeves. Someone asked her,
“O Lady of the Day of Judgement,
O the Intercessor of the Day of

دراں روز کہ امیر المؤمنین حسین شہادت
خواہد یافت آں شب بزرگے حضرت
فاطمہ رضی اللہ تعالیٰ عنہا را در خواب دید کہ باہمگی زنان
انبیاء صلوات اللہ علیہم اجمعین آمدہ است
دامن مبارک در کمر بستہ در دشت کربلا
ہمان جا کہ امیر المؤمنین حسین رضی اللہ تعالیٰ عنہ،
شہادت خواہد یافت جاروب می دہد و
بآستین مبارک خود پاک میکند پرسیدند
اے خاتون قیامت و اے شفیع روز محشر
ایں چہ مقام است کہ بآستین مبارک
پاک میکنی گفت ایں مقامی است کہ

Judgement! Which place is this, that you are cleaning with your sacred sleeves?" She replied, "This is that place where our Beloved lonely traveler Husaien will give his head and will gain Martyrdom."

(Raahatul Quloob, pg.59)

حسین غریب ما این جا سر خواهد داد و
شهادت خواهد یافت

(راحۃ القلوب، صفحہ ۵۹)

وہ سبط مصطفیٰ کی شہادت کی رات تھی زہرا و مرتضیٰ پہ قیامت کی رات تھی

**Woh Sibte-e-Mustafaa Kee Shahaadat Kee Raat Thhee
Zahraa o Murtazaa Peh Qiyaamat Kee Raat Thhee**

This was the night of the Martyrdom of the Beloved Son of the Holy Prophet

This was the most grievous night upon Hazrat Faatimah Zahraa and Hazrat Alee Murtazaa

TAAJ DAAR-E-KARBALAA [THE CROWNED KING OF KARBALAA] HAZRAT SAIYYIDINAA IMAAM HUSAIEN

(Allaah is well-pleased with him)

Now, the time of the Martyrdom of Raakib-e-Doush-e-Rasool [The Rider of the Holy Prophet Sallal Laahu 'Alaiehi Wa Sallam]'s sacred Shoulders, Noor-e-Deedah-e-Batool [The Luminosity of the Eyes of Hazrat Saiyyidah Faatimah Allaah is well-pleased with her], Lakht-e-Dil-e-Alee Murtazaa [The Most Beloved of Hazrat Alee Allaah has blessed his face], Raahat-e-Jaan-e-Hasan Mujtabaa [The Pleasure of the Soul of Imaam Hasan Allaah is well-pleased with him], Jannat Kay Naujawaanoñ Kay Sarदार [The Chief of the Young men of Paradise], Aashiqoñ Kay Qaafilah-e-Saalaar [The Leader of the Lover's caravan], Aal-e-Rasool Kee Aan'khoun Kay Taaray [The Star of the eyes of the Holy Prophet's Family Allaah is well-pleased with them], Toutay Huway Diloun Kay Sahaaray [The Solace of the shattered hearts], Paiekar-e-Sabr-o-Razaa [The Personification of Patience and Contentment], Shaheed-e-Dasht-e-Karbala [The Martyr of Karbala's Desert], Mu'minoun Kay Diloun Kay Chaien [The Peacefulness of True Believer's hearts] the Exalted Hazrat

Imaam Husaien (Allaah is well-pleased with him) has come.

Now here, the Armageddon of grief and misery is about to take place. Now, amid the Creations of the Earth and Sky, ranks of lamentation is about to line-up. Now, the Earth and the Sky will cry the tears of blood. Now, those tormenting painful moments are about to come, by the thoughts of which, the World of Islaam will tremble and will be shaken-up. Why it should not be so, that Shahzaadah-e-Kaunaien [The Prince of the two Worlds], whom the Honourable Beloved Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would make him sleep on his blessed sacred chest, make him sit on his blessed shoulders, and would let him suck his sacred tongue. That most beloved darling Grandson whose crying in the arms of his kind affectionate mother Hazrat Saiyyidah Faatimah (Allaah is well-pleased with her) would make the Leader of all the Prophets the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) uneasy. That beloved Grandson, who was nurtured with great care, whose climbing on the Honourable back would make Sarwar-e-Kaunaien [The Leader of the two Worlds] the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) prolong his prostrations. Whose falling from the sacred back was not tolerated by Rasooloun Kay Taajdaar [The Crowned King of the Prophets] the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). That Son of the Holy Prophet whose love and devotion is mandatory on every Muslim. Whose honouring, respect, reverence and regard is mandatory and important on every Muslim. Loving whom is loving Almighty Allaah and His Beloved Prophet (Sallal Laahu 'Alaiehi Wa Sallam). Hurting and tormenting whom is hurting Almighty Allaah and His Beloved Prophet (Sallal Laahu 'Alaiehi Wa Sallam). He will be injured in front of his family and relatives with arrows, swords, and spears and will be made to fall from his horse and his honourable sacred body will be trampled under the horse's hoofs. The tents will be burned and after plundering all the belongings and possessions of the Holy Prophet's (Sallal Laahu 'Alaiehi Wa Sallam) honourable daughters they will be made prisoners. Alas Sad!

جن کے صدقے ہوئے آزاد صدیوں کے اسیر کیا انہیں کو بستہ زنجیر ہونا چاہیے

**Jinkay Sadqay Huway Aazaad Sadiyōñ Kay Aseer
Kyaa Unheeñ Ko Bastah-e-Zanjeer Honaa Chaahiyay?**

For the sake of whom, the afflicted ones of the centuries
were released

Are they the Ones, who should be tied in iron chains?

[I have this question]

ADVICE TO BE PATIENT AND CONTENT

Therefore; now after the sacrifice of all his family, tribe, supporters, companions, helpers, and assistants in the way of Truth, *Taaajdaar-e-Karbalaa* [The Crowned King of Karbalaa] the Exalted Imaam decides to present the sacrifice of his own life in the honourable court of His *Ma'bood-e-Bar Haqq* [The Truthful Creator]. The Exalted Imaam enters the tent of *Ahle Baiet*. What does he see, that unwell son [Hazrat Zaienul Aabideen], who had been resting on the bed for several days now due to high fever, whom the ordeal of journey, the severity of starvation and thirst, the happenings of excruciating unbearable events in front of the eyes had made so weak and unenergetic that just by standing his blessed body would tremble. Even besides this, Hazrat Aleeh Ausat [Hazrat Zaienul Aabideen] while holding a spear in his hand was resolute in going to the battlefield.

Taaajdaar-e-Karbalaa [The Crowned King of Karbalaa] Hazrat Imaam Husaien took the Light of his eyes his Beloved Son Hazrat Zaienul Aabideen in his loving embrace. He kissed him and said, "O Beloved Son, your time has not come yet. Now, you have to guard your mothers and sisters; and you have to return these helpless *Ahle-Baiet* back to their homeland. O My Son! Almighty Allaah will continue my progeny from you the succession of Husaieni *Saadaat*. Look, stay with patience and steadfastness, and tolerate every hardship and trial coming in the Path of Truth with content. In every circumstance, be steadfast to *Shari'ah* and *Sunnah* of the maternal Grandfather Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). Son, after

facing trials and ordeals whenever you reach Madinah Munawwarah, then firstly go to *Rouzah-e-Anwar* [The sacred shrine] of the maternal Grandfather [*Sallal Laahu 'Alaiehi Wa Sallam*], give my *Salaam* to the maternal Grandfather, tell him all that had happened in front of your eyes. Then go to the sacred grave of my Beloved Mother also present my *Salaam* to her. Say *Salaam* also to my brother Hasan Mujtabaa. My Beloved Darling son, after me you are my successor." The Exalted Imaam took-off his *Dastaar Mubaarak* [The sacred Turban] and kept it on the head of Hazrat Zaienul Aabideen. And made this persona of patience and contentment lie down on the patient's bed.

شفقت و الفت میری جتنی ہے اہل بیت پر بعد میرے تم بھی رکھو بلکہ اس سے بیش تر

**Shafqat o Ulfat Mayree Jitnee Hai Ahl-e-Baiet Par
Ba'ad Mayray Tum Bhee Rakhiyo Balkeh Iss Say Bayshtar**

My beloved son, the love and affection which I have for my

whole Family

After me you must also keep rather even more than I have

یہ امانت سونپتا ہوں تم کو اے جانِ حسین اتباعِ مصطفیٰ ملحوظ رکھو نورِ عین

**Yeh Amaanat Sauñptaa Huuñ Tumko Ae Jaan-e-Husaien
Ittibaa'e-Mustafaa Malhooz Rakhiyo Noor-e-Aien**

I bequest this trust to you O my Beloved Son, the soul of Husaien
Always keep following the teachings and traditions of the Holy
Prophet, O the light of my eyes

بے پدر ہونے کا غم دل پر سکینہ کے نہ ہو رنجِ تنہائی نہ آئے زینب و کلثوم کو

**Bay Pidar Honay Kaa Gham Dil Par Sukaienah Kay Nah Ho
Ranj-e-Tanhaa'ee Nah Aa'ay Zaienab o Kulsoom Ko**

The anguish of being fatherless should not be on the heart of my
beloved daughter Sukaienah

The feeling of loneliness, should not befall on my beloved sisters
Zaienab and Kulsoom

پنجہ اعداء سے آخر صبر میں ہے مخلصی رفتہ رفتہ تا وطن تم لوگ پہنچو گے کبھی

**Panjah-e-A'daa Say Aakhir Sabr Meyñ Hai Mukhlasee
Raftah Raftah Taa Watan Tum Loug Poñhcho Gay Kabhee**

In the end, from the grip of the enemies there is escape
only by patience
And slowly, slowly, one day you people will finally reach the
home-land

واقعاتِ کربلا کیجو حضورِ جد بیاں آئی جب نوبت ہماری اس قدر کہیو وہاں

Waaqi'at-e-Karbalaa Keejo Huzoor-e-Jadd Bayaan

Aa'ay Jab Naubat Hamaaree Iss Qadar Khhiyo Wahaan

Do tell the details of what happened in Karbalaa to the Beloved
Grandfather Holy Prophet

What all these calamities came upon us here, tell all this to him

گو بہ تن از بار گاہت بس کہ دور افتادہ ام لیکن از جاں ہم چناں سر بردرت، بہادہ ام

Go Ba Tan Az Baargaahat Bas Keh Duur Uftaadah Amm

Laykin Az Jaan Hamm Chunaan Sar Bar Darat Binahaadah Amm

Though, my physical existence is at a distance from the sacred
court of the Holy Prophet

But with my soul I am present there and my head is bent in his
blessed court

THE CRYING OF HAZRAT SAIYYIDAH SUKAIENAH (*Allaah is well-pleased with her*)

The Exalted Imaam came in his tent. Opened his belongings. He wore the Egyptian *jubbah* [long dress]. He wrapped *Amaamah Shareef* [The sacred turban] of his Beloved maternal Grandfather the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) on his head. He placed the shield of *Saiyyidush Shuhadaa* [The Leader of the Martyrs] Hazrat *Ameer Hamzah* (*Allaah is well-pleased with him*) on his back. He tied the belt of his elder brother Hazrat Imaam Hasan (*Allaah is well-pleased with him*) on his waist. He took his father *Haiedar-e-Karraar* [The Brave Courageous Lion] Hazrat Alee's (*Allaah is well-pleased with him*) sword *Zulfaqaar* in his hand. *Shaheedoun Kay Aaqaa* [The Leader of the Martyrs], *Jannat Kay Naujawaanoun Kay Sardaar* [The Leader of the Young men of Paradise] by sacrificing everything in the Path of the Truth has now become ready, to present an offering of his own head.

He came to the tent of the sacred Ladies. When the honourable ladies saw this sight, then the grief that struck on them it was par the limits. The colour of their faces vanished. From the eyes of these sacred noble women's who were being a silent picture of grief and sufferings, pearls of tears began to drop. As the Exalted Imaam was saying, "Now, my *Salaam* be upon you." Drowned in pain and heart-breaking voice the sisters said, "O Dear Beloved Brother! The loud call of the wives came, "O the Crown of our Heads!" Sukaienah said, "O Dear Father [*Baabaa*]! Where are you going?" In this jungle, you are going by trusting us in whose protection? These ferocious animals who did not feel pity on an innocent like Alee Asghar, what will they do with us?" The Exalted Imaam said, "Allaah is your Guardian and Protector!" He advised them to be patient, and willed them to be content and thankful on the Pleasure of Almighty Allaah."

اللہ کو سونپا تمہیں اے زینب و کلثوم لگ جاؤ گلے تم سے بچھڑتا ہے یہ مظلوم

Allaah Ko Sauñpaa Tumhayñ Ae Zaienab o Kulsoom

Lag Jaa'o Galay Tum Say Bichhañtaa Hai Yeh Mazloom

Imaam said, "O my sisters Zaienab and Kulsoom, I give you in the
custody of Almighty Allaah

Come embrace me, this oppressed One [Imaam] is going
away from you

اب جاتے ہی خنجر سے کٹے گا مرا حلقوم ہے صبر کا اتاں کے طریقہ تمہیں معلوم

Ab Jaatay Hee Khanjar Say Kañay Gaa Meraa Halqoom

Hai Sabr Kaa Ammaan Kay Tareeqah Tumhayñ Ma'loom

Now as soon as I go [in the battlefield] my throat will be cut
with a brutal dagger

My Beloved sisters, you know the way of doing patience like our
respected Mother [Hazrat Faatimah]

مجبور ہیں ناچار ہیں مرضی خدا سے بھائی نہیں جی اٹھنے کا فریاد و بکا سے

Majboor Hayñ Naachaar Hayñ Marziy-e-Khudaa Say

Bhaa'ee Naheen Jee Uñhnay Kaa Faryaad o Bukaa Say

We are constrained and unavoidable [without remedy] on the
Divine Will of Allaah

By your crying and howling your Beloved Brother will
not become alive

جس وقت مجھے ذبح کرے لشکرِ ناری رونا نہ سنو، آئے نہ آواز تمہاری

Jis Waqt Mujhay Zabha Karay Lashkar-e-Naaree

Ronaa Nah, Suno Aa'ay Nah Aawaaz Tumhaaree

O Beloved Sisters, when the fighters of the dwellers of Hell will
slaughter me

Listen do not cry, your voice should not be heard outside

بے صبروں کا شیوہ ہے بہت گریہ وزاری کرتے ہیں جو صبران کی خدا کرتا ہے یاری

Bay Sabroñ Kaa Shaywah Hai Bohat Giryah o Zaaree

Kartay Hayñ Jo Sabr Unkee Khudaa Kartaa Hai Yaaree

It is the habit of the Ones who are impatient that they lament a lot
The Ones who are patient they are Helped by Allaah

ہوں لاکھ ستم رکھیو نظر اپنی خدا پر اس ظلم کا انصاف ہے اب روز جزا پر

Houñ Laakh Sitam Rakhiyo Nazar Apni Khudaa Par

Iss Zulm Kaa Insaaf Hai Ab Roz-e-Jazaa Par

Beloved Sisters, even if there are millions of afflictions upon you,
keep your eyes on Almighty Allaah

Now, the justice of this most wicked oppression will be done on the
Day of Judgement

His most Beloved daughter Hazrat Sukaienah came and hugged him tightly and cried out loudly, "O *Baabaa* [Dearest father], if you will leave then whom will I address by calling him as *Baabaa* [Dearest father]? Who will caress his hand over my head with love and compassion?" The Exalted Imaam picked Sukaienah up in his arms, kissed her, and while placing her in the lap of his sister Hazrat Zaienab, he said, "My sister Zaienab, this is my most beloved sweet daughter raised with much love. Do not let her cry, do not let her bear the sensitivity of orphanage, and do not let her come near my martyred body." Hazrat Zaienab said, "O the Son of my Mother! Today not only Sukaienah is becoming an orphan, today; all of us are becoming orphans and support-less. I wish, death would have

come to us. And our eyes would have not witnessed this utmost soul-tormenting scene. O My Beloved brother, without you, and after you! In the end, what is the purpose of our lives? Take us also with you, we will also fight along with you side by side and sacrifice our lives." The Exalted Imaam said, "My dear Sister, you are the descendants of the Patient Ones. Remain patient and content on the Divine Decree. And do not let any word of complaint come on the tongue. This world is a mortal motel and only the Hereafter is everlasting, and a place to live forever." [The world is only for few days, end is with Almighty Allaah forever]

THE DEPARTING OF THE EXALTED IMAAM (Allaah is well-pleased with him) TOWARDS THE BATTLE GROUND

"Listen, my Dear Sister, our Compassionate Maternal Grandfather the Holy Prophet of Almighty Allaah departed. Then Beloved Respected Mother *Saiyyidah-e-Aalam* [The Blessed Grandest Lady of the World] gave us the scar of separation. We saw the wound of the respected Father's head for three days with our own eyes, he also hid himself in his grave. You and I saw the lobes of the liver of Brother Hasan in an ewer [metal tray] and did patience. Now, in my situation also be patient, you have to still put a seal of patience on the most difficult tribulation of trials which will be coming. Then taking the name of each One of the sacred Ladies he said *Salaam*, and insisted them to be patient and endure contentment. The heart-broken devastated hearts were tearing apart by the thought of separation. Desirable eyes were viewing the luminous face. Ah Alas! Ah Alas! After a few moments, these radiances are about to disappear forever. The Exalted Imaam said, "*Allaah Haafiz*" [Allaah Almighty be your Guardian/Protector]. And came out of the tent.

کہہ کر یہ سخن شاہ چلے خیمہ کے باہر اس وقت بپا ہو گیا ہنگامہ محشر

Kehh Kar Yeh Sukhan Shaah Chalay Khaiemah Kay Baahar

Uss Waqt Bapaa Ho Gayaa Haṅgaamah-e-Mahshar

After saying these words, the Imaam started going out of the tent
At that time, the scenario was formed like the calamity of the Day
of Judgement

چلا کے کوئی کہتی تھی ہے ہے مرے سرور کہتی تھی کوئی اب نہیں آئیں گے برادر

**Chillaa Kay Koe Kehtee Thhee Ha'e Ha'e Mayray Sarwar
Kehtee Thhee Koe Ab Naheen Aa'ayñ Gay Biraadar**

Someone was saying screamingly, Sigh, Sigh! My Beloved husband
Someone was saying now my Beloved brother will not be
coming back

بابا کو قسم دے کے بلائی تھی سکینہ روتی ہوئی پیچھے چلی آتی تھی سکینہ

**Baabaa Ko Qasam Day Kay Bulaatee Thhee Sukaienah
Routee Ho'ee Peechhay Chalee Aatee Thhee Sukaienah**

Sukaienah in tears was calling out, for Allaah's sake Beloved
father come back

Sukaienah while crying bitterly was following the Beloved
father to call him back

چلائی تھی قربان ہو بیٹی چلے آؤ مر جاؤں گی بابا مجھے تم چھوڑ نہ جاؤ

**Chillaatee Thhee Qurbaan Ho Baytee, Chalay Aa'o
Marjaa'oñ Gee Baabaa Mujhay Tum Chhoñ Nah Jaa'o**

Sukaienah was screaming, Beloved father your daughter may
sacrifice herself for you, please come back

I will die, Beloved father do not leave me behind

صدقے گئی ننھا سا مرا دل نہ دکھاؤ بے تاب ہوں مڑ کے مجھے صورت تو دکھاؤ

**Sadqay Ga'ee Nannhaa Saa Meraa Dil Nah Dukhaao
Baytaab Huuñ Muñkay Mujhay Soorat Tou Dukhaao**

I shall sacrifice myself for you, please don't break my tiny heart [by
going away]

I am restless, please turn around at least show me your
charming face

شہ کہتے تھے ماں پاس رہو نکلو نہ تم گھر سے اب حشر میں ہووے گی ملاقات پدر سے

**Shah Kehtay Thhay Maañ Paas Raho Niklo Nah Tum Ghar Say
Ab Hashr Meyñ Howay Gee Mulaqaat Pidar Say**

The Imaam was replying stay with your respected mother, do not
come out of the tent

Sukaienah my darling, now you will only meet your Beloved
father on the Day of Judgement

After his loyal supporters, as the Oppressed One of Karbalaa,
looked left and right, the ground was found to be empty. Those who
were always present to help in mounting and at the time of mounting
would present the horse's stirrups. Hazrat Zaienab saw that there
was no one to assist the brother for mounting. So, she shouted, "O
the Rider of the shoulders of the Holy Prophet! Do not be sad, if
there is no one to assist you in mounting. The grand-daughter of the
Prophet of Allaah is present for this service."

زینب نے پکارا مرے ماں جائے برادر نا شاد بہن لینے رکاب آئے برادر

**Zaienab Nay Pukaaraa Meray Maañ Jaa'ay Biraadar
Naashaad Behen Laynay Rikaab Aa'ay Biraadar**

Imaam's sister Zaienab called out, O the Son of my
respected Mother

This unhappy sister of yours is coming to hold the horse's stirrups,
O Beloved Brother

اب کوئی مددگار نہیں ہائے برادر صدقے ہو بہن گر تمہیں پھر پائے برادر

**Ab Koe Madadgaar Naheen Haa'ay Biraadar
Sadqay Ho Behen Gar Tumhayñ Phir Paa'ay Biraadar**

Alas now, there is no one left to assist you, O Beloved Brother
This sister will sacrifice herself for you, if she will find you again,
O Beloved Brother

کس عالم تنہائی میں سید کا سفر تھا بھائی نہ بھتیجا نہ ملازم نہ پسر تھا

**Kis Aalam-e-Tanhaa'ee Meyñ Saiyyid Kaa Safar Thhaa
Bhaa'ee Nah Bhateejaa Nah Mulaazim Nah Pisar Thhaa**

In what state of loneliness was the journey of the Leader [Imaam]
Any brother, any nephew, any servant, and any dearest one
was not left

Taajdaar-e-Karbalaa [The Crowned King of Karbalaa] the
Exalted Imaam mounted and turned towards the battlefield.

خیے کی طرف مڑ کے یہ کرتے تھے اشارا زینب بہن اللہ نگہ بان تمہارا

**Khaiemay Kee Taraf Muř Kay Yeh Kartay Thhay Ishaarah
Zaienab Behen Allaah Nigahbaan Tumhaaraa**

By turning his face towards the tent, the Imaam was expressing
O Beloved Sister Zaienab, "I leave you in the safe custody of Allaah"

گر روضہ انور پہ گزر ہووے قضارا نانا سے مرا صبر بیاں کبچو سارا

**Gar Rauzah-e-Anwar Peh Guzar Howay Qazaaraa
Naanaa Say Meraa Sabr Bayaana Keejiyo Saaraa**

If by Allaah's Will you ever get a chance to visit the sacred shrine
of the Holy Prophet

Without hiding anything completely describe the details of all
my patience to the Grand-father the Holy Prophet

وہ کہتی تھی اللہ نہ لے جائے وطن میں ہم شیر کو پہلو ہونصیب آپ کا رن میں

**Woh Kehtee Thhee Allaah Nah Lay Jaa'ay Watan Meyñ
Hamsheer Ko Pehloo Ho Naseeb Aap Kaa Rann Meyñ**

Respected sister Zaienab was saying in grief, Allaah would not take
me back to the homeland

Rather your sister would find a place next to you in the battlefield

ہم شیر نے لاشوں کو اٹھانا ترا دیکھا مردہ لیے معصوم کا آنا تیرا دیکھا

**Hamsheer Nay Laashoñ Ko Uthhaanaa Teraa Daykhaa
Murdah Liyay Ma'soom Kaa Aanaa Teraa Daykhaa**

Your sister has seen the way you were picking up all the
martyred bodies

I have seen how you were bringing back the martyred body of
your innocent son

ہونٹوں پہ زباں خشک پھرانا ترا دیکھا اکبر کے لیے اشک بہانا ترا دیکھا

**Hoñtoñ Peh Zubaañ Khushk Phiraanaa Teraa Daykhaa
Akbar Kay Liyay Ashk Bahaanaa Teraa Daykhaa**

I have seen how you were rolling your dry tongue on
your thirsty lips

I have seen how you were shedding tears for your dearest young
son Alee Akbar

ہر چند بہادر مرے بابا بھی بڑے تھے پیاسے کبھی چوبیس پہر کے نہ لڑے تھے

**Har Chand Bahaadur Meray Baabaa Bhee Bařay Thhay
Piyaasay Kabhee Chaubees Pahar Kay Nah Lařay Thhay**

No doubt, although my father Hazrat Alee was also very brave
But he had never fought while being thirsty for three days

Saiyyidah Zaienab (Allaah is well-pleased with her) was saying;

اے اہل جہاں آج کے دن کرلوزیارت دنیا سے محمد کے نواسے کی ہے رحلت

**Ae Ahle Jahaan Aaj Kay Din Karlo Ziyaarat
Dunyaa Say Muhammad Kay Nawaasay Kee Hai Rihlat**

O the People of the World! Today do the last viewing
From this superficial World, the Holy Prophet's Beloved Grandson
is departing

یہ شکل نہ آئے گی نظر پھر کسی صورت سمجھو پسر فاطمہ زہرا کو غنیمت

**Yeh Shaki Nah Aa'ay Gee Nazar Phir Kisee Soorat
Samjho Pesar-e-Faatimah Zahraa Ko Ghaneemat**

In any condition you will not see this beautiful face again
You must consider the existence of the Son of Hazrat Faatimah a
good fortune

ڈھونڈو گے تو شیر سا آقا نہ ملے گا پھر تم کو محمد کا نواسا نہ ملے گا

**Dhooñdou Gay Tou Shabbeer Saa Aaqaa Nah Milay Gaa
Phir Tumko Muhammad Kaa Nawaasaa Nah Milay Gaa**

No matter how much you find, you won't get a Master like
Imaam Husaen

You will never ever again get this last Grandson of the
Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam)

In the Battlefield of Karbalaa the Exalted Imaam (Allaah is well-
pleased with him) shone like the Sun of truthfulness and faithfulness in
the darkness of falsehood. And he read a Rijz [declamation] based
on his personal and hereditary virtues;

أَنَا ابْنُ عَلِيٍّ الْخَيْرِ مِنْ آلِ هَاشِمٍ كَفَانِي بِهَذَا مُفَخَّرًا حِينَ أَفْخَرُ
 بوده ام ابن علی از آل هاشم باوقار این قدر کافیت مارا اعتبار و افتخار
Boodah Amm Ibne Alee Az Aal-e-Haashim Baa Waqaar
Ieen Qadar Kaafeest Maa Raa I'tibaar o Iftikhaar

I am the dignified Son of Hazrat Alee from the progeny of Haashim
 If it is a matter of having pride in lineage, then this distinction and
 esteem status is enough to know me

وَجَدَيَّ رَسُولُ اللَّهِ أَكْرَمُ مَنْ مَشَى وَنَحْنُ سِرَاجُ اللَّهِ فِي النَّاسِ أَزْهَرُ
 جدمن باشد رسول الله محبوب خدا بر سر فرش زمین هستم چراغ کردگار

Jadd-e-Mann Baashad Rasoolul Laah Mahboob-e-Khudaa
Bar Sar-e-Farsh-e-Zameen Hastam Chiraagh-e-Kirdigaar

Listen further, it is indeed my maternal Grandfather who is the
 Prophet of Allaah and the Beloved of Allaah
 And [due with him] on the entire Earth we are the Shining Light
 [Lamp] of Allaah

وَفَاطِمَةُ أُمِّي سُلَاطَةُ أَحَبِّدٍ وَعَمِّي يُدْعَى ذَا الْجَبَّاحَيْنِ جَعْفَرُ
 مادرم زهرا است بنت مصطفی و عم من جعفر طیار ملک کمرمت را تاج دار

Maadiram Zahraa Ast Bint-e-Mustafaa o Amm-e-Mann
Ja'far-e-Taieyyaar Mulk-e-Makramat Raa Taajdaar

(Listen) it is indeed my mother Hazrat Faatimah Zahraa, who is the
 Beloved daughter of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam)
 And my paternal Uncle Hazrat Ja'far-e-Taieyyaar, who has
 received the crown of honour and the emerald wings by which he
 flies with the Angels

وَفَيْنَا كِتَابَ اللَّهِ أَنْزَلَ صَادِقًا وَفَيْنَا الْهُدَى وَالنُّجَى وَالْغَيْرُ يُذَكَّرُ
 درمیان ما کتاب الله نازل بوده است ذکر حق و حق و رشد خیر جمله یادگار

Darmayaan-e-Maa Kitaabul Laah Naazil Boodah Ast
Zikr e Haqq o Wahy o Rushd KhaierJumla Yaadgaar

And indeed, amid us the True Book (Qur'aan) of Allaah has
 descended

And indeed, it is me, who are remembered for Guidance, for
 Revelation and truthfulness and we are remembered only with
 goodness

(As Sawaa'iqul Muhriqah, vol-3, pg.185, Samtun-Nujoomul Awaali Fii A'nnbaail
 Awaa'ili Wat-Tawaali)

THE CONCLUSIVE ARGUMENT

The Exalted Imaam said; "O People! The Beloved Holy Prophet
 (Sallal Laahu 'Alaiehi Wa Sallam) whose *Kalimah* [Declaration sentence
 of Islaam] you read, this is the saying of that same Prophet, "Both
 my two Grandsons, Hasan and Husaen, are the Leaders of the
 Young men of Paradise." Amongst you, who denies this Saying
 of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam)? O the disgraced
 impudent people! Be a little shameful! If you have *Ieemaan* [Faith]
 on Almighty Allaah and His Beloved Prophet (Sallal Laahu 'Alaiehi
 Wa Sallam), then think, you will give what answer to that Allaah!
 Who is *Samee* [All-Listening] *Baseer* [All-Seeing], *Shaahid* [All-
 Witnessing] and *Shaheed* [Ultimate Witness]. And what face will
 you show to *Muhsin-e-A'zam* [The Greatest Benefactor], *Noor-e-
 Mujassam* [The Luminous Personification], *Rahmat-e-Aalam* [The
 Mercy of the World] the Holy Prophet Sallal Laahu 'Alaiehi Wa Sallam].
 O the plunderers of your own Holy Prophet's house! If you believe
 on the Day of Judgement, then reflect on your end. O the Traitorous
 ones! You wrote letters to me. You sent delegations to me and said
 do our guidance. Otherwise, before the honourable presence of
 Almighty Allaah we will hold your shirt and complain. I trusted you
 and came. O Shameless people! In my way, you should have spread
 the floor of your eyes [should have been respectful]. You should have
 made the dust of my feet, the Kohl of your eyes. And according to
 the promise, you should have sacrificed everything upon me. But
 you did absolutely opposite to this, rather you did such a loathsome
 treatment with me, that you have reached the thresholds of cruelty.

O the Tyrants ones! Before my eyes you have cut the blooming
 Flowers of the Garden of Hazrat Faatimah Zahraa. You have made the
 Most Beloveds ones of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam)
 shudder in blood and soil. You killed my helpers and supporters.

Now you also want to slaughter me. There is still time, do act with dignity and shame. And do not colour your hands with my blood. Do not take the curse of my murder on your necks. Speak, what do you say?" They said, "You accept the obedience of Yazeed otherwise beside war there is no option." The Exalted Imaam knew that there will not be any effect on them by his words because their hearts have been sealed. Their ill-fatedness has reached to its maximum peak. But he had said these things to establish a conclusive argument so that [afterwards] these people will be left with no excuse.

THE MARTYRDOM OF THE EXALTED HAZRAT SAIYYIDINAA IMAAM HUSAIEN (*Allaah is well-pleased with him*)

Now, *Aaftaab-e-Nubuwwat Kaa Noor-e-Nazar* [The Light of the eyes of the Sun of Prophet-hood], *Shahenshaah-e-Wilaayat Kaa Lakht-e-Jigar* [The Most beloved of the King of Sainthood], *Makhduumah-e-Kaainaat Khaatoon-e-Jannat Kay Dil Kaa Chaien* [The Peace of the heart of the Most respected Lady of Universe and Paradise Hazrat Saiyyidah Faatimah *Allaah is well-pleased with her*], *Paiekar-e-Sabr-o-Razaa* [The Complete Persona of Patience and Contentment] Saiyyidinaa Imaam Husaien on the burning sand of Karbalaa in a state of starvation and thirst, while enduring the pain of separation of the friends and relatives on his heart, was standing in front of the armed fighters of twenty thousand [20,000] enemies and was saying this, "If in any way you are not going to refrain from unrighteous killing, so come! Fulfill your desires. Quench your thirst with my blood. And keep sending your best braves and fighters, one by one to fight with me. And keep witnessing the exhibition of *Quwwat-e-Rabbaani* [The Divine Power], *Shujaa'at-e-Haiedaree* [The Prowess bravery of Hazrat Alee] and *Zarabaat-e-Haiedaree* [The Slicing attacks of Haiedaree (Hazrat Alee)].

Therefore; the known hot-tempered warriors and experienced fighters who were kept for the difficult times amid them Tameem Bin Qahtabah came with full preparation to fight with the Exalted Imaam, while boasting about his bravery, saying words of pride and arrogance. He came to contest the Exalted Imaam, and like a ferocious tiger that is blood-thirsty pounced on to him. The Exalted

Imaam while swinging his fierce slicing sword like the thunder of lightning made his head flew from the body as an untied tent and mixed his arrogance and pride in dirt. After seeing this, Jaabir Ibne Qaahir Qumi moved forward with a lot of egotism and haughtiness and while calling out a slogan said, "Amongst the brave ones of Syria and Iraq, there is fame of my heroism and courageousness. No one has the valour to contest with me. When this wild insolent from the Syrian fighters came before the Exalted Hazrat Imaam, he attacked him with his sword. The Exalted Imaam blocked Jaabir's attack, and with his shining sword did such an intense counter-attack on him that by it his arm was chopped-off and he fell on the ground. Jaabir turned around his back and started running away. The Angel of Death stopped his way, and the Exalted Imaam did such a raging second strike on Jaabir that it separated his head from the body.

While blazing furiously in anger, Badr Bin Suhail Yamanee said to Amar Bin Sa'ad, "You are sending which cowardly ones to contest with Husaien who are disgracing the name of bravery. Who cannot steadily fight even for a short while! From amid my four sons, whichever you like, send him now to the battlefield and then see these sons of mine, who have learned from me, today, how they demonstrate the skills of swordsmanship!" Amar Bin Sa'ad gestured the eldest son of Badr, he came racing his horse before the Exalted Imaam to contest. The Exalted Imaam said, "It would have been better if your father would have come in the battlefield, so that he would have not witnessed the spectacle of your misfortune." After saying this, the Exalted Imaam did such a quick fatal strike with the ferocious shining sharp sword on him, that he finished him. When Badr saw his son shuddering on the ground, the world became darkened in his eyes.

By becoming a puppet of rage and wrath, Badr madly entered the battlefield while swinging his spear and attacked the Exalted Imaam. The Exalted Imaam blocked this attack so skillfully on his shield that all of a sudden, the tip of Badr's spear broke and it fell on the ground. In anger this ill-fortunate one, threw the bare rod on the ground and grabbed his sword. The Exalted Imaam said,

“Boasting words is something else, and bravery is something else. Be aware, now your end is also about to come.” After saying this the Most Beloved One of *Saahib-e-Shaqul Qamar* [The Greatest One who split the Moon, the Holy Prophet *Sallal Laahu ‘Alaiehi Wa Sallam*] proclaimed *Takbeer* [*Allaahu Akbar*] and did such a powerful attack with the shining sword that he sliced this commando fighter Badr into two pieces.

Similarly, new types of swordsmen, skilled spearmen, daring braves ones of Iraq and Syria, while roaring like lions, trumpeting [rumbling] like elephants kept coming to contest with the Exalted Imaam. But whoever came in front he did not return alive. The Precious Gem of *Shayr-e-Khudaa* [The Lion of Allaah Hazrat Alee] the Exalted Imaam demonstrated such skills of valour that on the plains of Karbalaa he planted a field of dead bodies of the brave ones of Koofah and Syria. With the fresh blood of the brave and famous fighters, he turned this land of killing into a flourishing garden. He heaped piles of [lifeless] wrestlers!

آئی ندائے غیب کہ شبیر مرجا اس ہاتھ کے لیے تھی یہ شمشیر مرجا

Aaee Nidaa'ay Ghaieb Keh Shabbeer Marhabaa

Iss Haath Kay Liyay Thhee Yeh Shamsheer Marhabaa

A voice of Unseen came, the Beautiful One Hazrat Imaam

Husaien, Allaah bless you [Good on you/Bravo]

For this powerful hand was this sword, Allaah bless you [Bravo/
Good on you]

یہ آبرو، یہ جنگ، یہ توقیر مرجا دکھلا دی ماں کے دودھ کی تاثیر مرجا

Yeh Aabroo, Yeh Jang, Yeh Tauqeer Marhabaa

Dikhlaadee Maañ Kay Doodh Kee Taaßeer Marhabaa

This is what a great Dignity, this is what a great Battle, this is what
a great reverence, Allaah bless you [Bravo/Good on you]

You have shown the effect of your respected Mother's milk, Allaah
bless you [Bravo/Good on you]

غالب کیا خدا نے تجھے کائنات پر بس خاتمہ جہاد کا ہے تیری ذات پر
Ghaalib Kiyaa Khudaa Nay Tujhay Kaainaat Par
Bass Khaatimah Jihaad Kaa Hai Tayree Zaat Par
Almighty Allaah has made you the Dominant One over
the Universe

Thus this excellent holy-war could only be done by you

A loud uproar aroused in the army of the enemies, that if the style of battle remains the same way, then the Exalted Imaam, this Lion of Haiedar [Hazrat Alee] will not leave anyone alive. Hence; the tact of time is this, that he should be surrounded from all the sides and would be attacked all at once.

ناگاہ ابن سعد نے لشکر کو دی ندا کیسے جری ہو کچھ بھی ہے یارو تمہیں حیا

Naagaah Ibne Sa'ad Nay Lashkar Ko Dee Nidaa

Kaisay Jaree Ho Kuchh Bhee Hai Yaaro Tumhayñ Hayaa

Suddenly, Ibne Sa'ad shouted at his arm men

What kind of braves are you, fellows do you have any shame!

زرغے میں لو حسین کو اب دیکھتے ہو کیا اک بار ہر طرف سے پڑیں حربہ قضا

Narghay Meyñ Lo Husaien Ko Ab Daykhtay Ho Kyaa

Ik Baar Har Taraf Say Pañayñ Harbah-e-Qazaa

Surround Husaien from all the sides, now what are you waiting for
At once, from all the sides they attacked him with deadly weapons

دم لینے دو نہ فاطمہ کے نور عین کو سینے پہ نیزے رکھ کے گرا دو حسین کو (معاذ اللہ)

Damm Laynay Dou Nah Faatimah Kay Noor-e-Aien Ko

Seenay Peh Nayzay Rakh Kay Giraa Dou Husaien Ko

(Ma'aazal Laah) [I seek Allaah's Protection]

Do not let the Light of the Eye of Hazrat Faatimah take any rest

By piercing spears on his chest push down Husaien

[Ma'aazal Laah, I seek Allaah's protection]

یہ سن کر مستعد ہوئے وہ سارے نابکار پہلو میں آئے تان کے نیزوں کو نیزے دار

Yeh Sunn Kay Musta'id Hu'ay Woh Saaray Naabakaar

Pehloo Meyñ Aa'ay Taan Kay Nayzoñ Ko Nayzaydaar

After hearing this vicious command, they became alert all those wicked-ones
The one who were holding the spears they came by pointing spears on one side of the Imaam

سینہ کے آگے تیرزوں نے کیا قرار پتھر لیے یمن و یسار آئے دو ہزار

Seenay Kay Aagay Teer Zanoñ Nay Kiyaa Qaraar
Paththhar Liyay Yameen o Yasaar Aa'ay Dou Hazaar

The arrow shooter came and stood in front of the blessed chest of the Imaam
Two thousand men came on the right and left while carrying stones to throw at him

پیدل سوار، گرد سب اس آن ہو گئے بے کس کے قتل ہونے کے سامان ہو گئے

Paidal Suwaar Gird Sab Uss Aan Ho Ga'ay
Baykas Kay Qatl Honay Kay Saamaan Ho Ga'ay

Also, the riders, the footers, all of them surrounded the Imaam at that instance
All of them became the tools for the killing of the forlorn Imaam

Hence; the dark clouds of cruelty and animosity overshadowed this Resplendent Moon of Hazrat Faatimah Zahraa (*Allaah is well-pleased with them*). Thousands of young fighters hurryingly ran and encircled the Exalted Hazrat Imaam. He said, "O the Tyrants! If you consider it necessary to spill the blood of the Progeny of the Prophet, for the happiness of Ibne Ziyaad and Yazeed, then the Children of the Holy Prophet have also decided to willingly sacrifice everything for the Pleasure of Almighty Allaah, His Beloved Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and the Defense of the Religion Islaam!"

یہ کہتے تھے حضرت کہ بڑھے برچیوں والے اور آئے پس پشت سواروں کے رسالے

Yeh Kehtay Thhay Hazrat, Keh Bañhay Barchhiyoñ Waalay
Aur Aa'ay Pas-e-Pusht Suwaaroñ Kay Risaalay

As the Imaam was saying this, the wicked ones attacked with spears
Also, from the back-side, came rows of the cruel riders to attack

دہنے کو پیادے گئے تلواریں نکالے زہرا کے جگر بند پہ چلنے لگے بھالے

Dahnay Ko Piyaaday Ga'ay Talwaarayñ Nikaalay
Zahraa Kay Jigar Bandd Peh Chalnay Lagay Bhaalay

From the right-side the ones on foot came with their open swords
On the most Beloved One of Hazrat Faatimah Zahraa the firing of the spears started

غل تھا کہ کرو ٹکڑے محمد کے جگر کو گھوڑے پہ سنبھلے نہ دو زہرا کے پر کو (معاذ اللہ)

Ghul Thhaa Keh Karo Tukray Muhammad Kay Jigar Ko
Ghoñay Peh Sañbhalnay Nah Dou Zahraa Kay Pisar Ko

It was loud cry; do cut the Beloved Grandson of the Holy Prophet into pieces

Do not let the Beloved Son of Hazrat Faatimah Zahraa remain steady on the horse-back

(*Ma'aazal Laah I seek Allaah's protection*)

MASSACRED WITH INJURIES AND THE MARTYRDOM

The Exalted Imaam was demonstrating the skills of his rock-splitting sword even amid the profusion of these ferocious brutes. In whichever direction he would advance his horse, he would chop-off herds and herds of horses. The enemies became terribly terrorized and were shockingly confounded.

A fighter Abdul Laah Bin Ammaar narrates;

Oath in the name of Allaah! I have certainly never seen such a friendless and forlorn one, whose children, family and companions were all killed, and he would fight so bravely, courageously and heroically neither before nor after him, like I have seen Husaien [Imaam] fighting. By his attack, the people on his right and left would run like, the sheep run away from the attack of the wolf.

(*Tabree-vol-6, pg.259*)

فواللہ ما رایت مکسوراً قط قد قتل ولدہ و اهل بیتہ و اصحابہ اربط جاشا ولا امضی جنانا ولا اجراء مقدماً منہ واللہ ما رایت قبلہ ولا بعدہ مثله ان کانت الرجالة لتتکشف من عن یبینه و شباهه انکشاف المعزی اذا اشد فیہا الذئب

(طبری، جلد ۶، صفحہ ۲۵۹)

The Exalted Imaam kept on fighting and saying, “O those who have gathered to kill me! Oath in the name of Allaah! After me you will not kill any such person, whose killing will be a cause of more Allaah’s wrath than my killing! Almighty Allaah will bestow honour to me, and will disgrace you! And until He will not descend stern wrath on you, He will not be Contented.”

(*Tabree-vol-6, pg.260*)

Besides this, that the Exalted Imaam was thirsty from three days, and was grief-stricken with heart-aches. Also, after his own martyrdom, the absorbing thoughts of the imprisonment and helplessness of the respected and sacred Ladies was also present. But we should sacrifice ourselves upon his patience and steadfastness and the delight on the desire of Martyrdom. That in front of the falsehood, he did not show any display of weakness, and proved that: “In my veins is the blood of the Beloved Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*), and in my arms is the strength of Hazrat Alee [*Haiedar-e-Karraar*]. There is no Rider like me, because I have ridden the Shoulders of the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*). There was no one daringly courageous like me, because the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) has bestowed me his bravery. I am the manifestation of the Epic Bravery of the Beloved Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*)!”

In short, after seeing that the Exalted Imaam has single-handedly mixed [destroyed] the well-noted fighters of Koofah and the bravest of Syria in dirt, Ibne Sa’ad and his advisors gave this advice that instead of one on one combat, from all the sides the rain of arrows should be poured on the Exalted Imaam. When the Exalted Imaam is brutally wounded, then with the attack of the spears his delicate body should be targeted. Therefore; by the order of these hopelessly doomed ill-fated ones, the archers started showering arrows from all the directions. The horse was injured so severely, that there was no power or strength left in it. The helpless Exalted Imaam had to be stationed in one place. Now the arrows were coming from all the sides, and the blessed sacred body of the oppressed Exalted Imaam

was being targeted. The ferocious tyrants crushed and massacred his luminous body into pieces with injuries and fully drenched him in blood.

An arrow of an ill-fated accursed Abul Hanuuk pierced his blessed forehead. That forehead which was the most prostrating one in the court of the Self Sufficient Almighty Allaah, and which was the kissing place of the Beloved Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*). It became hollowed. By its blood the blessed luminous face of the Exalted Imaam became red. He moved his hand on his face and said, “O Wretches! You did not even care about the anguish of the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*).”

As if now it seemed, *Jannat Kay Dhulaa* [The Luminous Groom of Paradise], *Masnad-e-Shahaadat Kay Shah-nasheen* [The Royal Dignitary of the Throne of Martyrdom] has placed the head-garland of flowing blood on his fore-head, and has placed the garlands of injuries on his neck. On the other side, the *Hoories* of Paradise [Celestial Maidens] from the casement of the Elevated Paradise were glancing at this Leader of the Young men of Paradise. The River of *Kauṣar* had kept its cold and sweet drinks ready for the Thirsty One of three days. The sacred Souls of the Prophets, Saints, and Martyrs were waiting from head to toe, to welcome this *Saiyyidush Shuhadaa* [The Leader of the Martyrs] the Prestigious Grandson of *Saiyyidul Mursaleen* [The Grand Chief of all the Prophets] the Beloved Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*). The Elevated Paradise was being adorned and decorated.

بہاروں پر ہیں آج آرائشیں گلزار جنت کی
سواری آنے والی ہے شہیدانِ محبت کی

***Bahaaroon Par Hayn Aaj Aaraa’ishayn Gulzaar-e-Jannat Kee
Suwaari Aanay Waalee Hai Shaheedaan-e-Mahabbat Kee***

Today the Decoration of the Garden of the Paradise is strikingly
blossoming

The carriage of the ardent Martyrs of Love is about to come

At this time, Khauli Bin Yazeed Asbaahi fired such an arrow on the blessed chest, which had no malice that it pierced in the sacred heart of the Exalted Imaam. Now, it became difficult for this rider of the Holy Prophet's shoulders to remain steady on the horse, thus the reins of his horse un-grasped from his hands. And this highest ranked Exalted Imaam was thrown down very mercilessly from the seat of the saddle to the floor of the ground. The accursed Shimr struck the blessed cheeks with the sword. After that the ill-fated Sinaan Bin Anas An Nakha'ee stepped forward and stabbed such a spear that it went across the blessed honourable body of the Exalted Imaam (*Allaah is well-pleased with him*).

تشنه لب ذروں پہ خون مشک بو بہنے لگا
خاک پر اسلام کے دل کا لہو بہنے لگا

**Tashnah Labb Zarroñ Peh Khoon-e-Mushk Boo Behnay Lagaa
Khaak Par Islaam Kay Dil Kaa Lahoo Behnay Lagaa**

On the thirsty particles of sand, the musk-like blood of the Imaam started flowing

The blood of the beloved one [heart] of Islaam [Imaam] started flowing on the sand

And this *Raiehaan-e-Rauzah-e-Risaalat* [The Fragrance of the Garden of Prophet-hood], *Yaasmeen-e-Gulshan-e-Wilaayat* [The Flower of the Garden of Sainthood], *Guldastah Baagh-e-Laa Fataa* [The Bouquet of the Garden of Hazrat Alee], *Laalah-e-Shaaistah Chaman-e-Hal Ataa* [The Delicate tulip from the Garden of Hal Ataa Hazrat Alee], *Yaadgaar-e-Khaandaan-e-Nubuwwat* [The Memorial of the Family of the Prophet-hood], *Sulaalah-e-Duudmaan-e-Risaalat* [The Essence of the Noble Family of the Prophet-hood], *Shahzaadah-e-Kaunai* [The Prince of the Universe] Hazrat Imaam Husaien (*Allaah is well-pleased with him*) by prostrating down in the court of Almighty Allaah went to meet Allaah.

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Innaa lil Laahi Wa Innaa Ilaiehi Raaji'oon [Surely, we belong to Allaah, and to Him shall we return].

ششیر بکف قاتل ہو کھڑا اور کوئی رہے سجدے میں پڑا
کہتی ہے زمین کرب و بلا اس شان کا سجدہ کھیل نہیں

**Shamsheer Bakaf Qaatil Ho Khhaṛaa Aur Koe Rahay Sajday
Meyñ Paṛaa**

**Kehtee Hai Zameen-e-Karb o Balaa Iss Shaan Kaa Sajdah Khayl
Naheen**

The killer is standing with sharp sword in his hand to kill, and look, the fearless worshipper is bent in prostration [*Sajdah*] The land of grief and calamity [Karbala] says that a prostration of such remarkable Grandeur is not a game [to perform *Sajdah* in this condition is not easy]

After witnessing this scene of World ending, the devoted sacrificing sister Saiyyidah Zaienab came out of the tent and while screaming she ran, "O Alas my Beloved Brother, My Master! I wish the sky would have exploded on the ground!" At this time, Ibne Sa'ad was standing near the Exalted Imaam. She started saying to him, "O Amar Bin Sa'ad! Abu Abdul Laah Al Husaien is being killed and you are just watching! As if, on the eyes of Ibne Sa'ad the curtains of greed, the voracity of status and glory were placed, but even then, there was relationship. After hearing the cry of Saiyyidah Zaienab and by seeing her condition, he uncontrollably began to cry, and string of tears started flowing on his cheeks. With great shamefulness he turned his face away from Hazrat Saiyyidah Zaienab.

(*Tabree-vol-6, pg.259*)

The unfortunate rascal forever Khauli Bin Yazeed stepped forward to slice the most sacred head of the Exalted Imaam from the blessed body. But his hands began to tremble, thus; while shivering he stepped back. His brother the wretched Hashl Bin Yazeed dismounted from the horse, and separated the blessed sacred head from the most blessed body and gave it to his brother Khauli. Some say that accursed forever Sinaan Ibne Anas Nakha'ee separated the sacred head from the blessed body. While others say Shimr the shameful criminal who was a leper cut the sacred head. The Holy

Prophet (Sallal Laahu 'Alaiehi Wa Sallam) had said, "I saw in a dream that an Ablaq dog [afflicted with vitiligo, Leucoderma] is putting his mouth in the blood of my Ahle Baiet [Beloved family]." Hazrat Imaam Ja'far As Saadiq (Allaah is well-pleased with him) says that the interpretation of this dream was evident after fifty [50] years when Shimr Zil-Jaushan, the leper, spilled the blood of the Exalted Imaam. Hazrat Muhammad Bin Umar Bin Hasan (Allaah is well-pleased with him) narrates, "We were present with Hazrat Husaien in Karbalaa, after seeing Shimr he said, "Almighty Allaah and His Prophet are true. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) had said that I see a black and white dog who places its mouth in the blood of my beloved Family."

(Kanzul Ummaal #34322, 37717, Ibne Asaakir#11582, Taareekhul Khamees, vol-2, pg.299)

Saiyyidah Zaienab (Allaah is well-pleased with her) while running moved towards her brother;

القصة گرئی پڑتی گئیں فوج کے قریں آیا نظر نہ فاطمہ زہرا کا مہ جبین

Al Qissah Girtee Paṛtee Ga'eeñ Fauj Kay Qareeñ

Aayaa Nazar Nah Faatimah Zahraa Kaa Mah Jabeen

In short, with much difficulty, Hazrat Zaienab went to the fighters of the enemies

She had not seen the Imaam, the Radiant Moon of Hazrat Faatimah Zahraa

گھیرے ہوئے تھی چار طرف سے سپاہ کیں چلائیں راہ دو مجھے اے دشمنان دیں

Ghayray Huway Thhee Chaar Taraf Say Sipaah-e-Keeñ

Chillaaeñ Raah Dou Mujhay Ae Dushmanaan-e-Deeñ

The Exalted Imaam was surrounded by the wicked enemies from all the sides

She screamed out loudly, give me some way, O the tyrant enemies of the Religion

یہ ابن فاطمہ ہے میں زہرا کی جانی ہوں دیدار آخری کی تمنا میں آئی ہوں

Yeh Ibne Faatimah Hai Mayñ Zahraa Kee Jaa'ee Huuñ

Deedaar Aakhiree Kee Tamannaa Meyñ Aaee Huuñ

This Imaam is the Beloved Son of Hazrat Faatimah, and I am the

Beloved daughter of Hazrat Faatimah
I have come with the desire of seeing the last glimpse of my
Beloved Brother

قاتل تو اس طرف کو سرپاک لے چلا تڑپا زمین پہ یاں بدن شاہ کربلا

Qaatil Tou Iss Taraf Ko Sar-e-Paak Lay Chalaa

Taṛpaa Zameen Peh Yaañ Badan-e-Shaah-e-Karbalaa

What she saw, the killer took the blessed head and went to one side
While the sacred body of the Eminent Imaam was shuddering on the ground of Karbalaa

طبل ظفر بجانے لگے دشمن خدا غل پڑ گیا شہید ہوا ابن مرتضیٰ

Tabl-e-Zafar Bajaanay Lagay Dushman-e-Khudaa

Ghul Paṛ Gayaa Shaheed Huwaa Ibne Murtazaa

The enemies of Allaah started beating the drums of victory

An uproar was heard everywhere the Son of

Hazrat Alea is martyred

کھیتی علی کی کٹ گئی بستی اجڑ گئی پردیس میں حسین سے زینب بچھڑ گئی

Khaytee Alea Kee Kaṛ Ga'ee Bastee Ujaṛ Ga'ee

Pardays Meyñ Husaien Say Zaienab Bichhaṛ Ga'ee

The lovingly raised Family of Hazrat Alea has been cut, the entire inhabited abode has been dishonoured

In far-off land Hazrat Zaienab is separated from her Brother Imaam Husaien

ناگاہ بہن کو آیا نظر لاشہ امام بغلوں میں ہاتھ ڈال کے لپیٹی وہ تشنہ کام

Naagaah Behen Ko Aayaa Nazar Laashah-e-Imaam

Baghloñ Meyñ Haath Ḍaal Kay Lipṭee Woh Tashnah Kaam

Suddenly the sister Zaienab saw the slain body of the Imaam
Uncontrollably the grief-stricken sister embraced the blessed body

رکھ کر کٹے گلے پہ گلا یہ کیا کلام اپنی کہی نہ میری سنی ہو گئے تمام

Rakh Kar Kaṭay Galay Peh Galaa Yeh Kiyaa Kalaam

Apnee Kahee Nah Mayree Sunee Ho Ga'ay Tamaam

Hazrat Zaienab kept her face on the sliced neck of Imaam and said

Beloved Brother you did not say anything, nor did you hear from me
and you have departed

ہائے ہائے یہ مرے آتے ہی بے داد ہو گئی تم ہو گئے شہید میں برباد ہو گئی

Haa'ay Haa'ay Yeh Mayray Aatay Hee Bay Daad Ho Ga'ee
Tum Ho Ga'ay Shaheed Mayñ Barbaad Ho Ga'ee

Ah Alas! Ah Alas! Just as I came, this injustice has taken place
My Blessed Brother you are martyred and I have lost everything

It is stated in 'Tazkirah Sibti Ibne Al Jauzee' there were thirty-three [33] wounds of spears on his sacred exalted body and forty [40] wounds of swords. In his sacred clothing there were one hundred and twenty-one [121] pierces of arrows.

آسمان تھار لے میں اور تلاطم میں زمین اس سے آگے کیا ہوا مجھ سے کہا جاتا نہیں

Aasmaan Thhaa Zalzalay Meyñ Aur Talaatum Meyñ Zameen
Iss Say Aagay Kyaa Huwaa Mujh Say Kahaa Jaataa Naheen

The Sky was in tremor, and the Earth was in storm
What happened after all this, it is difficult for me to describe

THE DISHONOURING OF THE SACRED MARTYRED BODY AND THE AHL-E-BAIET (Allaah is well-pleased with them)

These shameless ill-fated ones removed all the clothing's of the blessed sacred body, and made him bare. Therefore; his *Jubbah* [long robe] which was of Khazm Misree [Egyptian Fabric] it was taken-off from the sacred body, which was without the head by Qaies Bin Muhammad Bin Ash'a's. The *Paajaamah* [trouser] was taken-off by Bahr Bin Ka'ab. The sacred *Na'laieen* [sandals] were taken-off by Aswad Bin Khaalid. The sacred *Amaamah* [turban] was taken by Amar Bin Yazeed. The *chaadar* [shawl/cloth sheet] was taken by Yazeed Bin Shibl. The iron chest plate and ring were taken-off by Sinaan Bin Anas An Nakha'ee. A tribesman of Banu Nahshal took the sword, which later came in the possession of the family of Habeeb Bin Budaiel. Even after afflicting such tyrannical and horrifying persecution, the hunger of hatred and enmity of these stone-hearted and blood-thirsty Syrian's and Koofi's did not end. These unfortunate

ill-fated wretches trampled with the hoofs [shoes] of their horses the sacred holy body of the Exalted Imaam into bits. After this shamefully merciless outrageous persecution, these cruel plunderers entered the tents of the sacred honourable veiled Ladies of *Ahle Baiet* and plundered and looted all their belongings.

(Tabree-vol-5, pg.453)

On this horrific and merciless oppressive act, the Earth shivered, the Throne of Allaah was shaken. The Skies and Earth shed tears of blood. From the trees and stones voice of crying was raised. Amid the Genies, humans and even the Angels of Heaven rows of lamentation were lined up [involved in the mourning].

اہل بیت پاک سے گستاخیاں بے باکیاں لعنتہ اللہ علیکم دشمنان اہل بیت

Ahl-e-Baiet-e-Paak Say Gustaakhiyaan Bay Baakiyaan
La'natul Laahi Alaiekum Dushmanaan-e-Ahl-e-Baiet

Such insolence and abuse with the sacred Family of the Holy Prophet
Curse of Almighty Allaah will be upon the enemies of the Holy
Prophet's Family

On the barren plains of Karbalaa, the windstorm of oppression and tyranny had drifted. The fragrant Flowers and Buds of the Garden of Mustafaa [The Chosen One] the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) were victimized by these deadly hot winds. The home of Hazrat Alee was uncrowned. The blooming Garden of Hazrat Faatimah Zahraa was destroyed. The flourishing Rose of the Prophet's Garden was crushed. In this helpless journey away from home, the children became orphans, and the noble Ladies became widows and they were made prisoners. This event occurred on Friday, the 10th of Muharram, 61 Hijri.

At this time, the age of the Exalted Imaam is stated to be fifty-six [56] years, five [5] months, and five [5] days. (*Sawaanah-e-Karbalaa*)★

★The date of birth of the Exalted Saiyyidinaa Imaam Husaien (*Allaah is well-pleased with him*): Sha'baanul Mu'azzam 5th, 4 AH, (January 8th, 626)
The date of Martyrdom; Muharramul Haraam 10th, 61 AH (Oct 10th, 660) (*Kaukab Ghufira Lahui*)

This Truthful Trailblazer, fulfilled the pledge made to his Beloved Maternal Grandfather the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). By being steady on *Deen-e-Haqq* [The True Religion], he gave the great unprecedented sacrifice of his family and his own life with such dedicated steadfastness on the Path of Allaah [*Haqq*] that its example cannot be found.

حشر تک چھوڑ گئے اک درخندہ مثال حق پرستوں کو نہ بھولے گایہ احسان حسین

Hashr Tak Chuur Ga'ay Ik Darakhshindah Mi'saal

Haqq Parastoon Ku Nah Bhoolay Gaa Yeh Ihsaan-e-Husaien

The Eminent Imaam has left a truly brilliant example of steadfastness on Truth until the Day of Judgement
The Adherents of Truth will not forget this favour of the Eminent Imaam Husaien



THE EVENTS AFTER THE MARTYRDOM

THE SKY AND EARTH SHED THE TEARS OF BLOOD

Such ferocious oppressions were persecuted on the Blessed family of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) in Karbala that the Skies and Earth shed tears of blood and the darkness had overcast the Universe. Some respected expounders of *Hadees* like Allaamah Imaam Ibne Hajar Asqalaani, Imaam Baiehaqee, Haafiz Abu Nu'aiem, Allaamah Ibne Ka'seer, Allaamah Ibne Hajar Makki, Imaam Jalaalud Deen Suyoottee, and Shaah Abdul-Azeez Muhaddi's Dehlvi [*Allaah is well-pleased with them*] have quoted narrations in their authentic books. Therefore; Hazrat Basrah [Nazrah] Azdiyyah (*Allaah is well-pleased with her*) states,

That when Hazrat Husaien was killed then blood showered from the sky, in the morning, our jugs, pitchers and all the utensils were filled with blood.

(*Baiehaqee, vol-6, pg.471, Abuu Nu'aiem, Sirrush-Shahaadataien, pg.32, As Sawaa'iqul-Muhriqah, 192, Zakhaairul Uqbaa, vol-1, pg.145*)

لہا قتل حسین مطرت السماء دما
فاصبحنا وحبابنا وجرارنا وکل شیء
لنا ملان دما (نبی: جلد ۶، ص ۷۱، ابونعیم،
سراشہادتین، صفحہ ۳۲، صواعق محرقة ۱۹۲، ذخائر
العقبی، جلد ۱، صفحہ ۱۴۵)

Hazrat Zuhree says the news reached me;

The day Hazrat Husaien was martyred on that day whichever stone was lifted in Baietul-Maqdis beneath it, fresh blood was found.

(*Baiehaqee, vol-6, pg.471, Abuu Nu'aiem, Sirrush-Shahaadataien, pg.32, Tahzeebut-Tahzeeb, vol-2, pg.354, and As Sawaa'iqul-Muhriqah, pg.192*)

ان یوم قتل حسین لم یقلب حجر
من احجار بیت المقدس الا وجد
تحتہ دم عبط (نبی: جلد ۶، ص ۷۱، ابونعیم،
سراشہادتین، صفحہ ۳۲، تہذیب التہذیب،
جلد ۲، صفحہ ۳۵۴، صواعق محرقة ۱۹۲)

Hazrat Umme Hibbaan states;

The day Hazrat Husaien was martyred, from that day for three days we were over-cast by darkness and anyone who would apply *Za'faraan* [Saffron's powder] to their face, their face burnt, and fresh blood was found beneath the stones of Baietul-Maqdis.

(*Baiehaqee, vol-6, pg.471, SIRRUSH-Shahaadataien, pg.32*)

Khalaf Bin Khaleefah narrates from his father,

The day Hazrat Imaam Husaien was martyred (There was solar eclipse and) the sky turned black. And the stars could be seen in the day.

(*Tahzeebut-Tahzeeb, vol-2, pg.354, As Sawaa'iqul-Muhriqah, pg.192*)

And on the martyr of Hazrat Husaien the sky became red. And there was solar eclipse, until stars were visible during the day. And the people assumed that the Day of Judgement is established. And any stone in Syria could not be picked but under it, fresh blood could be seen.

(*As Sawaa'iqul Muhriqah, pg.192*)

Hazrat Imaam Ibne Seereen (*Allaah is well-pleased with him*) narrates,

يوم قتل الحسين اظلمت علينا ثلاثا
ولم يمس منا احد من زعفرانهم شيئا
يجعله على وجهه الاحتراق ولم يقلب
حجر بيت المقدس الا وجد تحته دم
عبيط
(تتبعي: جلد ٦، ص ٤١٤، سرائر الشهداء، ص ٣٢)

لما قتل الحسين اسودت السماء و
ظهرت الكواكب نهارا (تهذيب التهذيب،
جلد ٢، صفحہ ٣٥٢، صواعق محرقة، صفحہ ١٩٢)

وان السماء احبرت لقتله وانكسفت
الشمس حتى بدت الكواكب نصف
النهار وظن الناس ان القيامة قال
قامت ولم يرفع حجر في الشام الا روى
تحته دم عبيط (صواعق محرقة، صفحہ ١٩٢)

Indeed, darkness over-casted the world for three days, then redness appeared on the sky.

(*As Sawaa'iqul Muhriqah, pg.192*)

Indeed, the sky showered blood and the redness of this shower of blood did not leave from the clothes until even the clothes were torn into pieces.

(*As Sawaa'iqul Muhriqah, pg.192*)

Hazrat Alee Bin Mus-hir narrates from his grand-mother, she says;

I was a young girl during the days of the martyrdom of Hazrat Husaien. Therefore; [I still remember] for several days the sky cried over him.

(*Baiehaqee vol-6, pg.472, SIRRUSH-Shahaadataien, pg.33*)

Some historians have written that the sky shed the tears of blood for seven days. By its effects the walls and buildings were coloured. And the cloth that was stained by this blood its colour did not fade even until the cloth was torn into pieces.

Imaam Suyoottee narrates;

When Hazrat Imaam Husaien was martyred, then for seven days the world was over-cast by darkness, the Saffron [reddish] colour of sunlight remained on the walls and the stars kept breaking and falling one on top of the other. His martyrdom took place on the Day of *Aashuura*

ان الدنيا اظلمت ثلاثة ايام لم تظهر
الحبرة في السماء (صواعق محرقة، صفحہ ١٩٢)

ولقد مطرت السماء وما بقي اثره في
التياب مدة حتى تقطعت

(صواعق محرقة، صفحہ ١٩٢)

كنت ايام قتل الحسين جارية شابة
فكانت السماء اياما تبكي له

(تتبعي: جلد ٦، ص ٤٢٢، سرائر الشهداء، صفحہ ٣٣)

ولما قتل الحسين مكثت الدنيا
سبعة ايام والشمس على الحيطان
كالبلحاف البعصفرة والكواكب
يضرِب بعضها بعضا وكان قتله يوم
عاشوراء وكسف الشمس ذلك اليوم
واحبرت آفاق السماء ستة اشهر بعد

[10th Muharram]. On this day, there was Solar eclipse, and for until six months the edge of the sky [horizon] remained red. Then that redness kept fading away, but the redness of the horizon is still continuously present, which was not seen before this event. (Taareekh ul-Khulafaa, pg. 80, (As Sawaa'iqul Muhriqah, pg. 192)

Allaamah Ibne Jauzee says in *At-Tabsirah* that Almighty Allaah's turning the sky red, and showering the rain of blood, is an indicative of Allaah's Ire and extreme Rage. Because when anyone becomes angry and enraged then his blood becomes zealous and the face becomes red. Undoubtedly, Almighty Allaah is Free and Pure from all physical forms and shapes, but He expressed His unhappiness and anger this way that He turned the sky red and showered blood from it and kept this indication continuous until the Day of Judgement. Therefore; Imaam Ibne Seereen (*Allaah is well-pleased with him*) says;

ان الحبرة التي مع الشفق لم تكن قبل قتل الحسين

“Undoubtedly, the redness that appears on the sky [horizon] with *Shafaq* [evening twilight], it was not found prior to the killing of Hazrat Husaien (*Allaah is well-pleased with him*).”

(As Sawaa'iqul Muhriqah, pg.192)

Hazrat Ibne Uyaianah narrates from his grandmother, she says;

At the time of Hazrat Husaien's martyrdom, Warss (Kasm) [Safflower, weed] became ashes and the meat became as if fire is filled in it.

(Tahzeebut-Tahzeeb, vol-2, pg.354, Abu Nu'aiem, vol-6, pg.472, SIRRUSH-Shahaadataien, pg.33)

قتله ثم لازالت الحبرة ترى فيها بعد ذلك ولم تكن ترى فيها قبله (تاريخ الخلفاء، صفحہ ۸۰، صواعق محرقة، صفحہ ۱۹۲)

لقد رايت الورس عادت رماداً ولقد رايت اللحم كان فيه النار حين قتل الحسين

(تہذیب التہذیب، جلد ۲، صفحہ ۳۵۴، ابو

نعیم: جلد ۶، ص ۴۷۲، سرائیہ دین، صفحہ ۳۳)

Jameel Bin Murrah narrates,

The fighters of Yazeed caught the camels of Imaam Husaien on the day of his martyrdom, then slaughtered them and cooked them. So, they [camels' meat] became bitter like colocynth [Hanzal/very bitter fruit] and no one could eat it.

(Baiehaqee, vol-6, pg.472, Tahzeebut-Tahzeeb, pg.354, and SIRRUSH-Shahaadataien, pg.33)

اصابوا ابلا في عسكر الحسين يوم قتل فنحروها وطبخوها قال فصارت مثل العلقم فبا استطاعوا ان يسيغوا منها شيئاً (تہذیب: جلد ۶، ص ۴۷۲، تہذیب التہذیب، صفحہ ۳۵۴، سرائیہ دین، صفحہ ۳۳)

زمیں میں اور فلک میں رنج و غم تھا شور ماتم تھا
زمیں روئی فلک رویا کہ ان دونوں سے خوں برسا

Zameen Meyn Aur Falak Meyn Ranj o Gham Thhaa Shor-e-Maatam Thhaa

Zameen Roe Falak Royaa Keh Inn Dounoon Say Khoon Barsaa

On the Earth and the Sky, there was sorrow and grief, there was tumult of lamentation

The Earth cried and the Sky cried, in such a way that blood showered from them

اٹھے جب صبح کو تو خون سے برتن بھرے دیکھے
سبھی پڑ ہو گئے اس خون سے مٹکے گھڑے ان کے

Uthhay Jab Subhu Ko Tou Khoon Say Bartan Bharay Daykhay Sabhee Pur Ho Ga'ay Uss Khoon Say Matkay Ghairay Unkay

When the people got up in the morning, they saw the pots [domestic utensils] filled with blood

So much blood showered that all their pitchers and pots were filled with that blood

کسی پتھر کو جب بیت المقدس میں اٹھاتے تھے
تو اس کے نیچے سے تازہ اور بہتا خون پاتے تھے

**Kisee Paththhar Ko Jab Baietul Maqdis Meyñ Uñhhaatay Thhay
Tou Us Kay Neechay Say Taazah Aur Behtaa Khoon Paatay Thhay**

When any fixed stone on the ground was picked up in
Baietul Maqdis

So, beneath it fresh and flowing blood was found

چھپا سورج، اندھیرا ہو گیا یومِ شہادت میں
رہا پھر یہ اندھیرا تین دن شکلِ مصیبت میں

**Chhupaa Soraj, Andhayraa Ho Gayaa Yaum-e-Shahaadat Meyñ
Rahaa Phir Yeh Andhayraa Teen Din Shakl-e-Museebat Meyñ**

The sun hid itself from view, it became dark on the Day of
Martyrdom [of Imaam Husaien]

Then this darkness remained for three days, in the form of adversity

بہ وقتِ دوپہر دن میں نظر آنے لگے تارے
برابر سات دن تک خون روئے آسمان سارے

**Ba Waqt-e-Doupahar Din Meyñ Nazar Aanay Lagay Taaray
Baraabar Saat Din Tak Khoon Ro'ay Aasmaan Saaray**

At the time of afternoon, the stars could be seen on the sky
Continuously for seven days, all the Skies cried with blood tears

ملا غازہ کو جس نے مونہ پر اس کا مونہ جلا سارا
ہوا ورس تو راکھ اور ہوا تھا گوشت انگارا

**Malaa Ghaazah Ko Jis Nay Moonh Par Uskaa Moonh
Jalaa Saaraa**

Huwaa Warss Tou Raakh Aur Huwaa Thhaa Gosht Añgaaraa

Whoever applied rouge on his face, all their face got burnt
The weed [Warss] became ashes, the meat became burning coal

مکانوں کے در و دیوار خوں سے ہو گئے رنگیں
رنگے کپڑے اور ان کی رنگتیں دھل کر نہیں بدلیں

**Makaanon Kay Dar o Deewaar Khoon Say Ho Ga'ay Rañgeen
Rañgay Kapray Aur Unkee Rañgatayñ Dhul Kar Naheen Badleen**

The doors and walls of the houses became coloured with that blood
Those clothes were stained in that blood, their colour did not
change even after washing

یزیدی فوج نے جب سیدوں کے اونٹ کو کاٹا
تو اس کا گوشت مثلِ اندرائن ہو گیا کڑوا

**Yazeedee Fauj Nay Jab Saiyyidon Kay Uoont Ko Kaataa
Tou Uskaa Gosht Miñl-e-Indraa'in Ho Gayaa Kañwaa**

When Yazeed's troops slaughtered the camels of the Prophet's
Family members [to cook for themselves]

The meat of those camels became very bitter like colocynth [fruit]

تمام عالم میں اجل اس شہادت پر ہوا ماتم
سنی جنات سے بھی نوحہ خوانی داستانِ غم

**Tamaam Aalam Meyñ Ajmal Iss Shahaadat Par Huwaa Maatam
Sunee Jinnaat Say Bhee Nauhah Khawāani Daastaan-e-Gham**

In the whole Universe Ajmal [poet], there was mourning on this
Martyrdom [of the Imaam]

Also; from the Genies, the voice of lamentation and mourning was
heard

THE HOLY PROPHET (Sallal Laahu 'Alaiehi Wa Sallam) IN THE BATTLE GROUND OF KARBALAA

Hazrat Ibne Abbaas (Allaah is well-pleased with them) states,

One day, during the time of
afternoon, I saw the Holy
Prophet (Sallal Laahu 'Alaiehi Wa
Sallam) in a dream. His sacred
hairs are unsettled and covered
in dust and there is a bottle (of
glass) filled with blood in the
sacred hand. I inquired, "My
parents would die for you!
What is this?" He said, "This

رایت رسول اللہ صلی اللہ علیہ وسلم
فیما یری النائم ذات یوم بنصف النہار
اشعث اغبر بیدہ قارورة فیہا دم
فقلت بانی انت وامی ما هذا؟ قال هذا
دم الحسین واصحابہ ولم ازل التقطہ
منذ الیوم فاحصی ذلك الوقت فاجد

is the blood of Husaien and his companions, I have been picking it up since this morning.” Hazrat Ibne Abbaas (*Allaah is well-pleased with him*) states, “I remembered this date and time [when the dream came]. Then when the news came, we found out that Hazrat Husaien was martyred at this same time.”

(*Baiehaqee*, vol-6, pg.471, Ahmad-283-243, Haakim #8201, Mishkaat #6181, Tahzeebut-Tahzeeb, vol-2, pg.355, Zakhaairul Uqbaa, vol-1, pg.148, Taareekhul Khamees, vol-2, pg.300 Subulal Huda War Rashaad' Vol-11, pg.75)

THE DREAM OF HAZRAT IBNE ABBAAS AND HAZRAT UMME SALAMAH (*Allaah is well-pleased with them*)

Hujjatul-Islam Hazrat Imaam Muhammad Ghazaali (*Allaah have mercy on him*) says the following narration in his book '*Ihya'ul-Uluum-ud Deen*' in its last chapter '*Baabul-Munaamaat*;

That one day, Hazrat Ibne Abbaas (*Allaah is well-pleased with him*) woke-up from his sleep and said, *Innaa Lil Laahi Wa Innaa Ilaiehi Raa'ji'oon* [Surely, we belong to Allaah and to Him is our return].” Oath in the name of Allaah! Husaien has been killed! People were surprised and asked, how? Ibne Abbaas said, “I saw the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) in a dream, he has a glass bottle filled with blood in his hand and he is saying, “O Ibne Abbaas, do you not know that what act my Nation [*Ummah*] has done after me? They have killed my son Husaien. This is his and his companion's blood, which I am taking to Almighty Allaah.” Twenty-four days after this dream, the news of Hazrat Imaam Husaien's (*Allaah is well-pleased with him*) martyrdom was received.

(*Al-Bidaayah wan-Nihaayah*, vol-8, pg.30, *Ihya'ul Uluum-ud Deen*, pg.491)

قتل ذلك الوقت (تتبعي: جلد ٦، ص ٤١، ٢٨٣ و ٢٨٤، حاكم: ٨٢٠١، مشکوٰۃ: ٢١٨١، تهذيب التهذيب، جلد ٢، صفحہ ٣٥٥، ذخائر العقبی، جلد ١، صفحہ ١٣٨، تاریخ الخمیس، جلد ٢، صفحہ ٣٠٠، سبل الہدی والرشاد، ص ٤٥ ج ١١)

Hazrat Salamah (*Allaah is well-pleased with her*) narrates that I visited *Ummul-Mu'mineen* Umme-Salamah (*Allaah is well-pleased with her*);

So, she was crying. I asked, “Why are you crying? She said, “I have seen the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) crying in a dream. dust is placed on his blessed head and sacred beard. I humbly inquired, “O Prophet of Allaah! What is this condition? He said, “I had just gone to the place of Martyrdom of Husaien.”

(*Al-Mustadrik*, 6764, *Mishkaat Shareef*, 6166, *Tahzeebut-Tahzeeb*, vol-2, pg.356, *Al-Bidaayah wan-Nihaayah*, vol-8, pg.200, *Zakhaairul Uqbaa*, vol-1, pg.148, *Taareekhul Khamees*, vol-2, pg.300, *Tirmizee Shareef* #3771)

THE CRYING OF THE GENIES

When the infidel prisoners of the holy-war of Badr were detained in one place after tying their hands. Then amongst them the paternal Uncle of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) Hazrat Abbaas was also present, who had not become a Muslim yet. He would cry due to imprisonment and the separation from his family and allies. When Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) heard the voice of his crying, then due to relationship he became so uneasy that he could not sleep the whole night. As soon as the morning came, after taking *fidyah* [reedeem/ransom money] released him. After that he became a Muslim. This should be a point to ponder, that just the voice of crying of Hazrat Abbaas, made the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) so uneasy, that the comfort of sleep went away from his sacred eyes [he could not even sleep]. Then what must have been his condition by the sufferings which were persecuted to his most Beloved Grandson Husaien (*Allaah is well-pleased with him*).

وہی تکی فقلت ما یرکک قالت رایت رسول اللہ صلی اللہ علیہ وسلم فی المنام بیکی و علی راسہ ولحیتہ التراب فقلت مالک یا رسول اللہ؟ قال شہدت قتل الحسین انفا (المستدرک: ٦٧٦٤، مشکوٰۃ: ٦١٦٦، تهذيب التهذيب جلد ٢ صفحہ ٣٥٦، البدایہ والنہایہ، جلد ٨، صفحہ ٢٠٠-٢٠١ ذخائر العقبی، جلد ١، صفحہ ١٣٨، تاریخ الخمیس، جلد ٢، صفحہ ٣٠٠)

When Washi, the killer of *Saiyyidush Shuhadaa* [The Leader of the Martyrs] Hazrat Hamzah, became a Muslim, then the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said to him, "Do not come in front of me and neither show me your face, as this is disliked by me. Even though, he had become a Muslim. And it is in a *Hadees* that Islaam erases all the past sins and infidelity [disbelief]. Then we should ponder, someone whose all major and minor sins were erased and infidelity was distanced, seeing him is not tolerable by the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). So, those who had reached the utmost extremity in causing afflictions to the Beloved Progeny of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), slaughtered them thirsty and hungry, rode horses over their sacred bodies, let them lay down without shrouds and burial, and then looted the *Ahle Baiet*. And paraded the honourable Ladies without veils [covering] on the camels in lanes and markets. How much grief and distress must have been felt on the sacred heart of that *Rahmat-e-Aalam* [The Mercy for the World] the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and how much angry he must have been.

The fact is this, such a horrifying catastrophe, and horrendous atrocity has not taken place from Hazrat Adam's (*Salutations upon him*) to any Prophet's progeny. If the Sky and the Earth cry the tears of blood, the humans and Genies start shuddering and all the world become dim and dark, then what's so strange about it?

Therefore; *Ummul-Mu'mineen* Hazrat Umme-Salamah (*Allaah is well-pleased with her*) states;

I have heard Genie's cry and lament over Hazrat Husaien. They would say;
 سبعت الجن يبكين على الحسين و سبعت الجن تنوح على الحسين و هي يقلن:

ايها القاتلون جهلا حسينا ابشروا بالعذاب والتنكيل
 O the foolish killers of Imaam Husaien, tidings of severe tormenting admonitory wraths are for you

كل اهل السماء يدعوا عليكم و نبى مرسل و قبيل
 All the Dwellers of Sky, (Angels) along with all the Prophets and the Messengers and others are supplicating for your destruction

قد لعنتم على لسان داؤد و موسى و صاحب الانجيل
 Surely, you are cursed by the tongues of Hazrat Daawood, Hazrat Moosaa and the receiver of the Bible meaning Hazrat Ieesaa (*Salutations upon them*)
 (As *Sawaa'iqul-Muhriqah*, pg.191, *Al-Bidaayah wan-Nihaayah*, vol-8, pg.201)

Hence; it is also narrated from her [Hazrat Umme Salamah *Allaah is well-pleased with her*] that either I have heard the Genies [*Jinn*] lamenting when the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) departed from this mortal world or heard them on the event of the Martyrdom of Hazrat Husaien. While crying they would say;

الا ياعين فابتهل بجهد ومن يبكي على الشهداء بعدى
 O eye, cry as much as possible as you can
 Then afterwards who will cry for the martyrs [Imaam Husaien]
 على رهط تقودهم المنايا الى متجبر في ملك عهدى
 Death pulled this forlorn helpless group
 To the most tyrant king of this era
 (Abu Nu'aiem, *Sirrush-Shahaadataien*, pg.34)

ONE OBJECTION AND ITS ANSWER

It is present in the book '*Al Ashiaatul-Lam'aat*' that Hazrat Umme Salamah passed away in 59 AH, and this is certainly correct. And the incident of Karbalaa occurred in 61 AH on the 10th of Muharram. It is proven, that the narrations about Hazrat Umme Salamah that she saw the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) in a dream and heard the lamentation etc., of Genies are false, because she was not alive at that time.

ANSWER

This is also present in '*Al Ashiaatul-Lam'aat*' that some say

that she passed away in 62 AH, and the author of 'Al Ashiaatul-Lam'aat' Hazrat Shaiekh Abdul-Haqq Muhaddiṣ Dehlvi (*Allaah have mercy on him*) verified this second saying in his other famous book, *Madaarijun-Nubuwwah*. Therefore; he says;

ولیکن موید قول ثانی ست کہ روایت کردہ است ترمذی از سلمیٰ امرءۃ انصار گفت
در آدم برام سلمہ دیدم اورا میگید گفتم چه چیز در گریہ آورد ترا یا ام سلمہ گفت دیدم
الآن رسول خدا را در منام و بر سر و لحيہ شریف وے خاک ست و میگید گفتم چه شدہ
است ترا یا رسول اللہ گفت حاضر شد م قتل حسین را کہ واقع شدہ است و ظاہر ایں
حدیث آنست کہ وی در قتل امام حسین زندہ بود و نیز گویند کہ چون خبر قتل حسین بوی
رسید لعنت کرد اہل عراق را کہ کشتند اورا (مدارج النبوت، جلد ۲، صفحہ ۷۶۴)

“But the second saying can be verified by this *Hadees* of *Tirmizee Shareef*, that Hazrat Salmaa Ansaariyah states, “I came in the presence of Hazrat Umme Salamah so while seeing her crying I inquired, “What matter has made you cry?” She said, “I just saw the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) in a dream, that dust was placed on his sacred head and blessed beard and he is crying. After seeing this, I inquired from him, “O Prophet of Allaah, what has happened to you?” He said, “I had gone to the (place) of Martyrdom of Husaien which has taken place.” This *Hadees* clearly proves, that Hazrat Umme Salamah was alive at the time of Imaam Husaien's Martyrdom. And it is also been stated that when she received the news of the Martyrdom of Hazrat Husaien, then she cursed those Iraqi's who Martyred Hazrat Husaien.”

(*Madaarijun Nubuwwah*, vol-2, pg.476)

HAZRAT SAIYYIDATUNAA UMME SALAMAH (*Allaah is well-pleased with her*)

Al Hamdu lil Laah, this has been proven by Hazrat Shaiekh Muhaqqiq (*Allaah have mercy on him*) himself, that near him also this is correct that Hazrat Umme Salamah (*Allaah is well-pleased with her*) was alive at the time of Hazrat Imaam Husaien's (*Allaah is well-pleased with him*) Martyrdom.

She passed away in 59 AH; this is the statement of Waaqidee which is not correct. The truth is this that Hazrat *Ummul Mu'mineen* [Hazrat Umme Salamah] passed away in 63 AH, like it is proven by the authentic narration. Therefore; Allaamah Ibne Kaṣeer says,

قال الواقدي توفيت سنة تسع وخسين و صلى عليها ابو هديره وقال ابن ابى
خيثمة توفيت في ايام يزيد بن معاوية قتل والاحاديث المتقدمه في مقتل
الحسين تدل على انها عاشت الى ما بعد مقتله، والله اعلم و رضى الله عنها
(البدایۃ والنہایۃ، جلد ۸، صفحہ ۲۱۵)

“Waaqidee said that Hazrat Umme Salamah passed away in 59 AH, and Hazrat Abu Huraierah (*Allaah is well-pleased with him*) performed her funeral prayer. And; Ibne Abee Khaiesamah states that she passed away during the reign of Yazeed Bin Mu'aaviyah. I say that those *Ahaadees* which are mentioned regarding the Martyrdom of Hazrat Husaien they all prove this thing that she remained alive even after the Martyrdom of Hazrat Husaien. *Wal Laahu Aalam* [And Allaah knows the best.]” (*Allaah is well-pleased with her*)
(*Al-Bidaayah wan-Nihaayah*, vol-8, pg.215)

Allaamah Imaam Jalaalud Deen Suyoottee (*Allaah have mercy on him*) states;

مات في ايام يزيد من الاعلام سوى الذين قتلوا مع الحسين وفي
وقعة الحرة امر سلبه امر المؤمنين (تاريخ الخلفاء، صفحہ ۸۹)

“Those famous ones who passed away during the reign of Yazeed's Government, besides those who were Martyred with Hazrat Husaien and Hazrat *Ummul-Mu'mineen* Umme-Salamah, passed away in the event of Hurrah.” (Further he wrote a list of those famous people in his book). And the incident of Hurrah occurred in 63 AH.”

(*Taareekh ul-Khulafaa*, pg.89)

Janaab Shiblee Nu'maani writes,

“In the viewpoint of these differing narrations, to determine the year of her demise is difficult. Still, this is a fact that she was alive till

the incident of Hurrah. It is stated in Muslim Shareef that Haari's Bin Abdul Laah Bin Abee Rabee'ah and Abdul Laah Bin Safwaan came in the presence of Umme Salamah and inquired about the Army which will sink in the ground [earth]. This question was asked at that time when Yazeed sent Muslim Bin Aaqbah with the Syrian fighters towards Madinah. And the incident of Hurrah took place. The incident occurred in 63 AH. So, all the narrations which mention her demise before the incident of Hurrah they are not correct."

(Seeratun-Nabee, vol-2, pg.412)

Therefore; that narration of authentic *Muslim Shareef* is this that Hazrat Ubaiedul Laah Bin Qibtiyyah says;

That Haari's Bin Abee Rabee'ah, Abdul Laah Bin Safwaan and I was also with them, we came in the honourable presence of *Ummul-Mu'mineen* Umme-Salamah. So; both (Haari's and Safwaan) inquired Umme Salamah about the Army which will sink in the ground [earth]. And this question was asked at that time, during the Reign (Caliphate) of Abdul Laah Bin Zubaier (when the people had rebelled against Yazeed and they had pledged *Baie'at* [allegiance] on the hands of Ibne Zubaier. And Yazeed had sent a troop to Madeenah Munawwarah for their destruction). (Text As required)

(Muslim Shareef, vol-4, 2882)

Hazrat Habeeb Ibne Saabit states that I heard Genies lament over Hazrat Husaien and say this;

دخل الحارث بن ابى ربيعة وعبدالله
بن صفوان وانا معهما على امر سلبية
امر المومنين فسالاهما عن الجيش
الذى يخسف به وكان ذاك فى ايام
ابن الزبير (بقدر الضرورة)
(مسلم شريف، ٢-٣-٢٨٨٢)

مسح النبى جبينه قله بريق فى الخدود
ابواه فى عليا قریش وجداه خير الجدود
اس جبين كو نبى نے چوما تھا
اس کے ماں باپ برترین قریش اس کا نانا جہان سے بہتر

Uss Jabeen Ko Nabee Nay Choomaa Thhaa

Thee Chamak Kyaa Hee Uss Kay Chehray Par

This was the forehead of Imaam Husaien which was kissed by the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam)

What a great brightness was radiant on his sacred face

Uss Kay Maañ Baap Bar Tareen-e-Quraiesh

Uss Kaa Naanaa Jahaan Say Behtar

His mother and father were the noblest of the Quraiesh tribe
His Beloved Maternal Grandfather was the most Superior
than the world

(Abu Nu'aiem, SIRRUSH-SHAHAADATAIEN, pg.34, Al-Bidaayah wan-Nihaayah, vol-8, pg.200)

خرجوا به وفدا اليه فهم له شرف الوفود
قتلوا ابن بنت نبيهم سكنوا به نار الخلود

Meaning first these people took the delegation to Imaam Husaien, so it was what a worst delegation
Then this delegation killed the Grandson of their Prophet and because of this, their abode became the Hell

(Al Bidaayah Wan Nihaayah, vol-8, pg.200)

Hazrat Ahmad Ibne Muhammad Al Musqalee (*Allaah is well-pleased with him*) narrates from his father; "When Hazrat Imaam Husaien Bin Alee (*Allaah is well-pleased with him*) was Martyred, my father heard a caller's voice on that night, whose face he did not see. That caller said,

عقرت ثمود ناقة فاستو صلوا وجرت سوانهم بغير الاسعد

The Nation of Samood had cut the legs of the camel of Hazrat Saaleh (*Salutations upon him*), thus their roots were cut-off and they were deprived from blessings

فبنو رسول الله اعظم حرمة واجل من امر الفصيل البقعد

Indeed, Allaah has made the honour of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) much most Superior and greater than the honour of Hazrat Saaleh's camel

عجبا لهم لها اتوالم ليسخوا والله يلى للطغاة الجحد

It is strange, that the killers of Imaam Husaien committed such great oppression, and they were not metamorphosed into a more deformed shaped like the killers of Allaah's camel. Yes, Allaah gives respite to the rebels and the deniers

(Tahzeebut-Tahzeeb, vol-6, pg.306)

When the Exalted Imaam received Martyrdom, a crow came and it dipped its beak in his sacred blood and flew away, until after reaching Madeenah Munawwarah, it sat on the wall of the house of Hazrat Saiyyidah Faatimah *Sughraa* [younger one], the daughter of the sacred Exalted Imaam and said, "ان الحسين يقتل بكرى بلاء." "Indeed Husaien has been killed in Karbalaa." Saiyyidah Faatimah raised her head and looked at it and said while crying;

نعتى الغربا فقلت من تنبيه و يحك يا غراب

When the crow called out, I said, "O crow, Woe unto you, what news are you giving?"

قال الامام فقلت من قال البوق للصواب

The crow said, "Of Hazrat Imaam." I asked which Imaam? The crow replied, "He the One, who was given the Divine Grace of Truth and the Truthfulness"

قلت الحسين فقال لى بيقال محزون اجاب

I said, "Does it mean Hazrat Husaien?" So; it replied in sadness, "Yes"

ان الحسين بكرى بلاء بين الاسنة و الظراب

Indeed, after the martyrdom the blessed body of Hazrat Imaam Husaien lay down between the dry sand and the hillocks of Karbalaa

ابكى الحسين بعبرة ترضى الا له مع الشواب

I cry over Imaam Husaien with that crying and sadness Which Pleases Allaah, and I will receive blessings

ثم استقل به الجناح فلم يطق رد الجواب

Then its wings drooped and hanged down as if it did not have the strength to answer

فبكيت مما حل بى بعد الرضى البستجاب

Then I cried over the grief which I had received after the departing of my Beloved father Imaam Husaien who is a very famous and beloved Blessed Personality

(Durarul Asdaaf, Noorul-Absaar, pg.206)

Allaah, Allaah! [An Expression of Surprise] This is what a bizarre and just how forewarn perspective of the change of Era! There was a time, when the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) entered Makkah Mukarramah with victorious Grandeur along with thousands of self-sacrificing loyal devotees. At that time, all the powers of the enemies of Islaam were destroyed and crushed into pieces. Besides, the Merciful and Forgiving covering [shelter] of *Rahmat-e-Aalam* [The Mercy for the World] the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) there was no refuge left for them.

When Abuu Sufyaan, the strongest enemy of Islaam and the Muslims; whose all life was spent in extreme animosity and hatred opposing the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and the Muslims was brought in a state of extreme helplessness and powerlessness in the court of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). So, then the treatment of mercy, grace, kindness and compassion that was given by *Rahmatul Lil Aalameen* (The Mercy for the Worlds) the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) to this criminal whose list of vices was very long, it is written in golden inscription on the pages of History. He did not suggest any punishment rather said, "من دخل دار ابن سفيان فهو آمن" "Whoever will enter the home of Abuu Sufyaan, his wealth and his life are protected."

(Kanzul Ummaal-30173, Ibne Abee Shaiebah-36900)

Subhaanal Laah! Not only did the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) spared Abu Sufyaan's life, rather by making his house *Daarul Amaan* [House of Mercy/Refuge], in which conspiracies were always made against the Muslims. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) demonstrated his elevated Grandeur of Mercy. Now the off-springs of that same Abu Sufyaan did this ferocious tormenting conduct with the Family of that same *Rahamtul Lil Aalameen* (The Mercy for the Worlds) the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), on which the Skies and Earth, Genies and humans all cried tears of blood. Therefore;

Hazrat Shaiekh Nasrul Laah Bin Yahyaa, who is amid the trusted authentic people narrates, "I saw Hazrat Alee (*Allaah is well-pleased with him*) in a dream and asked him, "O *Ameerul Mu'mineen* [The Leader of True Muslims], you did say on the Day of conquest of Makkah that whoever will enter the house of Abu Sufyaan, he is in protection. Now; the Sufyaani's have done such bad treatment with your son, Husaien at Karbalaa, which might have not been done by anyone." Hazrat Alee (*Allaah is well-pleased with him*) replied, "Do you know those verses of Ibne Saiefi which he said about this incident?" I answered, "No." Hazrat Alee (*Allaah is well-pleased with him*) said, "Go to him and listen to those verses of his." I woke-up very amazed and then after reaching Ibne Saiefi's door, called out. He came out so I told him my dream then after hearing it he cried so much that he started hiccupping. And started saying, "Oath in the name of Allaah! I wrote these verses just tonight and till now no one has heard them from me yet." Those verses are these,

ملكننا فكان العفو منا سجيةً فلما ملكنتم سال بالدم ابطح

When We were the Rulers and in Authority, forgiving was our habit and manner

But when you gained power and became the rulers, you flowed rivers of blood

و حللتم قتل الاسارى و طالبا غدونا على الاسرى فنغفو و نصفح

You considered the killing of the prisoners as permissible

But often when we passed by the prisoners, we kept forgiving and over-looking them

و حسبكم هذا التفاوت بيننا و كل اناء بالذى فيه ينضج

This difference between you and us is sufficient

And indeed, every vessel pours out, only that what is present in it

(*Noorul Absaar, pg.146*)

TWO PEOPLE DREAMT OF THE HOLY PROPHET (*Sallal Laahu 'Alaiehi Wa Sallam*) AND HAZRAT SAIYYIDINAA ALEE (*Allaah has blessed his face*) ABOUT THE KILLERS

Hazrat Aamir Bin Sa'ad Bajalee says, "After the Martyrdom of the Exalted Imaam, I saw the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) in a dream. He instructed me, "O Aamir! Go to Bar'aa Bin Aazib (My companion), convey my *Salaam* to him and give him the news that those people who have martyred Hazrat [Imaam] Husaien they are people of Hell. Thus; I came in the honour of Bar'aa Bin Aazib and told him this dream. So; he said, "Indeed Allaah and His Prophet have spoken the truth."

Allaamah Haafiz Ibne Hajar Asqalaani records a narration from *Ameerul Mu'mineen* Hazrat Alee (*Allaah has blessed his face*). That the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said;

The killer of Husaien is in a casket of fire and on him is the wrath equal to half the amount of Hell's inmates

قاتل الحسين في تابوت من نار عليه نصف العذاب اهل النار (نور الابصار،

(*Noorul-Absaar, pg.152 and Is'aaf ur-Raaghabeen, pg.210*)

صفحة ١٥٢، اسعاف الراغبين، صفحة ٢١٠)

Allaamah Imaam Haafiz Ibne Hajar Asqalaani quotes from Hazrat Saalih Ash Shahhaam, "While in Halb [a place in Syria], I saw a dream in which I saw a black dog takes its tongue out due to thirst. I decided to give it water, so an unseen voice called out, "Beware! Do not give it water. This is the killer of Husaien and this

is its punishment, that it will remain thirsty like this, until the Day of Judgement.”

(*Tasweedul-Quus Fii Talkhees Musnadul-Firdaus*)

SHAAM-E-KARBALAA [THE EVE OF KARBALAA]

Ibne Sa’ad read the funeral prayers of his dead-ones, and buried them. But he left the Exalted Imaam and his companions, who were seventy-two [72] in number, twenty [20] among them were the *Chashm-o-Chiraagh* [The Beloved Radiance of Eyes] of the Family Bani Haashim. He left all these martyrs laying down without shroud and grave, and send their heads to Ibne Ziyaad. Thirteen [13] heads were with Banu Kindah, and their chief was Qaies Ibne Ash’aŝ, twenty [20] heads were with Banu Hawaazin, along with them was Shimr Zil-Jaushan Al Zabaabee. Seventeen [17] heads were with Banu Tameem, sixteen [16] heads were with Banu Asad, and seven [7] heads were with Banu Mazhij.

(*Ibne Aŝeer, vol-3, pg.194*)

In the battle-field of Karbalaa, the evening had set. Now, the tyrannical troop of oppression and transgression had dispersed in the form of groups, here and there, busy arranging for their food, etc. Those unfortunate tyrants were giving one another commendation on their bravery, and were being happy on their cruelty and brutality. And here, the remaining family members of the Prophet-hood, which comprised of a few honourable Ladies, infant children, and one unwell Hazrat Alee Ausat Zaienul Aabideen, were grieving and being patient and thankful on the Divine Decree of Almighty Allaah.

راہِ تسلیم و رضا میں اہل بیتِ مصطفیٰ صبر کا کرتے تھے باہم امتحان بیٹھے ہوئے

Raah-e-Tasleem o Razaa Meyñ Ahl-e-Baiet-e-Mustafaa
Sabr Kaa Kartay Thhay Baaham Imtihaañ Baithhay Hu’ay
 On the way of acceptance and contentment the Family of the
 Holy Prophet

We’re sitting together and testing the patience of each other
 Just imagine while keeping in view the reality, what must be

the condition of these grieved ones. In front of the eyes of whom, the fully occupant tents became empty. Their relatives were massacred. Their tents were burnt. The possessions and belongings were looted. The sacred martyred bodies were laying down without shroud and burial, while they themselves were in the custody of the enemies! These were the people with what greatness, dignity, grace and status. The Dignified Prominence of their Household is such that even *Jibraa’eel-e-Ameen* the Chief of Angels [Jibraa’eel the Trustworthy] is a seeker of permission before entering their homes. These are those people whose love and happiness becomes a cause of Love and Happiness of Allaah Almighty and His Beloved Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*). And their unhappiness and anger becomes the cause of Unhappiness and Anger of Almighty Allaah and His Beloved Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*). This is that same Household, from which the *Ummah* [Nation] has received the Religion, Faith, and the Holy Qur’aan. It is mandatory to send *Durood* [Blessings] upon them in every Salaah [*Namaaz*]. Every orator takes their names in the Friday sermon. These are those people whose means and mediation are an assurance for the acceptance of supplication. They are the blooming buds and the flowers of the Garden of Prophet-hood. Almighty Allaah has Himself mentioned about their holiness, piousness and dignity in the Qur’aan. Today, in the battlefield of Karbalaa, the evening of sadness is residing upon them. This evening is, what a traumatic evening! It is stained by the blood of the Family of the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*). This is the evening of such a day, maybe which will never rise like this again. Until the remaining world, not just of Islaam but rather also in the history of humanity, this evening will be called that evening which reminds us of the examples of both tyranny and oppression and patience and contentment. This evening, which is spreading the Radiance of the Bright gleam of *Husaieniyat* [Husaien’s best conduct] on the gloomy darkness of *Yazeediyat* [Yazeed’s ugly attitude]. For the seeing eyes and the listening ears, is that inerasable imprint on the face of the World, and is that instance, which for centuries to come will keep on differentiating between the Truth and the False-hood, and the brightness and darkness. This

evening, on one side, identifies the evilness, wickedness, and the devilish nature of humans who are like beasts, those who have disgraced the Noblest of the Creation, humans with the worst inks of transgression, exploitation, tyranny and barbarism. On the other side, this evening, along with the oppressive victimization of the Family of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), will always keep on elevating the human-race due to their purified, fragrant and radiant qualities, like their greatness and eminence, their forgiveness and benevolent-ness, their graciousness and generosity, their sacrifice and loyalty, their patience and contentment, and their steadfastness and determination. Because the name Husaien, is the *Ameen* [Trustworthiness] of greatness, elevation, blessing and prosperity. And in the foggy evening of Karbalaa, only this name Husaien is shining brilliantly, and will continue to shine brilliantly until the Day of Judgement.

Shaam-e-Karbalaa is the everlasting title of the Truthfulness, Faith, Islaam, Honesty and Sincerity, Courageousness and Bravery, Respect and Honour, Determination and Steadfastness, Magnificence Forthrightness, Peace and Emancipation, Leadership and Headship of the Holy Prophet's Family. The night has befallen, this night, for those grieve-stricken oppressed members of the *Ahle Baiet* who were left behind the Exalted Imaam, this was a catastrophic night. The second phase of night started and the Yazeedi's fighters started getting sleepy. The Leader of the prisoners of Karbalaa, Saiyyidah Zaienab (*Allaah is well-pleased with her*) came to the sacred martyred bodies of her beloved relatives, and in a state of extreme grief expressed her feelings and her helplessness. When she came to the sacred martyred body of her Mother's son, the most Beloved brother Hazrat Imaam Husaien (*Allaah is well-pleased with him*) which was mutilated, and crushed, then she could not keep a control on herself. While keeping her head on the chest of her sacred brother, she cried with such pain that everyone started crying and hiccupping. Saiyyidah was saying;

سر میرے کوئی دوس نہ دیوں، بہن تیری مجبور اے
کتھوں لیا واں کفن میں تیرا، ایتھوں شہر مدینہ دور اے

**Sar Mayray Koe Dous Nah Dayween, Behen Tayree Majboor Ay
Kithhoñ Liyaa Waañ Kafan Meyñ Tayraa Aythhoñ Shehr
Madinah Duur Ay**

Do not put any blame on me, because your saddened sister is helpless
From where should I get your shroud, O my beloved brother
homeland Madeenah is far away from here

تم سا کوئی غریب نہیں خستہ تن نہیں
بعد وصال گور نہیں اور کفن نہیں

**Tumsaa Koe Ghareeb Naheen Khastah Tan Naheen
Baad-e-Wisaal Gor Naheen Aur Kafan Naheen**

O my Beloved Brother, no one is a traveler like you and has a
wounded body like you

After your martyrdom there is no grave and nor any shroud for you

بستی پرانی ہائے یہ اپنا وطن نہیں
واقف یہاں کسی سے یہ بے کس بہن نہیں

**Bastee Paraa'ee Haa'ay Yeh Apnaa Watan Naheen
Waaqif Yahaan Kisee Say Yeh Bay Kas Behen Naheen**

It is a foreign land, Alas [Sigh]! it is not our own homeland
This forlorn sister does not know any supportive person here

لا کر کفن ضرور میں پہنائی کو
ہوتا اگر وطن تو میں دفنائی کو

**Laa Kar Kafan Zaroor Meyñ Pehnaatee Bhaa'ee Ko
Hotaa Agar Watan Tou Meyñ Dafnaatee Bhaa'ee Ko**

I would have brought the shroud and placed it on my
oppressed brother
If this would have been my homeland, I would have buried my
blessed brother

These scoundrel beasts of the Yazeedi's troops also tried to kill
the last *Chashm-o-Chiraagh* [The beloved Radiance of the Eyes]

of the Holy Prophet's (*Sallal Laahu 'Alaiehi Wa Sallam*) family, Hazrat Imaam Zaienul-Aabideen Alee Ausat (*Allaah is well-pleased with him*) (who was unwell). But Almighty Allaah placed mercy in the heart of a person named Hamaied Bin Muslim, who stopped these scoundrels by saying this, that he is a young child and he is unwell, do not kill him." As, Hamaied was still saying this to the fighters then Ibne Sa'ad also came. He said, "Beware! No one should enter the tents of these people [*Ahle-Baiet*], and neither anyone should disturb this unwell boy. Anyone who has looted anything from their possessions and wealth etc., they must return it." After his saying this, the fighters withdrew their hands from the unwell Hazrat Zaienul Aabideen but no-one returned the looted goods.

(*Tabree*, vol-6, pg.260, *Ibne Aseer*, vol-4, pg.32)

The Yazeedi's went to sleep, some of the fighters who were guarding, they stayed awake, but in the eyes of the remaining members of *Ahl-e-Baiet* of the Prophet-hood there was no sleep, there were tears of grief and sorrow. These were people of what patience! There was no word of complain on their tongues. Their fore-heads were not frowned. They did not screamingly bewailed. Did not tear-off their collars. They did patience on the Divine Decree because this was the teaching of their Beloved maternal Grandfather the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and this was also the will of the Exalted Imaam (*Allaah is well-pleased with him*). The Yazeedi's were thinking that with the Martyrdom of the Exalted Imaam they have become successful, but in the battlefield of Karbalaa, the Exalted Imaam even changed the titles of victory and defeat. And he inscribed on the pages of the History, that by staying steadfast on the Path of Truth, to sacrifice everything and to even give one's own life is not defeat, rather it is the greatest accomplishment and victory. He preferred an honourable death over a life of disgrace. He created such an example of courageousness and steadfastness that until the living world it is a living Memorial, which is worth following for the coming generations. With his blessed sacred blood, he flourished the Garden of Islaam. He gave the certification of the Truthfulness and the honesty of Islaam. And let the Religion of Islaam remain on its Basis [Origin]. He fully excelled every test and trial. He did not stay

alive himself, but he left such reminiscences of himself which will always remain shining brightly and persist permanently.

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ

"Those are the ones upon whom are blessings and mercy from their Lord, and it is those who are rightly guided".

(*Holy Qur'aan*, chapter *Al Baqarah*, verse 157)

آں امام عاشقان پور بتول سرو آزاد زبستان رسول

Aaṅ Imaam-e-Aashiqaañ Poor-e-Batool

Sarv-e-Azaad-e-Ze Bustaan-e-Rasool

He (who over-powered the intellect with love), is the Leader of the lovers, and the Son of Hazrat Saiyyidah Faatimah Zahraa

Is the sovereign upright Cyprus Tree of the Garden of the Prophet of Allaah (*Sallal Laahu 'Alaiehi Wa Sallam*)

الله الله باء بسم الله پدر معنی ذبح عظیم آمد پدر

Allaah Allaah Baa'ay Bismil Laah Pidar

Ma'niy-e-Zabh-e-Azeem Aamad Pisar

Allaah Allaah [An Expression of Surprise]! (How good it is!) The status of his great father (Hazrat Ismaa'eel or Holy Prophet) is like in *Bismil Laah* is the letter 'Baa' (...)

You are his son and is the meaning of *Zabh-e-Azeem* (This is the meaning of the Qur'aanic verse, chapter#37, verse# 107, And We Ransomed him with a Great Sacrifice)

بهر آں شه زاده خیر الملل دوش ختم الرسلین نعم الجمل

Bah're Aaṅ Shahzaadah-e-Khaierul Milal

Doush-e-Khatmul Mursaleen Ni'mul Jumal

For the best Prince of the best Nations

The sacred shoulder of the Final Holy Prophet was his best carrier

زنده حق از قوت شبیری است باطل آخر داغ حسرت میری است

Zindah Haq Az Quwwat-e-Shabbeeree Ast

Baatil Aakhir Daagh-e-Hasrat Meeree Ast

The Truth [*Haqq*] is alive and living by the Courage of Hazrat Imaam Husaien

The end of falsehood is the worst death of deprived resentment and longing

خاست آن بر جلوه خیر الامم چون سحاب قبله باراں در قدم

Khaast Aan Bar Jalwah-e-Khaierul Umam
Chuuñ Sahaab-e-Qiblah Baaraañ Dar Qadam

The best Luminance [the Exalted Imaam] of the Best Ummah rose
like this

As if from the side of Qiblah, the cloud filled with rain rose

بر زمین کربلا با رید و رفت لاله در ویرانه ها کارید و رفت

Bar Zameen-e-Karbalaa Baa Reed o Raft
Laalah Dar Weeraanah Haa Kaa Reed o Raft

Imaam Husaien poured much rain on the land of Karbalaa
He natured flowers and greenery on the deserted desert of Karbalaa by
harvesting red flowers meaning earning the great status of martyrdom
and he advanced towards an elevated life

تا قیامت قطع استبداد کرد موج خون او چمن ایجاد کرد

Taa Qiyaamat Qat'e Istibdaad Kard
Mauj-e-Khoon-e-'Uoo Chaman Ieejaad Kard

He massacred the rule of despotic oppression up until the
Day of Resurrection

The wave of the blood of Imaam Husaien invented the
Springs of Garden

بهر حق در خاک و خون غلطیده است پس بنائے لا اله گردیده است

Behr-e-Haq Dar Khaak o Khoon Ghalteedah Ast
Pas Binaa'ay Laa Ilaah Gardeedah Ast

For Haqq [The Truth] and the True Religion, Hazrat Imaam Husaien
endured to quiver his blood in soil

Thus, he strengthened the foundation of La Ilaa Haa [There is no Deity
but Allaah] and by denying the falsehood he gave new life to Islaam

سر ابراہیم و اسمعیل بود یعنی آن اجمال را تفصیل بود

Sirr-e-Ibraaheem-o-Ismaa'eel Bood
Ya'nee Aan Ijmaal Raa Tafseel Bood

He is the secret of Hazrat Ibraaheem and Hazrat Ismaa'eel
(Salutations upon them)

Meaning that Hazrat Imaam Husaien (Allaah is well-pleased with him) is
the detail of the summary of their sacrifice

عزم او چوں کوه ساراں استوار پائدار و تند سیر و کام گار

Azm e 'Uoo Chunn Koh Saaraañ Ustawaar
Paa'idaar o Tund Sair o Kaam Gaar

Hazrat Imaam Husaien's determination and perseverance was
resolute like the mountain
Was firm and everlasting, swift in attaining success and
effective in action

تغ بهر عزت دین است و بس مقصد او حفظ آئین است و بس

Taygh Behre Izzat-e-Deen Ast o Bass
Maqsood-e-Uoo Hifz-e-Aaeen Ast o Bass

The sword of Hazrat Imaam Husaien was used only for the honour
of the Religion

Its purpose was only the protection of the Laws of the Religion

ماسوا الله را مسلمان بنده نیست پیش فرعونے سرش افکنده نیست

Maa Siwal Laah Raa Musalmaañ Bandah Neest
Paysh-e-Fir'aunay Sarash Afgandah Neest

A true Muslim is not a worshipper of anyone beside Almighty Allaah
His head does not at all bend down before any insolent Firaun of
time [Yazeed]

خون او تفسیر این اسرار کرد ملت خوابیده را بیدار کرد

Khoon-e-Uoo Tafseer Ieeñ Asraar Kard
Millat-e-Khawaaheedah Raa Baydaar Kard

After giving the sacred blood of the exalted Imaam [in martyrdom]
he has done the interpretation of these mysteries
And has awakened the sleeping Nation from ignorance [It means he
has again reminded the Muslim Nation of their Superior status]

تغ لا چوں از میاں بیرون کشید از رگ ارباب باطل خون کشید

Taygh-e-Laa Chuuñ Az Mayaañ Bairoon Kasheed
Az Rag-e-Arbaab-e-Baatil Khoon Kasheed

When the Exalted Imaam took out the sword of "Laa [No]" (There

is No One Worthy of Worship besides Allaah), meaning the sword of denying falsehood from the sheath
The blood started draining out of the veins of the falsified people [It means he chopped the roots of the falsified powers and the chances of their flourishing revival]

نقش الا الله بر صحرا نوشت سطر عنوان نجات ما نوشت

Naqsh-e-Illal Laah Bar Sehraa Nawisht

Satr-e-Unwaan-e-Najaat-e-Maa Nawisht

Like this the Exalted Imaam inscribed the imprint of “*Illal Laah*” (No one Worthy of Worship but One Allaah), on the ground of the desert
This is how, he inscribed the line of the title of our salvation [It means this truth, that only Allaah is Worthy of Worship, he proved this is the title of salvation of the Islaamic nation and made it clear that the falsified powers cannot be accepted. And explained by his aim of martyrdom the meaning of the *Kalimah* [The base of *Ieemaan*]

اے صبا اے پیک دور افتادگان اشک ما بر خاک پاک اورساں

Ae Sabaa Ae Paik-e-Duur Uftaad Gaan

Ashk-e-Maa Bar Khaak-e-Paak-e-Uoo Rasaañ

O the gently moving wind! O the one, who delivers the message to those who live far-away!

Take my tears of love and devotion, and deliver them on the holy sand of the Exalted Imaam’s blessed grave

Allaamah Iqbaal (*Asraar o Ramooz*, pg.127)

DEPARTURE TO KOOFAH

In the morning, when these grieved members of the Holy Prophet’s family proceeded to Koofah in a state of imprisonment with the Yazeedi’s troop. Then before the eyes of the Ladies, daughters, and sisters of the Exalted Imaam were the sacred martyred bodies of their Beloveds ones without the shroud and grave. They were all going near each sacred body, one by one and were saying *Alvidaee Salaam* [Saying goodbye while leaving this place]. Their crying had so much pain that the hearts were tearing apart, end of world was created. Saiyyidah Zaienab said while crying with extreme pain and grief,

یا محبدا، یا محبدا، صلی علیک اللہ وملك السیاء، هذا
حسین بالعرا، مزمل بالدماء، مقطوع الاعضا یا محبدا، و
بناتک سیایا و ذریعتک مقتله، تسفی علیها الصبا، قال فابکت
والله کل عدو و صديق

(البدایہ والنہایہ، جلد ۸، صفحہ ۱۹۳، طبری، جلد ۶، صفحہ ۲۶۲، ابن اثیر: جلد ۳، صفحہ ۱۸۵)

“Yaa Muhammadaa [O the Prophet of Allaah]! Yaa Muhammadaa [O the Prophet of Allaah]! *Durood* and *Salaam* of Almighty Allaah and the Angels of Heavens be upon you. Look at this! Husaien, is lying down on barren ground, with body-parts separated covered in soil and blood. Yaa Muhammadaa! Your daughters are in imprisonment. Your children are lying down martyred. The wind is blowing dust on them. After hearing this heart tormenting plea, the friends and the enemies all started crying.”

(*Al-Bidaayah wan-Nihaayah*, vol-8, pg.193, *Tabree*, vol-6, pg.262, *Ibne Aseer*, vol-3, pg.185)

اے محمد گر قیامت سر بروں آری ز خاک سر بروں آرد قیامت در میان خلق بین

Ae Muhammad Gar Qiyaamat Sar Buroon Aaree Ze Khaak

Sar Buroon Aarad Qiyaamat Dar Mayaan-e-Khalq Beeñ

O Prophet of Allaah (*Sallal Laahu ‘Alaieka Wa Sallam*), you will come out of your sacred grave on the Final Day [When there will be drastic calamity]

Please come out now, and see amongst the creation, what a drastic calamity has already taken place

BURIAL OF THE MARTYRS

When the troops of Yazeed moved to some distance from Karbalaa, then on the second day and according to some on the third day, the people of the tribe Banu Asad, from the village Ghaaziriyyah [place in suburbs] which was present on the sides of Euphrates came, and they buried the headless body of the Exalted Imaam in one place and the rest of the martyrs who were seventy-two [72] in number in one place.

(*Ibne Aseer*, vol-4, pg.33, *Tabree*, vol-6, pg.261)

NOOR [LUMINANCE] AND WHITE BIRDS ON THE BLESSED HEAD OF THE EXALTED IMAAM (*Allaah is well-pleased with him*)

The remaining members of the plundered caravan of the Family of Prophet-hood, arrived on the 11th of Muharram in Koofah. Even though, the heads of the martyrs, had already reached there before them. The sacred blessed head of the Exalted Imaam was with Khauli Bin Yazeed. He reached Koofah at the time of night. The door of the governor's house had been closed. So, he brought the sacred head with him to his own house. This ill-fortune wretch kept the blessed head on the floor and covered it with a large vessel. And he went to his wife 'Nawaar' and said, "I have brought the wealth of the entire world to you. Look there, the head of Husaien Bin Alee, is lying down in your house." Nawaar replied, "Allaah's curse be upon you! When the people come home they bring gold and silver, and you have brought the head of the Prophet's son! Oath in the name of Allaah! Now I will never live with you." Nawaar said this, and she got up from her bed and went to sit where the sacred head was placed.

She says, Oath in the name of Allaah! I saw a continuous *Noor* [Luminous Light] is shining from the Skies to this vessel, like a pillar. I saw, pure white birds are hovering around it. When the morning dawned, he took the head to Ibne Ziyaad.

(*Tabree*, vol-6, pg.261, *Ibne Aseer*, vol-4, pg.33, *Al-Bidaayah Wan Nihaayah*, vol-8, pg.190)

قالت فوالله ما زلت انظر الى نور يسطع
مثل العبود من السماء الى الاجانة
ورايه طير ابيض تترفرف حولها فلما
اصبح غدا بالراس الى عبيد الله ابن
زياد (طبري، جلد ٦، صفحہ ٢٦١، ابن اثير، جلد ٤،

صفحہ ٣٣، البدایہ والنہایہ، جلد ٨، صفحہ ١٩٠)

THE BLESSED HEAD AND IBNE ZIYAAD IN KOOFAH

Anyhow, the wretched Ibne Ziyaad's court assembled and it was an open invitation for the general public. In the court filled with people, the sacred head of the Exalted Imaam was presented before him while being placed on a platter. This tyrant Ibne Ziyaad had a stick in his hand, which he would slowly keep on hitting on the teeth and lips of the Exalted Imaam, and would say I have not seen anyone so beautiful and elegant." On the insolence and disrespect

of this cursed Ibne Ziyaad, an older Companion of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) Hazrat Zaied Bin Arqam (*Allaah is well-pleased with him*), who was present there at that moment, became very agitated and while crying in grief and pain said, "O Son of Marjaanah! Remove this stick from the sacred lips and the blessed teeth of the Exalted Imaam! Oath in the name of that Allaah besides Whom there is no-One Worthy of Worship, indeed I have seen with my own eyes, that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) would kiss these same lips and teeth!" After saying this he began to cry profusely. Ibne Ziyaad said, "Allaah would make you cry a lot! If you were not very old and your senses were not lost, then surely, I would have separated your head from your neck."

(*Tabree*, vol-6, pg.362, *Ibne Aseer*, vol-4, pg.33, *Al-Bidaayah Wan Nihaayah*, vol-8, pg.190)

Hazrat Zaied replied, "I will tell you something which will make you even angrier than this. Listen! I have seen the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) had Hasan seated on his right thigh and Husaien on his left thigh. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) use to caress his hands over the heads of both of these and would say, "O Allaah, I entrust these two to Your Pious Believers as *Amaanat* [In Protection/keeping safe and taking care]. So, O Unfortunate wretches! What kind of this demeanor you have done with *Amaanat* [In Protection/keeping safe and taking care] of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*)." Then Hazrat Zaied turned towards the people and said, "O Koofi's! Almighty Allaah would never be happy with you! You have killed the Son of the Prophet of Allaah, you have empowered the rule of Ibne Marjaanah [Ibne Ziyaad] upon yourselves. Now, he will kill your good people, and will leave your wicked-ones, after saying this, while still crying, Hazrat Zaied went outside."

(*Ibne Abee Ad Dunyaa*, *As Sawaa'iqul Muhriqah*, 196)

Hazrat Anas Bin Maalik (*Allaah is well-pleased with him*) says that when the sacred head of the Exalted Imaam was brought on a platter in front of Ibne Ziyaad, so at that time I was near him. Ibne Ziyaad said something regarding Imaam Husaien's beauty and elegance. He had a stick in his hand, which he would hit on the Imaam's nose.

فقال انس كان اشبههم برسول الله صلى الله عليه وسلم وكان مخضوبا بالوسمة

So, Hazrat Anas (*Allaah is well-pleased with him*) said, “Husaien had a great resemblance with the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*), and he had applied the dye of *wasmah* [Powder of the leaves of Indigo used to dye hair] on his hair.”

(*Tirmizee: 3778, chapter-Manaaqibil Husaien, Bukhaari Shareef: 3748*)

It is narrated that when the luminous head of the Exalted Imaam was placed before the ill-fated Ibne Ziyaad. Then, the killer of the Exalted Imaam said very boastfully;

او فر ركبى فضة و ذهباً فقد قتلت الملك المحجبا
قتلت خير الناس أما و أباً وخير هم اذ ينسبون نسباً

Fill my camels with the wealth of gold and silver, because I have killed a renowned and very highly elevated noble Leader And I have killed someone who was the best amid all the people in respect to parents, lineage and honour

Ibne Ziyaad became outraged after hearing this and started saying, “If according to you he possessed such excellences, then why did you kill him? والله لانت منى خيرا والحقنك به ثم ضرب عنقه Oath in the name of Allaah! For this the better reward for you from my side is this that I would also send you to him. Then Ibne Ziyaad slayed his [the killer’s] neck.”

(*As-Sawaa’iqul-Muhriqah, pg.195, Sa’aadatul Kaunaien, pg.117, Noorul Absaar, pg.144*)

THE PRISONERS OF KARBALAA AND IBNE ZIYAAD

Then the remaining members of the Holy Prophet’s family were presented before Ibne Ziyaad. Hazrat Saiyyidah Zaienab (*Allaah is well-pleased with her*) changed her appearance by wearing old shabby clothes like those of the slave-girls. There were a few women around her. The ill-fated Ibne Ziyaad asked, “Who is she?” She did not give any reply. He asked the second and third time. Then also, she did not give any reply. So, a woman said, “This is Zaienab, the daughter of Faatimah.” Hearing this, the cursed Ibne Ziyaad remarked,

الحمد لله الذى فضحككم و قتلكم و
اكذب احد و ثنتكم
Praise be to Allaah! Who has dishonoured you and has denied your Ancestors! *Ma’aazal Laah* [I seek Allaah’s protection]

Hazrat Zaienab the daughter of *Shayr-e-Khudaa* [The Lion of Allaah Hazrat Alee] replied,

الحمد لله الذى اكرمنا بحمد (صلى الله عليه وسلم) و طهرنا تطهيرا لا كما
تقول وانا يفتضح الفاسق و يكذب الفاجر

“Thanks to Almighty Allaah, Who made us respectful and honourable due to being the Progeny of Muhammad (*Sallal Laahu ‘Alaiehi Wa Sallam*) and has purified us, as is the right of being purified, not like as you say. Indeed, the transgressors and sinners are ones who will be disgraced and will be denied.”

The tyrant started saying, “Have you seen what conduct Allaah has done with your *Ahle Baiet*?” Saiyyidah Zaienab said, “Martyrdom was Destined for them, that is why they came to the battlefield. And soon they and you will gather before the honourable presence of Almighty Allaah. And at that time, they will demand for justice for this, before Almighty Allaah.” After hearing this jaw-breaking reply, by becoming more furious Ibne Ziyaad said, “Allaah has cooled my anger by the arrogant and disobedient person of your Family.” These words of the tyrant deeply offended Saiyyidah Zaienab and she cried with extreme grief and said, “Oath upon my life! You have killed my elders, have destroyed my family, have cut my branches and have uprooted my root. If this is how you were to gain pleasure and your heart had to be solaced so undoubtedly it happened.” The tyrant Ibne Ziyaad said, “This courage and this braveness. Oath of my age! Your father was also a poet and very brave.” Saiyyidah Zaienab replied, “What does a woman has to do with braveness.

(*Tabree, vol-6, pg.262, Ibne Aseer, vol-4, pg.33, Al-Bidaayah Wan Nihaayah, vol-8, pg.193*)

THE ANGRY GLANCE ON HAZRAT SAIYYIDINAA IMAAM ZAIENUL AABIDEEN *(Allaah is well-pleased with him)*

During this time, the angry glance of this tyrant Ibne Ziyaad fell upon Hazrat Imaam Zaienul Aabideen, so Ibne Ziyaad asked, “What is your name?” Hazrat said, “Alee Bin Husaien.” After hearing the name, he said, “Did Allaah not kill Alee Bin Husaien?” He remained silent. The tyrant Ibne Ziyaad said, “Why don’t you talk.” Hazrat said, “The name of my other brother was also Alee, the people have killed him.” The tyrant Ibne Ziyaad said, “No, no, it was Allaah who killed him!” Hazrat again remained quiet. The tyrant Ibne Ziyaad said, “Why have you become quiet, give the reply?” In reply Hazrat Zaienul Aabideen recited the following Qur’aanic verses;

اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا (زمر: ٤٢) وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ (آل عمران: ١٥٥)

Allaah takes away the souls (of human beings) at the time of their death.... *(Holy Qur’aan, chapter Az Zumar, verse #42)* ... No soul can die except by permission of Allaah *(Holy Qur’aan, chapter Aale Imraan, verse #145)*

After hearing this Ibne Ziyaad said, “You are also from amid them.” Then after getting his age of maturity confirmed, he ordered to kill him. Hazrat said, “You will hand over these women to whom?” After hearing this wicked order of the tyrant Ibne Ziyaad, Saiyyidah Zaienab became furiously shaken-up and by taking Zaienul Aabideen in her arms she embraced him. And said in a very heart-broken way, “You have still not been flourished by our blood? Whom have you left alive? Will you not even let this support live! For Allaah’s Sake, those miseries which we have gone through, now bring an end to them. The most loving paternal Aunt placed her arms in the neck of the grief-stricken Hazrat Zaienul Aabideen and said, “Ibne Ziyaad I ask you for one thing, by giving you the Pledge of Allaah, if you will kill him, then along with him also kill me too.” But on this, Hazrat Zaienul Aabideen did not experience any fear or panic. He said with great calmness and refinement, “If you people want to kill me also, then while keeping the honour and care of being a relative, place a pious and noble person along with these women, who would take them to their homeland with honour and good conduct. After hearing

these words of Hazrat Zaienul Aabideen, Ibne Ziyaad kept looking at the faces of both the paternal aunt and the nephew for a long time. In the end the heart of this tyrant Ibne Ziyaad softened. He gave the order that leave this boy to remain with these women.”

(Ibne Aseer, vol-4, pg.34, Al-Bidaayah Wan Nihaayah, vol-8, pg.193, Tabree, vol-6, pg.263)

THE ANNOUNCEMENT OF VICTORY IN MASJID-E-KOOFAH AND THE MARTYDOM OF IBNE AFEEF

After this, it was announced that the people should gather in the *Masjid*. When the people gathered, then Ibne Ziyaad stood at the pulpit and said, “Thanks to Allaah Who has helped *Ameerul Mu’mineen* Yazeed Bin Mu’aaviyah and his allies and awarded them with victory and assistance. And have defeated the Liar, the son of the Liar Husaien Bin Alee, and his allies and killed them. *(Ma’aazal Laah Summa Ma’aazal Laah)* [I seek Allaah’s protection and I again seek Allaah’s protection]. When the tyrant called Hazrat Alee and Hazrat Husaien *(Allaah is well-pleased with them)* liars *(Ma’aazal Laah)* [I seek Allaah’s protection]. Then Hazrat Abdul Laah Bin Afeef Azdee (Who was a pious person amongst the friends of Hazrat Alee *(Allaah has blessed his face)* and had lost his eyesight from both the eyes and who would spend all the day in *Masjid* doing *Zikr* [Glorification of Allaah], *Azkaar* [Recital of daily practices] and reading *Salaah [namaaz]*. He while becoming very agitated stood-up and said to the packed gathering, “O Ibne Marjaanah! You are a blatant liar, and surely your father was also a blatant liar. You people killed the Progeny of the Holy Prophet *(Sallal Laahu ‘Alaiehi Wa Sallam)*, and yet you talk as if you are the [most] Truthful ones. Ibne Ziyaad said, “Take him in custody.” The guards arrested him. At that time, the people of his tribe got him released. Afterwards, Ibne Ziyaad called him and ordered that kill him and his dead body should be hanged. Therefore; this is how it was done.”

(Tabree, vol-6, pg.263, Ibne Aseer, vol-4, pg.34, Al-Bidaayah Wan Nihaayah, vol-8, pg.191)

THE SACRED HEAD ON THE SPEAR

Then the ill-fated Ibne Ziyaad ordered that the prisoners of the Prophet’s family, should be kept in dungeon [prison], and the head of

[Imaam] Husaien should be raised on a spear and should be roamed around in the lanes of Koofah. Therefore; the blessed head of the Exalted Imaam was roamed around in the lanes and markets of Koofah.

THE LAMENTATION OF THE PEOPLE OF KOOFAH

It is written in the famous book of Shi'ah sect, '*Jilaaulul Uyoon Aur Maqatal Ibne Nummaa'*', when the remaining members of the Prophet's Family reached Koofah, then after seeing their miserable condition and the state of their helplessness, the people of Koofah started crying loudly and started chest-beating.

THE SPEECHES OF THE CAPTIVE SACRED AHL-E-BAIET

After seeing their crying and chest-beating Hazrat Imaam Zaienul Aabideen (*Allaah is well-pleased with him*), Hazrat Saiyyidah Zaienab and Hazrat Saiyyidah Umme Kulsoom (*Allaah is well-pleased with them*) gave lectures in front of them. The summary of which is this;

Hazrat Saiyyidinaa Imaam Zaienul Aabideen (*Allaah is well-pleased with him*) said,

“After Praise of Almighty Allaah and Salutations upon the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), the one who knows, he knows, the one who does not know, he should know, that I am Alea Bin Husaien Bin Alea Bin Abee Taalib. I am the son of the One who was martyred hungry and thirsty at the side of the Euphrates. Even though, he was not responsible for the killing of anyone nor had he taken the wealth of anyone. I am the son of the One whose honour was degraded. His possession and wealth were also looted. His family has been made prisoners. I give you the Pledge of Almighty Allaah and ask you, tell me! Did you not call my respected father [Hazrat Imaam Husaien] by writing letters to him? Did you not do promises and pledges with him? Definitely you did. Then you left him. Not only this, but you fought with him and forced the enemy upon him. Thus; destruction and catastrophe would be for you. You accepted the way of Hell, and have chosen a very bad path for yourself. Tell me! How will you face the Holy Prophet (*Sallal*

Laahu 'Alaiehi Wa Sallam) and what answer will you give? When he will say to you that you have killed my Progeny and have degraded my honour. Thus; you are not amongst my *Ummah* [Nation].”

At this time, the noise of crying was raised from all the sides and the Koofi's said, “Now, we will support you in every way, and will follow your every command.” The honourable Hazrat said, “O the group of rebelling Disloyal and Fraudster's! Do you want this, that you would also do with me the same conduct like you did with my father? I will not trust your speaking and accept your lies and dark falsification in any condition. Allaah's safety from it. I seek Allaah's protection. Oath in the name of Allaah, those wounds have not healed yet, which were afflicted just yesterday by the killing of our respected father, his family and his companions. And all this happened due to your rebelling and disloyalty. In the name of Allaah, my heart is burning. Then he read some poetic verses the meaning of which is this;

“It is not strange if Hazrat Imaam Husaien has been killed. Because his elders too, who were superior than him, they were also killed. O the People of Koofah! Do not be happy, upon those cruelties which were done upon Hazrat Imaam Husaien. This deed [of killing him] is exceptionally severe before Almighty Allaah. My soul would sacrifice upon those great Respected elders of mine, who are killed on the side of the river Euphrates. Those who have killed them, their punishment is Hell.”

Hazrat Saiyyidah Zaienab (*Allaah is well-pleased with her*) said,

“After the Praise of Almighty Allaah and Salutations upon the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*); “O the group of the rebelling Disloyal and Fraudsters' Koofi's! Now, you do cry and do chest-beating! Allaah shall always make you cry, and your crying and your chest-beating would never stop. You would cry a lot and laugh a little. Your example is like that woman, who breaks weaved thread, which has become strong, by giving it a jerk. You have made your *leemaan* [Faith] a mean of deceit and deception. Your example is like that greenery, which is grown on the heap of filth. There is

nothing in you beside self-praising, boasting with pride, finding faults, accusing others, doing flattery and doing fawning like the slave girls. Undoubtedly, you have become guilty of doing a very bad deed. You have earned disgrace forever and forever, and have earned faults and have become liable for the punishment of Hell. The blemish of disloyalty and rebel which is placed on your forehead, it will not be washed with any water. O Koofi's! Do you know, you have cut into pieces which most Beloved of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and have shed the blood of whom? You have killed *Khulaasah-e-Khaandaan-e-Nubuwwat* [The Essence of the Holy Prophet's Family], *Sardaar-e-Jawaanaan-wa-Ahle Jannat* [The Chief of the Young men amid the Dwellers of Paradise], and *Minaar-e-Deen-wa-Shari'at* [The Minaret of the Religion and *Shari'ah*]. You have unveiled *Mukhaddaraat-e-Ismat-o-Tahaarat* [The Most Respected Pious and Pure Ladies], *Duktaraan-e-Khaatoon-e-Jannat* [The sacred Daughters of the honourable Lady of Paradise]. O the People of Koofah! You have sent a very bad provision for your own self in the Hereafter. Almighty Allaah shall bestow His wrath upon you and would enter you in Hell forever and forever."

Hazrat Saiyyidah Umme Kulsoom (*Allaah is well-pleased with her*) said,

"After the Praise of Almighty Allaah and Salutations upon the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*);

"O the group of rebelling disloyal and Fraudster's Koofis! Your state would be ruined and your face would be blackened. You called my Beloved brother, then you abandoned him, and did not assist him. He was killed because of your disloyalty and deceitfulness. His wealth and possessions were plundered and his family are made prisoners. Now, you cry over him! Almighty Allaah shall always make you cry. Do you know, you have committed what transgression, and have heaped the piles of which sins on your backs? Then she read these poetic verses;

قتلتهم اخي صبرا فويل لامكم ستجزون ناراً حرها يتوقدو

While my brother was away from home, you surrounded him from all the sides and killed him hungry and thirsty

Your mothers would cry for [over] you, soon in its punishment you will burn in fire which will have high flames

سفكتهم دماء حرم الله سفكها و حرمها القرآن ثم محمداً

You have shed that blood, the shedding of which has been made unlawful by Almighty Allaah, the Holy Qur'aan and the Holy Prophet Muhammad (*Sallal Laahu 'Alaiehi Wa Sallam*)

الا فابشروا بالنار انكم غدا لفي سقرحقا يقيننا تخذلو

Be aware! You have been given the tidings of the fire of Hell Tomorrow on the Day of Judgement, surely you will live in Hell for forever and ever

واني لابيكي في حياتي على اخي على خير من بعد النبي سيولدو

And indeed, all my life I will cry sadly for my brother, that brother [Imaam Husaien] who after the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) was the best person than those who will be born

بدمع غزير مستهل مكفكف على الخد منى ذائبا ليس بحد

And the pouring of these tears will never stop, rather they will continue to flow on the cheeks and will never dry out (*Maqatal Ibne Nummaa, pg.83, Jilaa-ul Uyyoon, vol-2, pg.223*)

THE DEPARTURE TOWARD THE WRETCHED YAZEED

After this, the ill-fated Ibne Ziyaad with a group of tyrants, in which Shimr Zil Jaushan, Khauli Bin Yazeed, Zahr Bin Qaies etc., were also included, sent the sacred heads of the Martyrs and the remaining captivated Members of the Holy Prophet's family to the wretched Yazeed in this state, chains were placed in the hands, feet and neck of Hazrat Zaienul Aabideen, and the honourable Ladies were made to sit on the bare-backs of the camels. The tyrants Ibne Ziyaad had instructed his guarding troops, that on the way keep announcing and raising the heads on the spears and keep telling the people that see those who oppose the Ruler of the time Yazeed, this is what happened to them. So; that the people would be scared, and would refrain from the opposition of Yazeed.

قافلے دہر میں اس طرح سے بہت کم جاتے ہیں
جس طرح آج کے دن اہل حرم جاتے ہیں

**Qaafilay Dahr Meyñ Is Tarha Say Bohat Kam Jaatay Hayñ
Jis Tarha Aaj Kay Din Ahl-e-Haram Jaatay Hayñ**

Very rarely the caravans go like this in this world
The way today, the respected people of the Holy city are going

قافلہ ہے مدنی لوگ ہیں اولاد علی
ہاشمی خیل ہیں اور آل رسول عربی

**Qaafilah Hai Madani Loug Hayñ Aulaad-e-Alee
Haashimee Khail Hayñ Aur Aal-e-Rasool-e-Arabee**

In this Caravan are the people who belong to Madeenah, and they
are the Children of Hazrat Alee

They are the noble Haashimi Family and the Progeny of the Holy
Prophet (Sallal Laahu 'Alaiehi Wa Sallam)

اہل بیت نبوی ہیں یہ اسیران بلا
سرو سامان ہے یاں بے سروسامانی کا

**Ahle-Baiet-e-Nabavi Hayñ Yeh Aseeraan-e-Balaa
Sar o Saamaan Hai Yaañ Bay Sar o Saamaani Kaa**

These is the Family of the Holy Prophet, they are the
prisoners of grief

The arrangement of their facilities and possession is this, that there
is no possession and no facility

آستین اشک سے تر جیب و گریبان سب چاک
مونہ پہ تھی گردِ الم آنکھیں تھیں خوں سے نم ناک

**Aasteen Askh Say Tar, Jaieb o Gareebaan Sab Chaak
Muuñh Peh Thhee Gard-e-Alam Aan khayñ Thheen Khoon Say
Namnaak**

The sleeves are wet with tears, and their pockets and
clothes are all torn

Their faces have the dust of grief, their eyes are damped with blood

رہ روا نند شکستہ دل و خستہ جگرے
جز غم و درد ندارند ایسے دگرے

**Rah Rawaa Nand Shikastah Dil o Khastah Jigaray
Juz Gham o Dard Nadaarand Annesay Digaray**

These people of the Caravan who are travelling with broken hearts
and sorrowful livers

Besides, pain and grief there is no companion of them

نہ زہم درد و رفیقان وطن ہیج کسے
نہ کسے مونس تنہائی ونے داد رسے

**Nah Zeham Dard o Rafeeqaan-e-Watan Haych Kasay
Nah Kasay Moonis-e-Tanhaa'ee Wa Nai Daad Rasay**

There was no one from the tender-hearted ones and nor any one
from the native partners with them

Nor any intimate friend in loneliness nor any redresser

دن کو راحت نہ کسی وقت نہ شب کو آرام
ساتھ خیمہ نہیں جس میں کہ ہو راتوں کو مقام

**Din Ko Raahat Nah Kisee Waqt, Nah Shab Ko Aaraam
Saath Khaiemah Naheen Jis Meyñ Keh Ho Raaton Ko Maqaam**

There is no happiness at any time during the day, neither
rest at night

There is no camp in which they can rest at night

سایہ گستر بجز افلاک دگر ہیج نبود
فرش آرام بجز خاک دگر ہیج نبود

**Saayah Gustar Bajuz Aflaak Digar Haych Nabood
Farsh-e-Aaraam Bajuz Aflaak Digar Haych Nabood**

There was nothing besides the sky as shade upon them
There was nothing besides the sand of ground as bedding for them

غم شبیر نہاں دل میں کیے جاتے تھے
داغ غم تحفہ احباب لیے جاتے تھے

**Gham-e-Shabbeer Nihaan Dil Meyñ Kiyay Jaatay Thhay
Daagh-e-Gham Tuhfah-e-Ahbaab Liyay Jaatay Thhay**

They are leaving by hiding the grief of separation of Hazrat Imaam
Husaien in their hearts

They are also taking the sadness of grief of all their beloved ones

رنج تازہ بھی جو آتے تھے پئے جاتے تھے
جان غم دیدہ کو گو صبر دیے جاتے تھے

**Ranj Taazah Bhee Jo Aatay Thhay Piyay Jaatay Thhay
Jaan-e-Gham Deedah Ko Gou Sabr Diyay Jaatay Thhay**

They were also bearing the new hardships which were being
given to them

The soul which has seen so much grief, it is also
given more patience

ضبط نالہ کریں تو سینہ پھٹا جاتا تھا
نہ کریں گریہ تو دل غم سے جلا جاتا تھا

**Zabt-e-Naalah Karayñ Tou Seenah Phataa Jaataa Thhaa
Nah Karayñ Giryah Tou Dil Gham Say Jalaa Jaataa Thhaa**

If they self-control loud crying out then their chest would
feel like bursting

If they would not cry then the heart would be burning with the
suffering of pain

کیا کہیں آ کے وہ اس دشت میں کیا کھو کے چلے
گھر سے آئے تھے یہاں کیا اور کیا ہو کے چلے

**Kyaa Kahayñ Aakay Woh Iss Dasht Meyñ Kyaa Khokay Chalay
Ghar Say Aa'ay Thhay Yahaan Kyaa Aur Kyaa Hokay Chalay**

What should they say, after coming in this wilderness they are
going away by losing what

They had come from their homes as what, and now they are leaving
by becoming what

سرو سرمایہ ایں قافلہ را بود حسین
آہ ایک سفر خلد بفر مود حسین

**Sar o Sarmaayah Ieeñ Qaafilah Raa Bood Husaien
Aah Ieenak Safar-e-Khuld Bafarmood Husaien**

The wealth and provision of this caravan is only Hazrat
Imaam Husaien

Alas, all this is left behind in the journey and the Eminent Imaam
has gone towards the Paradise

THE CHURCH OF THE CHRISTIANS AND A VERSE

Along the way, came a monastery [church] of the Christians.
These Yazeed fighters stopped there to spend the night. Shaah Abdul-
Azeed Muhaddiṣ Dehlvi (*Allaah have mercy on him*) writes **یشربون النبیذ**
“They started drinking dates wine [*Nabeez*].” But the narration
which Hazrat Allaamah Ibne Kaṣeer have written it says in it;
They started drinking grape wine. **وهم یشربون الخمر**

(*Al-Bidaayah wan Nihaayah*, vol-8, pg.200, *As Sawaa'iqul- Muhriqah*, pg.192,
Sirrush-Shahaadataien, pg.35, *Noorul-Absaar*, pg.147, *Sa'aadatul-Kaunaien*,
pg.123)

Then during this time, a pen of iron appeared and it wrote this
verse with blood;

اَتَرْجُوا اُمَّةً قَتَلَتْ حَسَيْنًا شَفَاعَةَ جَدِّهِ يَوْمَ الْحِسَابِ

Does that Group, which has martyred Hazrat Husaien (*Allaah is
well-pleased with him*) also keep this hope, that his respected Grandfather
[The Holy Prophet Sallal Laahu 'Alaiehi Wa Sallam] will intercede for this
Group on the Day of Judgement?

(*Tahzeebul Kamaal*, vol-6, pg.442)

In some narrations it is stated that, this poetic verse was already
written on the walls of the church. When these ill-fated ones saw
it, then they asked the Priest of the Monastery, who has written this
verse, and since when it has been written?

فَقَالَ إِنَّهُ مَكْتُوبٌ لَّهُمْ مِنْ قَبْلِ أَنْ يَبْعَثَ نَبِيُّكُمْ بِخَمْسِ مِائَةِ عَامٍ

The Priest replied this verse was written five hundred [500] years
before the arrival of your Holy Prophet.

(*Tareekhul-Khamees*, vol-2, pg.299, *As Sa'aadatul-Kaunaien*, pg.133, *Hayaatul-
Haiewaan*, *Al Kubraa*, vol-1, pg.6, *Tahzeebul Kamaal*, vol-6, pg.442)

Allaamah Ibne Kaṣeer narrates from Ibne Asaakir;

أَنَّ طَائِفَةً مِنَ النَّاسِ ذَهَبُوا فِي غَزْوَةٍ إِلَى بِلَادِ الرُّومِ فَوَجَدُوا فِي كَنِيسَةٍ مَكْتُوبًا
أَتَرَجُّوا أُمَّةً قَتَلَتْ حَسَيْنًا شَفَاعَةَ جَدِّهِ يَوْمَ الْحِسَابِ
فَسَأَلُوهُمْ مَنْ كَتَبَ هَذِهِ! فَقَالُوا إِنَّ هَذَا مَكْتُوبٌ مِنْ قَبْلِ مَبْعَثِ
نَبِيِّكُمْ بِثَلَاثِ مِائَةِ سَنَةٍ (الهداية والنهاية، جلد ۸، صفحہ ۲۰۰، تہذیب الکمال، ص ۴۲۲ ج ۶)

“An army of people, for a series of battle went towards the city of Rome. They also found this verse written in a Church. So; they asked who has written this verse? They were told that this verse was written three hundred [300] years before the arrival of your Holy Prophet.” (Al Bidaayah Wan Nihaayah, vol-8, pg.200, Tahzeebul Kamaal, vol-6, pg.442)

THE BLESSED HEAD AND THE CHRISTIAN PRIEST

When the Christian Priest of the Church saw the heads of the martyrs on the spears, and some women and children in the state of helplessness and as prisoners, then his heart was deeply affected. He inquired about the state of affairs. When he came to know about everything, then he said very shockingly, “You are very bad people, can anyone also do such treatment with the children of their Prophet? Like you people have done?”

Then this Priest said to this group of the tyrants, “If you will let me keep the head of your Prophet’s Grandson for one night and allow me to serve these sacred women, then I will give you ten thousand [10,000] *Dinaars*.” Those materialistic scoundrels who were only the worshippers of money agreed on this. The priest presented a clean room to the sacred women to spend the night. And while offering his services he said, “If you have need for anything, then let me know. Even though I am not a Muslim, but I have great respect for your family in my heart.” He also advised them to be patient and said, “Many severe hardships and trials came to the pious Friends of Allaah, in the Path of Allaah. They did patience, then Allaah compensated their patience very well. Now, there is

no other solution for you besides patience.” The sacred women thanked him for his sympathy and gave him *du’aa* [supplication].

After giving the amount, the Priest took the blessed head of the Exalted Imaam and while going in his private room, he cleaned the sacred head after washing the dust and blood etc., which had settled on the sacred head, blessed face, sacred curly hair, and the hair of the blessed beard. And by applying *Itr* [pure perfume] and Camphor made it fragrant. Then, by placing it in front of him with great honour and respect started doing *Ziyaarat* [viewing it]. Due to this respect and veneration, and good conduct Almighty Allaah became pleased with him and opened His door of Mercies on him. Crying emotions encircled upon him, and the veils lifted from his eyes. What he saw, that there is *Noor* [The Luminous Light] from the blessed head to the Sky, and there is only *Noor Alaa Noor* [Luminous Light everywhere]. When he witnessed the miracle of the Sacred head and this Luminous manifestation of *Noor* [The luminous Light] then spontaneously, *Kalimah-e-Shahaadat* started on his tongue;

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

[There is No Deity but Almighty Allaah and Muhammad is the Prophet of Allaah]. Since he had sacrificed the wealth of this world, Almighty Allaah blessed him the wealth of *Ieemaan* [Faith]. He had done the honouring of the sacred head and the ones who respect, they cannot remain ill-fated and faithless. Almighty Allaah made him fortunate and faithful believer. He had received the *du’aa* [supplications] of the daughters of the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*). Those supplications were accepted and his destiny changed. Therefore; he left this Church forever and ever, and with sincere heart became obedient and a servant of the well-regarded Holy Prophet’s Family [*Ahle Baiet*].

سراقدس انہوں نے دے دیا اس کو رقم لے کر
دیا راہب نے پہلے غسل پھر خوش بو ملی اس پر

**Sar-e-Aqdas Unhoñ Nay Day Diyaa Usko Raqam Lay Kar
Diyaa Raahib Nay Pehlay Ghusl Phir Khushboo Malee Uss Par**

After taking the money, the enemies gave the sacred head of Hazrat
Imaam Husaien to the Priest
First the Priest bathed the sacred head then applied fragrance on it

ادب کے ساتھ بیٹھا اس کو اپنے سامنے رکھا
گزاری رات بھر اس طرح جب وہ دیکھتا روتا

Adab Kay Saath Baithhaa Usko Apnay Saamnay Rakhkhaa
Guzaaree Raat Bhar Iss Tar'ha Jab Woh Daykhtaa Rotaa

While keeping the blessed head of Imaam Husaien in front, he sat
with respect

He spent the entire night this way that whenever he would see the
blessed head he would cry

جو نازل ہوتے تھے انوارِ رحمت آپ کے سر پر
نظر آتا رہا راہب کو ان انوار کا منظر

Jo Naazil Hotay Thhay Anwaar-e-Rahmat Aap Kay Sar Par
Nazar Aataa Rahaa Raahib Ko Unn Anwaar Kaa Manzar

The Divine Rays of radiant blessings which descended upon the
sacred head of the Imaam

The Priest kept seeing the manifestations of these Luminous lights

اسی باعث سے وہ مذہب سے اپنے ہو گیا تائب
بہ اخلاص و عقیدت اب مسلمان ہو گیا راہب

Isee Baa'is Say Woh Maz-hab Say Apnay Ho Gayaa Taa'ib
Ba Ikhlās o Aqeedat Ab Musalmaan Ho Gayaa Raahib

Due to this miracle the Priest repented from his Religion
Now the Priest became a Muslim with sincerity and devotion

DIRHAM AND DINAAR BECAME BROKEN PIECES OF CLAY

At this point, one more tough forewarn incident took place. It
was this, that the *Dirhams* and *Dinaars* which these group of the ill-
fated tyrants had looted from the supporters of the Exalted Imaam
and their tents, they had saved them after checking them. The ones
which they took from the Priest, when the ill-fated tyrants opened
the opening of the bag, to divide them, then what they saw, all those

Dirhams and *Dinaars* had become broken pieces of clay. And on
one side of them this Qur'aanic verse was written, وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ 'And never consider Almighty Allaah is unaware
of the deeds of the unjust.' (Holy Qur'aan, chapter Ibraaheem, verse#
42) And on the other side this Qur'aanic verse was written
وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ ۝ And now the unjust will soon know
as to which side they shall return.

(Holy Qur'aan, chapter Ash-Shu'araa, verse# 227).
(As Sawaa'iqul-Muhriqah, 197, Sa'aadatul-Kaunaen, pg.124)

پھر اعدا نے درہم بانٹنے کو تھیلیاں کھولیں
تو دیکھا سارے درہم تھیلیوں کے ٹھیکریاں ہو لیں

Phir A'daa Nay Dirham Baañtnay Ko Thhailiyaan Kholeen
Tou Daykhaa Saaray Dirham Thhailiyon Kay Thheekriyaan
Holeen

When the enemies opened the bags to distribute the
Dirhams [Money]

Then; they saw all the *Dirhams* had become broken pieces of clay

ہر ایک ٹھیکری پہ ایک جانب لکھا تھا لوگو
عمل سے ظالموں کے حق کو تم غافل نہیں جانو

Har Aek Thheekree Peh Aek Jaañib Likhkhay Thhaa Lougo
Amal Say Zaalimon Kay Haqq Ko Tum Ghaafil Naheen Jaano
On every piece of clay, it was written on one side that, O People,
Do not think that Allaah Almighty is unaware of the act
of the oppressors

یہ آیت دوسری جانب لکھی جب غور کرتے ہیں
کہ اب ظالم سمجھ لیں گے کہ وہ کس کروٹ پلٹتے ہیں

Yeh Aayat Dousree Jaanib Likhkhee Jab Ghaur Kartay Hayn
Keh Ab Zaalim Samajh Layn Gay Keh Woh Kis Karwat Palat Tay
Hayn

As they pondered this verse was written on the other side
Now the unjust will soon know as to which side they shall return

LESSON OF WARNING

This was a lesson, a warning from the Divine, that O wretches! “You forsook the Religion for this mortal world, and did oppression and cruelty on the Family of the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*). Remember this! You have already left the Religion, but the mortal world for which you have left the Religion that will also not come in your hands. *حَسَبَ الدُّنْيَا وَالْآخِرَةُ*. And you will be those who will get the loss of both the worlds.

دین و دنیا سے ہاتھ دھو بیٹھے نہ ادھر کے رہے نہ ادھر کے رہے

Deen o Dunyaa Say Haath Dhho Baithhay

Nah Idhar Kay Rahay Nah Udhar Kay Rahay

O the adorers of the World, by turning your face away
from the Religion

Neither did you gain the world, nor did you receive the air of joy
and luxury

دنیا پرستو دین سے مونہ موڑ کے تھیں دنیا ملی نہ عیش و طرب کی ہوا ملی

Dunyaa Parasto Deen Say Muuñh Mouř Kay Tumhayñ

Dunyaa Milee Nah Aish o Tarab Kee Hawaa Milee

They have relinquished the Religion and the World from their hands
They belong to neither here nor there

History is a witness, that whenever the Muslims preferred the World in comparison to the Religion, and by leaving the Religion they adopted the World, then the World also did not remain with them. And they became liable of loss [failure] in both the worlds. And those who kicked the mortal world with their feet and did not leave the *Deen* [Religion] and *Iemaan* [Faith], rather they proved this with their character and practice;

سر کٹے، کنبہ مرے، سب کچھ لٹے دامن احمد نہ ہاتھوں سے چھٹے

Sar Katay, Kuñmbah Maray, Sab Kuchh Lutay

Daaman-e-Ahmad Nah Haathoñ Say Chhutay

Heads would be sliced-off, family would die, everything
would be looted

The adherence of the Holy Prophet should not be withdrawn from
the hands

Thus; the World came behind them and they became successful
in both the Worlds. These are those People for whom Allaamah
Iqbaal has said while giving Divine glad-tidings of Almighty Allaah;

کی محمد سے وفا تو نے تو ہم تیرے ہیں یہ جہاں چیز ہے کیا لوح و قلم تیرے ہیں

Kee Muhammad Say Wafaa Tuunay Tou Hamm Tayray Hayñ

Yeh Jahaan Cheez Hai Kyaa Lauh o Qalam Tayray Hayñ

If you're sincere to Muhammad, then I am yours

What is this Universe, even the Divine Pen and the Tablet is yours

THE COURT OF YAZEED

When the heads of the martyrs and the Prisoners of Karbalaa
reached Damascus, then what was the conduct of Yazeed with
them? There are different narrations regarding this, after writing
these narrations we will present the result.

FIVE NARRATIONS ABOUT YAZEED

FIRST NARRATION

When Zahr Bin Qaies came to Yazeed, then Yazeed asked him,
what news have you brought? Zahr said, “*Ameerul Mu'mineen* [The
Leader of the Muslims], congratulation to you, Allaah has granted
you victory and success. Husaien Bin Alee came to challenge
us with eighteen [18] members of his *Ahle Baiet* and sixty [60]
companions of his group. We went to him and said to him, “Either
become obedient or get ready for the battle! He refused to obey,
so as the morning came, we surrounded him from all the sides and
attacked him. When our swords reached their heads, then they
started running away, and there was no refuge for them anywhere.
They would hide themselves from us to save their lives, as a pigeon
hides from the eagle. O Ruler of the Muslims, Oath by Allaah! We
killed all his men in the time it takes for a camel to be slaughtered.
Now their corpses lay down naked, their clothes and their cheeks are

dirty by soil and blood. The heat of the sun is disintegrating them. The wind is blowing dirt over them, in a barren and desolate piece of land, the eagles and the vultures are descending [to eat them] over them.” Some say that when Yazeed heard this, tears came in his eyes and he said, I would have been happy with your obedience at that time when you had not killed Husaien. Allaah would curse Ibne Sumaiyyah (Ibne Ziyaad). Oath upon Allaah! If I was there, I would have forgiven Husaien. Allaah have mercy upon Husaien!” And did not give any reward to Zahr.

(*Ibne A'seer*, vol-4, pg.34, *Tabree*, vol-6, pg.264, *Al-Bidaayah Wan Nihaayah*, vol-8, pg.191)

SECOND NARRATION

When Shimr Zil-Jaushan and Muhaffir Bin Sa'labah reached Yazeed with the blessed head of the Exalted Imaam, then Muhaffir Bin Sa'labah stood in the doorway and loudly proclaimed, “We have brought the head of the most senseless and deplorable person to the *Ameerul Mu'mineen* [The Ruler of the Muslims].” *Ma'aazal Laah* [I seek Allaah's protection] When Yazeed heard this he said, “The mother of Muhaffir has not given birth to a worst son more senseless and vicious than you [Muhaffir], but you are a deceiver and an oppressor.” Then they entered inside, and placed the blessed head before Yazeed, and told the entire occurrence of Karbalaa. Yazeed's wife, Hind Binte Abdul Laah Bin Aamir, also heard this entire event. She draped herself in *Chaadar* [shawl/sheet of cloth] and came outside asking, O *Ameerul Mu'mineen* [The Ruler of the Muslims], “Is this the head of Husaien the son of Alee, the son of Faatimah, the daughter of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*)? Yazeed replied, “Yes, now you cry over him and mourn over this Son of the Daughter of the Prophet of Allaah (*Sallal Laahu 'Alaiehi Wa Sallam*), pure Quraieshee in lineage. Whom Ibne Ziyaad has killed in a haste, Allaah would kill him.” Then Yazeed called for a gathering in his court and gave open permission for all the common and official people to come inside. The people came inside, the sacred head was placed before Yazeed. He had a stick in his hand, which he would hit at the blessed lips and the teeth of the Exalted Imaam and would say;

Now his and our example is like what Haseen Bin Humaam have said [poetic verses];

إني قومنا ان ينصفونا فانصفت قواضب في اياتنا تقطر الدما
يفلقن هاما من رجال اعزة علينا وهم كانوا اعق و اظلموا

Meaning that our people has refused to do justice, thus these swords have done the justice, which were in our right hands, from which the blood drops

It slices the skulls of those people who were dominant over us, and they were very disobedient and tyrants

Hazrat Abu Barzah Aslami (*Allaah is well-pleased with him*) who was present there said; O Yazeed! “You are hitting Hazrat Husaien with your stick at that place on his teeth, which place I have seen the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) use to kiss! O Yazeed indeed! When tomorrow you will come on the Day of Judgement, then Ibne Ziyaad will be your intercessor and when this Husaien will come then his intercessor will be the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*).” After saying this, he left from there. Yazeed addressed the blessed head of the Exalted Imaam and said, “O Husaien! Oath upon Allaah, if I was with you, then I would have not killed you.” After that Yazeed said to the gathering. “Do you know why his end became like this? It is because he would claim, that his father Alee from my father Mu'aaviyah, his mother Faatimah from my mother, and his Grandfather Prophet of Allaah (*Sallal Laahu 'Alaiehi Wa Sallam*) from my grandfather were better. Therefore; he is worthier of the Caliphate than me. The reply to this claim of his is, that his father was better than my father, his father and my father's disharmony awaited Almighty Allaah's judgement and people know in whose favour Allaah gave the decision. His saying that, his mother was better than my mother. So, oath on my life! Indeed she was better than my mother. And this saying that his Grandfather, Prophet of Allaah (*Sallal Laahu 'Alaiehi Wa Sallam*) was better than my grand-father, so by taking an oath on my own life, I say, that any Muslim who has *Ieemaan* [Faith] on Allaah and the Final Day, he will not consider anyone of us to be equal or pair [of the same rank] with the Prophet

of Allaah. But this affliction that came upon him it came due to his own lack of understanding.” Did he not read this Qur’aanic verse.

قُلِ اللَّهُمَّ مَلِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ، الْآيَةُ - (آل عمران: ٢٦٠)

Please declare (O Beloved Prophet): “O my Allaah. You are the Master of all sovereignties. You give sovereignty to whom You please and You take sovereignty away from whom You please.

(Holy Qur’aan, chapter Aale-Imraan, verse.26)

After this, the Prisoners of Holy Prophet’s family were presented before him. The sacred head of the Exalted Imaam was still placed before him. When the Daughters of the Exalted Imaam, Hazrat Faatimah and Hazrat Sukaienah saw the sacred head, then involuntarily their screams came out.

(Ibne A’sheer, vol-4, pg.35)

THIRD NARRATION

When the sacred head was brought and placed in front of Yazeed, then he became happy, and he gathered the people of Syria. He had a stick in his hand, with it he would overturn the head and would read these poetic verses of Ibnuz Zab’aree;

كَيْتَ أَشْيَانِي بِبَدْرِ شَهِدُوا جَزَعُ الْخَزَرَجِ مِنْ وَقْعِ الْأَسَلِ

قد قتلنا الضعف من أشرفهم و عدلنا ميل بدر فاعتدل

I wish! Today those elders of mine who were killed in the Battle of Badr were present alive

Then, they would have seen that indeed, I have taken the revenge, by killing their eminent ones twice more, and have equivalent the matter

(As Sawaa’iqul-Muhriqah, pg.218, Al-Bidaayah wan-Nihaayah, vol-8, pg.192, Ibne Asaakir, 6177)

Allaamah Ibne Hajar Makki Shaafi’ee and Sha’bi have said;
وزاد فيها بيتين مشتملين على صريح الكفر

Yazeed added two more poetic verses in it, which comprised of the clear infidelity of Yazeed. And those are these poetic verses;

لعبت هاشم بالملك فلا خبر جاء ه ولا وحى نزل

لست من عتبة ان لم انتقم من نبى احد ما كان فعل

Progeny of Haashim [The Holy Prophet Sallal Laahu ‘Alaiehi Wa Sallam] kept playing with the country

Neither did any Divine Command came to him, and nor did any revelation revealed from Allaah

If I would have not taken the revenge from the children of Ahmad [Holy Prophet], for what they had done then I would have not been from the Progeny of Utbah

(As Sawaa’iqul Muhriqah, pg.218, Al Muntazam, vol-2, pg.199, Maqaatilut Taalibeen, vol-1, pg.34, Al Bad’a wat Taareekh, vol-1, pg.331, Ad-Daulatul Umviyyah, vol-2, pg.256, Al Bidaayah Wan Nihaayah, vol-8, pg.192, Tabree, vol-8, pg.187)

انہیں پھر لے کے وہ فوج مخالف شام میں پہنچی

یہ سر دربار میں رکھے کیے حاضر وہ سب قیدی

Unhayñ Phir Lay Kay Woh Fauj-e-Mukhaalif Shaam Meyñ
Pouñchee

Yeh Sar Darbaar Meyñ Rakhkhay Kiyay Haazir Woh Sab Qaidee

Then the enemy’s fighters again took the remaining Imaam’s family members heads and reached Syria

All these heads were put in the court of Yazeed and all the prisoners were presented

یزید اور اس کے ساتھی خوش ہوئے اس کام یابی پر

نہ غم تھا ان کو اجمل آل اطہر کی تباہی پر

Yazeed Aur Uskay Saathe Khush Huway Iss Kaamyabi Par
Nah Gham Thhaa Unko Ajmal Aale-Athar Kee Tabaahie Par

Yazeed and his companions became very happy on this success They did not have any sorrow Ajmal [poet], on the devastation of the blessed Family of the Holy Prophet

FOURTH NARRATION

When the heads of the Exalted Imaam, his family and his supporters were placed before Yazeed, then he recited those same

poetic verses of Haseen Ibne Humaam, which have been mentioned above in the second narration. At that time, Yahyaa Bin Hakam, the brother of Marwaan, was also present near Yazeed. He recited these two poetic verses;

لُهام بِجَنبِ الظَّفِ أَدْنَى قَرَابَةٍ مِنْ ابْنِ زِيَادِ الْعَبْدِ ذِي الْحَسَبِ الْوَعْلِ
سَيِّهٍ أَمْسَى نَسْلُهَا عَدَدَ الْحَصَى وَلَيْسَ لَأَلِ الْمُصْطَفَى الْيَوْمَ مِنْ نَسْلِ

The group that (was martyred) at the border of the land of Taff [Karbala], they are more connected [to the Holy Prophet *Sallal Laahu 'Alaiehi Wa Sallam*] than the scoundrel slave Ibne Ziyaad, having disgraceful genealogy

The progeny of Sumaiyyah has become even more than the number of pebbles, but today, no one is alive from the Progeny of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*)★

After hearing this Yazeed hit his hand on the chest of Yahyaa and said, “Quiet!”

(*Tabree*, vol-6, pg.265, *Al-Bidaayah Wan Nihaayah*, vol-8, pg.192, *Ibne A'seer*, vol-4, pg.37)

After this, Imaam Zaienul Aabideen, the women and the children of *Ahle Baiet*, were presented in the state of imprisonment and helplessness before Yazeed. Hazrat Faatimah Binte Husaien who was older than Hazrat Sukaienah said, *ابنات رسول سبايا يابزين*

“O Yazeed! Are the daughters of the Prophet of Allaah prisoners?” Imaam Zaienul Aabideen said,

لَوْ أَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَغْلُولِينَ لَفَكَ عُنَا قَالَ صَدَقْتَ وَأَمْرِيفَكَ غَلَهُ عَنْهُ

“If the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) would have seen us bound in iron chains, then definitely he would have opened our hand-cuffs and fetters.” Yazeed replied, “You have spoken the truth.” And ordered that open their iron chains. Then Yazeed addressed Hazrat Zaienul Aabideen and said, “Your father had cut family-ties

★ Now, even the name and the sign of the progeny of Sumaiyyah is completely erased but the Progeny of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) are present all over the world. (The Author)

with me. Did not recognize my rights, and fought with me in my kingdom. Then whatever Allaah did to him, you have seen that?”

In reply to this, Hazrat Zaienul Aabideen recited the following Qur'aanic verses;

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا (الحديد: ٢٢)

No calamity reaches either in the earth or in your own persons, but it is recorded in the book before We bring it into being.

(*Holy Qur'aan*, chapter *Al Hadeed*, verse#22)

Then Yazeed said to his son Khaalid, give the reply of this. But he could not think of an answer, so Yazeed himself said this Qur'aanic verse, “You say *وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ*” And whatever misfortune befalls on you is due to what your own hands earned, but He pardons much. (*Holy Qur'aan*, chapter *Ash Shuura*, verse#30)

(*Ibne-A'seer*, vol-4, pg.35, *Tabree*, vol-6, pg.265)

During this time, a tyrant Syrian pointed towards Hazrat Faatimah Binte Husaien and said, “O *Ameerul Mu'mineen* [O Ruler of the Muslims]! Give me this girl.” After hearing this Hazrat Faatimah became scared, and she clenched the sheet [cloth] of Hazrat Zaienab. Hazrat Zaienab scolded this Syrian, saying, “You speak lies.” O ill-fated! [According to Islaamic Law], Neither you can get this girl and nor can Yazeed!” Since Hazrat Saiyyidah Zaienab had also mentioned Yazeed, hence Yazeed said by becoming furious, “You speak lies! Oath by Allaah! If I wish, I can take this girl!” Hazrat Zaienab said, “Oath by Allaah, certainly you cannot take her! Allaah has not given you this right. Yes! If you leave our Nation, and you leave our Religion Islaam and after leaving our Religion Islaam, would adopt some other religion, then you can take. (Meaning until you call yourself a Muslim, you cannot take a Muslim woman as a war-booty). On this Yazeed became very furious and started saying angrily; “You are talking to me like this, whereas it was your own father and brother who left the Religion!” Hazrat Zaienab replied, “It is Only from Allaah, and my respected Grandfather, and my

father, and my brother's religion, that you, your father, and your grandfather have received guidance!" Yazeed said; "O Enemy of Allaah! You speak lies!" Saiyyidah Zaienab said, "You are the *Ameer* [King], and due to your kingship, you do unjustified harshness and bad-mouthing." On this Yazeed was ashamed and became silent.

(*Ibne-Aseer*, vol-4, pg.35, *Tabree*, vol-6, pg.265, *Al Bidaayah Wan Nihaayah* vol-8, pg.194, *Tahzeebut-Tahzeeb*, vol-2, pg.353)

FIFTH NARRATION

When the sacred head of the Exalted Imaam reached Yazeed, then he became happy, and the value and status of Ibne Ziyaad grew a lot in his eyes. That is why, he gave him reward and honour. However, only after a short while, Yazeed began to feel shameful because he came to know that a lot of hatred and animosity has develop in the hearts of the people for him. And the people had begun to hate, swear, abuse and curse him. Then he started verbally abusing Ibne Ziyaad, "Allaah's vengeance be upon Ibne Marjaanah! By killing Husaien, he has sown the seed of my hatred and enmity in the hearts of the Muslims. Every good and bad person has become my enemy due to the killing of Husaien. Allaah would curse Ibne Ziyaad and descend His wrath upon him!"

لما قتل ابن زياد الحسين ومن معه بعث برؤوسهم الى يزيد فسي بقتله اولاً وحسنت
بذلك منزلة ابن زياد عنده ثم لم يلبث الا قليلا حتى ندم (الهداية والنهاية، جلد ٨، صفحہ ٢٣٢)

(*Ibne Aseer*, vol-4, pg.36, *Al-Bidaayah wan-Nihaayah*, vol-8, pg.232)

When Ibne Ziyaad killed Hazrat Husaien along with his companions and had sent their heads to Yazeed. Then Yazeed was initially happy on the killing of the Imaam, and due to this Ibne Ziyaad's status and respect increased in his eyes but he did not persist on this happiness for long, and then again he became shameful."

وقد لعن ابن زياد على فعله ذلك و شتبه فيما يظهر ويبدو، ولكن لم

يعزله على ذلك ولا عاقبه ولا ارسل يعيب عليه ذلك

(الهداية والنهاية، جلد ٨، صفحہ ٢٠٣)

Indeed, Yazeed cursed Ibne Ziyaad because of his act and also abused him for this reason, that later when the reality will be exposed and the matter will be opened then what will happen? But still on this treacherous act Yazeed neither dismissed Ibne Ziyaad, and later nor did he say anything to him. Also, Yazeed did not even send anyone to reprimand him for this shameful atrocity, meaning he did not accuse him."

(*Al-Bidaayah wan-Nihaayah*, vol-8, pg.203)

CONCLUSION

By doing just a little pondering on these narrations, the result that comes in view is this, definitely Yazeed cursed and verbally maligned etc. Ibne Ziyaad, also expressed his regret on the killing of the Exalted Imaam, but it was not because according to him the killing of the Exalted Imaam was impermissible and a great tyranny. Otherwise; it was definitely mandatory upon him to impeach and charge Ibne Ziyaad and the killers of Imaam Husaien, and he should have given them the punishment for this brutal tyranny. Instead; he endowed Ibne Ziyaad with reward and honour. The reason of Yazeed's regret was this, that he realized that the worst dark blemish of unjustified killing and the oppression and tyranny on the Exalted Imaam and the other members of the Prophets' family that is placed on my forehead, it will never be removed. And till the Day of Judgement the Islaamic world will keep on cursing me.

Therefore; in view of the dangers of his own condemnation Yazeed only sent verbal curses etc., and also [superficially] expressed his displeasure and shamefulness. Which should be called a diplomatic or a political curse and shamefulness. In the previous pages, a lot of discussion is passed on this.

On this, also view the statement of Ibne Ziyaad, in which he has confessed, that Yazeed had given me the order of killing Husaien. ★ In these described narrations, Yazeed's conversation, harshness, abusive language with Hazrat Saiyyidinaa Zaienul Aabideen and Hazrat Saiyyidah Zaienab, and in the second and the third narration, his poetic verses, his heartiest hatred and emotions, animosity and hostility are evidences on this. Nonetheless, the fact is this, and it is also proven from the authentic narrations that the hands of the wretched Yazeed is not acquitted in any way from this great transgression. He is the instigator and initiator of this heinous occurrence and was equally included in it and fully responsible. Moreover; after the Martyrdom of Imaam Husaien the most shocking details of the incident of Hurrah, have also uncovered the wicked evilness of this hapless Yazeed by further splitting the curtain of the ill-fatedness and black fortune of this ill-fated one. ★ ★



★ 'Taareekh-e-Kaamil Ibne Aseer' vol-3, pg.324, 474, it is written that "Ibne Ziyaad said, 'Yazeed gave me the order to choose between to get ready to be killed or kill Husaien, I decided to kill Husaien.'" It is stated in the book of Allaamah Ahmad Bin Yoosuf Al Kirmaani, 'Akhbaarud Duwal Wa Aasaar-ul Awwal Fit Taareekh,' vol-1, pg.320, that "Yazeed gave the orders to the Governor of Iraq Ubaiedul Laah Bin Ziyaad to kill Husaien."

Al Futuuh vol-5 pgs.84/85, Mataalibus Su'ool Fee Manaqibi-e-Aalir Rasool pg.400, Maqatalul Husaien Khawaarizmi vol-1 pg.340, Taareekh-e-Islaam Zahabi vol-5 pg.10, Siyar A'laamun Nubalaa vol-3 pg. 350, Taareekh-e-Dimishq Ibne Asaakir vol-14 pg.213, Al Bidaayah Wan Nihaayah vol-8 pg.191 (Urdu translation), Tafseer-e-Mazhari vol-5 pg.645, Taareekh-e-Ya'qoobi vol-1 pg.208, Taareekhul Khulafaa vol-1 pg.84,194, Al Adillah Alaa Tawarruti Yazeed Bidamil Husaien vol-1 pg.32, Ansaabul Ashraaf vol-2 pg.85)

★★ To learn more about all the details of the wretched Yazeed read my book, "Imaam Paak Aur Yazeed Paleed." (Author)

OBJECTION AND ITS REPLY

Some people say in reference to the claim of Ibne Taiemiyyah that Yazeed hitting the blessed teeth of the Exalted Imaam with a stick this is absolutely wrong and false. And have written that, this incident is only of Ibne Ziyaad. The misunderstood narrators have related it towards Yazeed.

REPLY

Regarding this it is stated, Allaamah Ibne Kaaseer, who is considered by the opponents as a very reputable and trusted scholar, *Ahaadees* commentator, interpreter of Qur'aan and historian and is also a student of Ibne Taiemiyyah, he has quoted three narrations regarding this. Please read,

لها وضع راس الحسين بين يدي يزيد بن معاوية جعل ينكت بقضيب كان في يده في ثغرة ثم قال ان هذا و ايانا كما قال الحصين ابن الحزام البري يفلقن هاما من رجال اعزة علينا و هم كانوا اعق واظلموا فقال له ابو برزة الاسدي اما والله لقد اخذ قضيبك هذا ماخذ القدر رايته رسول الله صلى الله عليه وسلم يرشفه ثم قال الا ان هذا سيجي يوم القيامة وشقيقه محمد وتجي وشقيقك ابن زياد ثم قام فولى - (البدایة والنہایہ، جلد ۸، صفحہ ۱۹۲)

(Al Bidaayah wan Nihaayah, vol-8, pg. 192)

When the blessed head of Hazrat Imaam Husaien was placed before Yazeed Bin Mu'aaviyah, then he had a stick in his hand, by which he would hit his [Imaam's head] front teeth. Then Yazeed said, "Certainly, his and mine example is like what Husayn Bin Humaam Al Murree have said,

1) "That our swords slice the heads of those people, who were dominant over us, and they were very disobedient and oppressors." Hazrat Abu Barzah Aslamee (Companion of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) says, "Oath in the name of Allaah, you are hitting your stick at that place, where I have seen the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) kissing and sucking this place. Then Hazrat Abu Barzah said, "Beware! On the Day of Judgement, this

Husaien will come, then his intercessor will be Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and you will come, then your intercessor will be Ibne Ziyaad." Next, he stood up and left from there.

2) Ibne Ka'seer further narrated this narration with the narrative authority of Hazrat Ja'far.

3) And the same narration has been narrated with the narrative of Hazrat Hasan Basri.

This narration is also found in *Taareekh-e-Tabree*, vol-6, pg.267, *Ibne A'seer*, vol-4, pg.135, *As Sawaa'iqul Muhriqah*, pg.97.

Point to note: It should be remembered when Ibne Ziyaad had hit the stick on the blessed teeth, at that time Hazrat Zaid Ibne Arqam (*Allaah is well-pleased with him*) was present there, who had stopped Ibne Ziyaad from this hideous act. But, when Yazeed did this impious act then the should this be capitalized One who addressed him, was Hazrat Abu Barzah Aslamee (*Allaah is well-pleased with him*).

Allaamah Imaam Ibne Hajar Makki Shaafi'ee (*Allaah have mercy on him*) copies a narration:

ولما فعل يزيد برأس الحسين ما مر كان عند رسول قيصر فقال متعجبا ان عندنا في بعض
الجزائر دير حافر حبار عيسى فنحن نحج اليه كل عام من الاقطار ونذر النذور ونعظمه
كما تعظمون كعبتكم فاشهد انكم باطل وقال ذي آخر يميني وبين داود سبعون ابا وان
اليهود تعظمني وتحترمني وانتم قتلتم ابن نبيكم
(صواعق محرقة، صفر ١٩٤، سعادت الكونين، صفر ١٣٩)

And when Yazeed did disrespect with the blessed head of Hazrat Husaien (like it is earlier mentioned), then at that time, the Ambassador of the Caesar of Rome was also present with Yazeed. He said while being very astonished, "That imprint of the hoof of Hazrat Iesaa's (*Salutations upon him*) donkey is still preserved with us in a church of an Island. So; every year we take honourary money, gifts and presents and go for its *Ziyaarat* [visitation for viewing]. And we respect it, the same way as you people respect your Kab'ah. Indeed; you people are liars and immoral." Similarly, at that time a

Zimnee [a tax payer Jewish citizen] was also present there, he said, "Seventy [70] generations have passed between Prophet Daawood [David] (*Salutations upon him*) and me, (meaning I am from his progeny) but even until now the Jews respect and honour me. Where else, you have mercilessly killed the direct Grandson of your Holy Prophet like this [brutally] without any fear!"

(*As Sawaa'iqul Muhriqah*, pg.197, *Sa'aadatul Kaunaien*, pg.127)

THE SPEAKING OF THE SACRED HEAD DURING PARADING

After this, the wretched Yazeed ordered that the heads should be paraded in Damascus for three days, and keep hanging them at the entry-gates of the city. Therefore; Minhaal Bin Amar Taabi'ee narrates;

والله رايت راس الحسين حين حمل وانا يد مشق و بين يدي الرأس رجل يقرأ
سورة الكهف حتى بدغ قوله تعالى امر حسبت ان اصحاب الكهف والرقيم كانوا من
ايتنا عجباً فانطق الله الراس بلسان ذرب فقال اعجب من اصحاب الكهف قتلوا وحملوا
(شرح الصدور، صفر ٨٨، سرائر شهادتين، صفر ٣٥، نور الابصار، صفر ١٣٩)

"By Allaah! I was present at that time in Damascus, when the head of Hazrat Husaien was lifted on a spear and was being paraded through out the lanes and the open markets. I am eye-witness on this, [I saw with my own eyes] that a person was reciting Chapter Kahf before the blessed head. When he reached this Qur'aanic verse,

أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا

(Did you know that the men of the cave and of the forests side were of Our a wonderful sign?) (*Holy Qur'aan, chapter Al Kahf, verse.9*) Then Almighty Allaah granted the blessed head [of Imaam] the power of speaking, it eloquently said, "My killing and the carrying of my head for parading is a greater wonder than the incident of *As-haab-e-Kahf* [The People of the Cave]."

(*Sharahus-Suduur*, pg.88, *Sirrush-Shahaadataien*, pg.35, *Noorul-Absaar*, pg.149)

Indeed! [the killing of Imaam Husaien] it is a greater wonder, because *As-haab-e-Kahf* [The People of the Cave] left their homes,

possessions and belonging to seek refuge in the Cave from those people who were infidels [Kuffaar]. But those who did oppression, tyranny and extreme disrespect of the Exalted Imaam, his family and the supporters they were the proclaimers of *Ieemaan* and *Islaam*. The People of the Cave were the Friends of Allaah, and these were the most Beloved of *Saiyyidul Aʿmbyaa* [The Chief of all the Prophets] the Holy Prophet (*Sallal Laahu ʿAlaiehi Wa Sallam*). What happened with the sacred Family members of the Holy Prophet (*Sallal Laahu ʿAlaiehi Wa Sallam*), it did not happen with the People of the Cave. The People of the Cave woke-up, after a long sleep of so many years and spoke, thus after all they were alive. But the blessed head of the Exalted Imaam's speaking after just some days, while being separated from the body, from the tip [top] of the spear, is indeed more amazing than that event of the People of the Cave.

فَاعْتَبِرُوا يَا أُولِيَ الْبَصَارِ إِنَّ هَذَا لَشَيْءٌ عَجَبٌ

[Therefore, take a lesson, O you men of vision. (Holy Qur'aan, Chapter Al-Hahr, verse#1) [Surely, this is a strange thing.] (Holy Qur'aan, Chapter Saad, verse#5)]

لیے جاتے تھے ظالم اس سر اقدس کو نیزہ پر
پڑھی قاری نے سورۃ کہف کی یہ آیت اطہر

**Liyay Jaatay Thhay Zaalim Iss Sar-e-Aqdas Ko Nayzay Par
Paʿhee Qaari Nay Soorah-e-Kahf Kee Yeh Aayat-e-At-har**

The cruel tyrants were taking the Blessed head of Imaam Husaien on the spear

The Qur'aan reciter read this verse of the Chapter Kahf

ہماری آیتوں میں سے عجب یہ کہف والے تھے
سر اقدس نے فرمایا یہ سن کر حق کی قدرت سے

**Hamaari Aayatoñ Meyñ Say Ajab Yeh Kahf Waalay Thhay
Sar-e-Aqdas Nay Farmaayaa Yeh Sunn Kar Haqq Kee
Qudrat Say**

Amongst the Signs Almighty Allaah these *Ashaab-e-Kahf* [The People of the Cave] were amazing

The Blessed Head said after listening to this, with the Power of the Divine

وَأَعْجَبُ مِنْهُ قَتْلِي ثُمَّ حَنْبِيْ بِرَظَرِ كَرْنَا
کہ اس سے ہے عجب تر میرا قتل اور سر لیے پھرنا

**Wa A'jabu Minhu Qatlee Šumma Hamlee Par Nazar Karnaa
Keh Uss Say Hai Ajab Tar Mayraa Qatl Aur Sar Liyay Phirnaa**

Look! It is more amazing than that, this killing of mine
Even it is more amazing than that, my killing and then carrying my sliced head around

کیے جو رو جھا کفار نے ان کہف والوں پر
ادھر شہ پر مظالم ڈھائے خود امت نے بلوا کر

**Kiyay Jaur o Jafaa Kuffaar Nay Unn Kahf Waaloñ Par
Idhar Shah Par Mazaalim Dhaa'ay Khud Ummat Nay Bulwaa Kar**

The People of Kahf were oppressed and tyrannized by the infidels
Here Hazrat Imaam Husaien was oppressed by the *Ummah* [Muslim Nation] after inviting him

رفیق احباب بیٹے جو تھے سب کو قتل کر ڈالا
شہید آخر میں شہ کو کر کے اپنا مونہ کیا کالا

**Rafeeq, Ahbaab Baytay Jo Thhay Sab Ko Qatl Kar Daalaa
Shaheed Aakhir Meyñ Shah Ko Kar Kay Apnaa Muuñh
Kiyaa Kaalaa**

And they killed all the supporters, close-relatives, and the sons of Imaam Husaien who were present
In the end after killing the Imaam also, they blackened their own face

رہے بیوہ یتیم ان کے بنایا ان کو بھی قیدی
پھرائے ان کے سر نیزوں پہ یہ کی سخت بے دردی

**Rahay Baywah Yateem Unn Kay, Banaayaa Unn Ko Bhee Qaiedee
Phiraa'ay Unn Kay Sar Nayzoñ Peh Yeh Kee Sakht Bay Dardee**

The Ones who were left, widowers, and orphans they also made them the prisoners

And their heads [of the Holy Prophet's Family's Martyrs] were paraded on the spears, they did this extreme atrocity

عجب ہے بولنا بعد فنا جب کہف والوں کا
عجیب اس سے زیادہ کیوں نہ ہو اس سر کا فرمانا

Ajab Hai Bolnaa Ba'ad e Fanaa Jab Kahf Waaloñ Kaa
Ajeeb Uss Say Ziyaadah Kiyoon Nah Ho Uss Sar Kaa
Farmaanaa

When it is amazing, the speaking of *Ashaab-e-Kahf* [The People of Cave] after passing away (Long deep sleep) of hundreds of years
Then why would it not be even more amazing, the speaking of this
sliced head of the Imaam

THE BLESSED HEAD WAS HANGED IN DAMASCUS

Allaamah Haafiz Imaam Abul Khattaab Ibne Dihyah (*Allaah have mercy on him*) has narrated, "When the wretched Yazeed hung the blessed head of Hazrat Imaam Husaien (*Allaah is well-pleased with him*) in Damascus. Then Hazrat Khaalid Bin Ghufraan (*Allaah is well-pleased with him*) an eminent member amid the *Tabaa'een* [The followers after the Companions], hid himself and did not come out for a month. After a month, when he came out of seclusion, then the people questioned him regarding this seclusion. He said, "Do you not see, this is what a troublesome time?" He then recited the following poetic verses;

جاؤا براسک یا ابن بنت محمد متزملہ بدمائہ تزمیلا

O sacred Son of the sacred Daughter [Hazrat Faatimah] of
the Holy Prophet

Alas! They have brought your blessed Head covered in blood

فکانبا بک یا ابن بنت محمد قتلوا جہارا عامدین رسولا

O Grandson of the Prophet, by killing you
It is as if, they have openly killed the Holy Prophet

قتلوك عطشاناً ولم يتدبروا فی قتلک القرآن والتاویلا

These tyrants killed you, the Imaam while you were
severely thirsty

And they did not even realize that the Qur'aan and its knowledge

will be no more by your killing

و یکبرون بان قتلت وانبا قتلوا بک التکبیر والتہلیل

By killing you, these unfortunate oppressors are plunged in
arrogance and pride

Even though with you they have killed *Takbeer* [Saying *Allaahu Akbar*] and *Tahleel* [Saying *Laa Illaaha Illal Laa*] meaning they
have massacred the Wealth of Islaam

(*Marajal Bahraien Fii Fawwai'dil Mashriqaien Wal Maghribaien, Al-Bidaayah wan-Nihaayah, vol-8, pg.198, summarized*)

LAMENTING IN THE HOUSE OF YAZEED

After this; on Yazeed's orders, first these oppressed people [sacred prisoners] were kept in a separate house. Later, Yazeed especially called the respected Ladies of the Prophet's family, to his own house. And told the women of his house to do condolences and express sympathy with them." Therefore; when in a mournful state the respected Ladies of the Prophet's family came to the house of Yazeed. Then there was not a woman left of the family of Yazeed, who had not come to meet them, and she had not beaten her chest on their miserable condition. Hence; for three days lamenting and chest-beating continued in Yazeed's house.

YAZEED'S BEHAVIOUR

The Koofian's and the Syrian's brutes had looted all the belongings and possessions of the sacred Prophet's family. They had even taken-off the shawls [sheet of cloth] which was draped on them. And even despite the orders of Ibne Sa'ad no one had returned any possession. Yazeed fully compensated it, for all the wealth and possession that was looted from all the Ladies, he insisted on giving them double [twice] that amount. On this treatment of Yazeed, Hazrat Sukaienah Binte Husaien would say;

ما رأیت رجلاً کافراً بالله خیراً من یزید

"I have not seen any Disbeliever of Allaah better than Yazeed."

At the times of the meals in the morning and evening, Yazeed would call Hazrat Zaienul Aabideen. One day Amr Bin Husaien, who was very small, he was also present with Hazrat Zaienul Aabideen. Yazeed said to him, “Will you wrestle with this youngster, meaning my son, Khaalid?” Ibne Husaien said, “Why not! Yes, give me a stick and give him a stick too, then I will fight with him.” Yazeed held him and hugged him tightly and said, “Indeed, how can the disposition change!” What can be the son of a snake, beside a snake let [small snake]. *Ma’aazal Laah* [I seek Allaah’s protection]

(*Ibne A’seer, vol-4, pg.36, Tabree, vol-6, pg.265*)

AHL-E-BAIET RETURN TO MADEENAH MUNAWWARAH

Then before sending the remaining family members of Holy Prophet’s family to Madeenah Munawwarah, Yazeed called Hazrat Zaienul Aabideen and said, “Allaah would curse Ibne Ziyaad! Oath in the Name of Allaah, if I was present, I would have accepted whatever Husaien would have said, even if there would be my loss in it. But this is what Allaah Willed, which you have witnessed. Anyway, if you have the need of anything, write to me.” Then he called Hazrat Nu’mān Bin Basheer and commanded him, “Return them safely with full protection to Madeenah with necessary provision for travelling and decent kind of guarding men. He accepted this service and with great honour and respect and with extreme comfort and safety delivered them to Madeenah.

The pure tender hearts of the sacred Holy Prophet’s family members were very impressed with Hazrat Nu’mān Bin Basheer’s decent conduct and good service, and wished to give him something in return of this good service. Thus; Hazrat Zaienab and Hazrat Faatimah sent the gold jewelry that was given to them by Yazeed in return of their jewelry, to him and sent a verbal message to Hazrat Nu’mān that at this time we are excusable, we do not have anything besides these, this is a gratitude and reward for your good treatment, accept this. Hazrat Nu’mān Bin Basheer returned their jewelry to them and said, “Oath by Allaah! I have not done this service for worldly gain. Rather, I did it to attain Allaah’s Pleasure and due to

your close relationship with the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*).”

(*Tabree, vol-6, pg.266, Ibne A’seer, vol-4, pg.36*)

PASSING THROUGH KARBALAA

Allaamah Abu Ishaaq Isfaraa’een copies in his book, ‘*Noor-e-Aien Fee Mash-hadil Husaien.*’ “When the caravan started the journey from Damascus to Madeenah Munawwarah, then on the way, the Holy Prophet’s family members said to Hazrat Nu’mān, “This is our desire, that you take us through [via] Karbalaa, so that we would be able to see whether the sacred corpses of our relatives are laying down the same way without shroud and grave or someone has buried them.” Hazrat Nu’mān accepted this desire. Therefore; this caravan reached Karbalaa on the date of 20th, in the month of Safar. On this day, forty [40] days had passed after the Martyrdom of the Exalted Imaam. When these sacred Ladies again saw the same place, where they were deprived for even a single drop of water. Where the Garden of Hazrat Faatimah Zahraa was uprooted. Where the blooming Flowers of the flourishing Garden of Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) were sieved with arrows. Where *Raakib-e-Doush-e-Rasool* [The Rider of the Blessed Shoulders of Holy Prophet *Sallal Laahu ‘Alaiehi Wa Sallam*] was mutilated with injuries and was thrown down from the horse to shudder in dirt and blood. Where the sacred body of the Beloved Son of the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) was undressed from all the clothes, and it was trampled by the hoofs of the horses. The tents of Holy Prophet’s family were burned, the belongings of these sacred Ladies were plundered, and they were made prisoners. So, one by one those heart-wrenching and souls-tormenting scenes came in front of their eyes, and without control they started hiccupping while weeping. Saiyyidah Zaienab was saying, “Here were our tents, here our animals were tied-up, here the saddles of our animals were kept. Then in a crying voice she said, “Here brother Abbaas was laying down cut and mutilated. Here my Alee Akbar was sleeping bloody in blood and dirt. Here the headless bodies of my innocent Asghar, my young man Qaasim,

my Aun and Muhammad were laying down. Then as she took the name of her Beloved brother Saiyyidinaa Imaam Husaien she started screaming. After placing her face on the sacred grave of Hazrat Imaam Husaien, Saiyyidah Zaienab presented her *Salaam* [Salutations]. Then she cried with such pain that while crying she drained out. The cries of all the people of the caravan were raised. A big calamity like the doomsday had set-up.

Who can describe those words by which these sacred Ladies must have expressed their heartiest emotions at the graves of their beloved relatives and specially the sacred grave of *Saiyyidush Shuhadaa* [The Chief of the Martyrs]? They all spent a night there, doing *Faatihah Khawâani* [Forwarding Rewards], *Zikr* [Glorification of Almighty Allaah] and Recitation of the Holy Qur'aan.★ At the time of leaving, Saiyyidah Zaienab (*Allaah is well-pleased with her*) once again came to the blessed grave of her Beloved Brother Hazrat Imaam Husaien, while crying what she had said, the poet has interpreted it;

بولیں زینب یہ تربت پہ آ کر
کربلا سے میں جاتی ہوں بھائی

***Boleeñ Zaienab Yeh Turbat Peh Aakar
Karbalaa Say Mayñ Jaatee Huuñ Bhaa'ee***

Hazrat Zaienab said this when she came to the grave of the Imaam
Now I am going away from Karbalaa, O beloved Brother

ہجر میں تیرے ہوں سخت مضطر
کربلا سے میں جاتی ہوں بھائی

***Hijr Meyñ Tayray Huuñ Sakht Muztar
Karbalaa Say Mayñ Jaatee Huuñ Bhaa'ee***

★ It is narrated in history books, that on this day, a lot of people were gathered at the sacred grave of the Imaam, from the neighbouring areas, because it was the time [event] of forty days *Faatihah [Chehlum]*. These people prepared food something similar to *Khichṛaa [Laheem]* and fed everyone there, and expressed their devotion to Holy Prophet's family members [*Ahl-e- Baiet-e-Rasool*] (*Allaah is well-pleased with them*).

I am very uneasy while parting from you
I am leaving from Karbalaa, O beloved Brother

خون آلودہ تیرا بدن تھا
اور میسر نہ گور و کفن تھا

***Khoon Aaloodah Tayraa Badan Thhaa
Aur Muyassar Nah Gour Kafan Thhaa***

Your sacred body was drenched in blood [bloodied]
There was no shroud or burial available

ہائے کیسا یہ رنج و محن تھا
کربلا سے میں جاتی ہوں بھائی

***Haa'ay Kaisaa Yeh Ranj o Mihan Thhaa
Karbalaa Say Mayñ Jaatee Huuñ Bhaa'ee***

Alas! It was what a sad grief and sorrow
I am leaving Karbalaa, O beloved Brother

کوئی سر پر ہمارے نہیں ہے
ہے جو عابد وہ زار و حزیں ہے

***Koe Sar Par Hamaaray Naheen Hai
Hai Jo Aabid Woh Zaar o Hazeen Hai***

There is no one over our heads

The one who is present (Zaienul Aabideen), he is also in a
grievous and sorrowful state

سخت کلثوم اندوہ گیں ہے
کربلا سے میں جاتی ہوں بھائی

Sakht Kulsoom Andoh Geeñ Hai

Karbalaa Say Mayñ Jaatee Huuñ Bhaa'ee

My sister Kulsoom is also very grieved and sad
I am leaving Karbalaa, O beloved Brother

ہائے کس کس کو تسکین دوں گی
جا کے صغرا سے میں کیا کہوں گی

***Haa'ay Kis Kis Ko Taskeen Douñgee
Jaa Kay Sughraa Say Mayñ Kyaa Kahoongee***

Alas! How many people, should I comfort
When I will go, what will I tell your daughter *Sughraa*

ہجر میں کیسے زندہ رہوں گی
کربلا سے میں جاتی ہوں بھائی

Hijr Mayñ Kaisay Zindah Rahooñgee
Karbalaa Say Mayñ Jaatee Huuñ Bhaa'ee
How will I stay alive while being parted from you
I am going from Karbalaa, O Beloved Brother

When this grief-stricken caravan reached near Madeenah Munawwarah, and as Hazrat Umme-Kulsoom saw the door and walls of Madeenah Munawwarah then while crying she recited these poetic verses;

مدینہ جدنا لا تقبلینا فبا لحررات والکسرات جینا
خرجنا منك بالاهل جیعا رجعنا لا رجال ولا بنینا
وکننا فی الخروج علی البطایا رجعنا خائبینا آئسینا
وکننا فی امان اللہ جہرا رجعنا بالقطفة خائبینا
و مولانا الحسین لنا انیسا رجعنا لا حسین ولا معینا
فلا عیش یدوم لنا دواما وزین الخلق مدفون حنینا
و نحن الباکیات علی حسین و نحن النادیات الساکتینا
و نحن السائرون علی البطایا لساق علی الجبال البغضینا
و نحن بنات یس و طہ و نحن الباکیات علی ایینا
و نحن الصارون علی البلیا و نحن الباکیات القاعدینا
الا یا جدنا قتلوا حسینا ولم یرعوا جنابک یا ایینا
وقد هتکوا لقوم و حملونا علی الاقتاب جہرا جبعینا
و زینب اخرجوها من خباہا و فاطمة مالها احد معینا
سکینة تشتکی من حرنا و تنادی یا اخی جاروا علینا
وزین العابدین قیدوا ورامو قتلہ اضحی حنینا
وقد طافوا البلاد بنا جیعا و بین الخلق جعنا قد خزینا

آہ اے مدینہ خلد فضا وا مصیبتاہ اب سامنے ہمارے نہ آوا مصیبتاہ

Aah Ae Madinah Khuld Fazaa Waa Museebataah
Ab Saamnay Hamaaray Nah Aa Waa Museebataah
Alas, O Madinah having Paradise's atmosphere, Woe Tragedy
Now do not come in front of us, Woe Tragedy

آتے ہیں مبتلائے بلا وا مصیبتاہ کیا کیا اٹھائے جو رو جفا وا مصیبتاہ

Aatay Hayñ Mubtilaa'ay Balaa Waa Museebataah
Kyaa Kyaa Uthhaa'ay Jaur o Jafaa Waa Museebataah
Here comes those who are inflicted in adversity, Woe Tragedy
What hardships and oppressions we have endured, Woe Tragedy

نکلے تھے جب تو ساتھ تھے سب لوگ ہائے اب کوئی نہ ساتھ باقی رہا وا مصیبتاہ

Niklay Thhay Jab Tou Saath Thhay Sab Loug Haa'ay Ab
Ko'ee Nah Saath Baaqee Rahaa Waa Museebataah
When we left, then everyone was with us, Alas now
No one has remained with us, Woe Tragedy

نکلے تھے جب سوار تھے باشوکت و حشم اب دل ہے شق جگر ہے پھٹا وا مصیبتاہ

Niklay Thhay Jab Suwaar Thhay Baa Shaukat o Hasham
Ab Dil Hai Shaq Jigar Hai Phataa Waa Museebataah
When we left, we were riding with lot of Grandeur and Grace
Now the heart is slit, the liver is torn, Woe Tragedy

نکلے تھے جب ہر اس نہ قلب حزین کو تھا ہر دم تھا حافظ اپنا خدا وا مصیبتاہ

Niklay Thhay Jab Hiraas Nah Qalb-e-Hazeeñ Ko Thhaa
Har Damm Thhaa Haafiz Apnaa Khudaa Waa Museebataah
When we left, there was no sorrow in our grieved hearts
At every step, Allaah was our Protector, Woe Tragedy

لوٹے ہیں اس طرح کہ چادر ہے ایک پاس مظلوم ہیں بے جرم و خطا وا مصیبتاہ

Lautay Hayñ Iss Tarha Keh Chaadar Hai Aek Paas
Mazloom Hayñ Bay Jurm o Khataa Waa Museebataah
Now we have returned in such a way that we only have one
shawl with us

We are oppressed; we are without any fault or offense,
Woe Tragedy

نکلے تھے جب تو ساٹھ تھے غم خوار حسین سر ان کا کربلا میں کٹا وا مصیبتا

Niklay Thhay Jab Tou Saath Thhay Gham Khawâar e Maa Husaien

Sar Unkaa Karbalaa Meyñ Kataa Waa Museebataah
When we left our consoler Imaam Husaien was with us
His head has been cut-off in Karbalaa, Woe Tragedy

ہے نیزہ کے اوپر سر بے تن حسین کا ہے مثل بدر جلوہ نما وا مصیبتا

*Hai Nayzah Kay Uopar Sar-e-Baytan Husaien Kaa
Hai Miñl-e-Badr Jalwah Numaa Waa Museebataah*

The sacred head of the bodyless Imaam Husaien is on
top of the spear

Which is exhibiting radiance like the full Moon, Woe Tragedy

اب عمر بھر ہے عیش کہاں بے قرار دل وہ زینت جہاں نہ رہا وا مصیبتا

*Ab Umr Bhar Hai Aiesh Kahaan Bay Qaraar Dil
Woh Zeenat-e-Jahaan Nah Rahaa Waa Museebataah*

O desperate heart, now all our lifetime, where will we find pleasure
That Adornment of the World [Imaam Husaien] is no more,
Woe Tragedy

ہم ہیں تباہ حال نہیں کوئی اپنے ساتھ چھائی ہے دل پہ غم کی گھٹا وا مصیبتا

*Hamm Hayñ Tabaah Haal Naheen Koe Apnay Saath
Chhaa'ee Hai Dil Peh Gham Kee Ghataa Waa Museebataah*

We are in ruined condition there is no one with us
A cloud of despair is covering over our hearts, Woe Tragedy

روتا ہے دل ہمارا فراق حسین میں ہے دل کے پار تیر جفا وا مصیبتا

*Routaa Hai Dil Hamaaraa Firaag-e-Husaien Meyñ
Hai Dil Kay Paar Teer-e-Jafaa Waa Museebataah*

Our heart weeps in parting from Imaam Husaien
O the pierced arrow of cruelty is across the heart, Woe Tragedy

بے پردہ سفر کیا ہے اونٹوں پہ بیٹھ کر ہر ہر جگہ پہ دکھ تھا نیا وا مصیبتا

*Bay Pardah Safar Kiyaa Hai Uoontoñ Peh Baithh Kar
Har Har Jagah Peh Dukh Thhaa Nayaa Waa Museebataah*

We travelled without veil while riding on the camels
There was new grief at each and every step, Woe Tragedy

اے وائے ہم ہیں آل نبی فخر کائنات ہوں اس طرح سے وقف بلا وا مصیبتا

*Ae Waa'ay Hamm Hayñ Aal-e-Nabee Fakhr-e-Kaienaat
Hoñ Iss Tarha Say Waqf-e-Balaa Waa Museebataah*

Ah alas, we being the descendants of the Holy Prophet, who is the
Pride of the Universe

Should we be in such a way afflicted with calamity, Woe Tragedy

جنت میں ہیں رسول، مصیبت زدہ ہیں ہم ہو ان پر اپنی جان فدا وا مصیبتا

*Jannat Meyñ Hayñ Rasool, Museebat Zadah Hayñ Hamm
Ho Un Par Apnee Jaan Fidaa Waa Museebataah*

The Holy Prophet is in Paradise, we are stricken in grief
Our lives would be sacrificed upon the Holy Prophet, Woe Tragedy

صبر و خشکی کرتے ہیں کرب و بلا میں ہم گھٹی ہے روح غم ہے بڑا وا مصیبتا

*Sabr o Shakayb Kartay Hayñ Karb o Balaa Meyñ Hamm
Ghat tee Hai Rooh Gham Hai Ba'aa Waa Museebataah*

We do patience and forbearance in pain and misery
Our soul is being throttled, the pain is massive, Woe Tragedy

افسوس کیسے کیسے حسین خاک میں ملے کس کس کا ہائے خون بہا وا مصیبتا

*Afsos Kaisay Kaisay Haseen Khaak Meyñ Milay
Kis Kis Kaa Haa'ay Khoon Bahaa Waa Museebataah*
Alas, what kinds of the Elegant Ones have mingled in the dust
The blood of such great Ones was shed, Woe Tragedy

ہیں خستہ و ستم زدہ باقی نہیں ہے اب جز مرگ کوئی حرص و ہوا وا مصیبتا

*Hayñ Khastah o Sitam Zadah Baaqee Naheen Hai Ab
Juz Marg Ko'ee Hirs o Hawaa Waa Museebataah*

Alas! Now we are broken and afflicted

There is nothing left besides death nor any other desire and wish, Woe Tragedy

نانا تمہارے بعد تمہارے حسین کو امت نے ہائے قتل کیا وا مصیبتا

Naanaa Tumhaaray Ba'ad Tumhaaray Husaien Ko

Ummat Nay Haa'ay Qatl Kiyaa Waa Museebataah

O My Grandfather [Holy Prophet], after you, your beloved
Imaam Husaien

Ah, was killed by your Nation, Woe Tragedy

کی آپ کی ہتک نہ کیا آہ کچھ خیال آفت یہ کیسی کی ہے پاپا وا مصیبتا

Kee Aap Kee Hatak Nah Kiyaa Aah Kuchh Khayaal

Aafat Yeh Kaissee Kee Hai Bapaa Waa Museebataah

Alas they dishonoured you, they did not give any regards to you
They have done what kind of calamity, Woe Tragedy

بے پردہ ہم کو اونٹوں کے اوپر کیا سوار کچھ بھی نہ آئی شرم و حیا وا مصیبتا

Bay Pardah Hammko Uoontoñ Kay Uooper Kiyaa Suwaar

Kuchh Bhee Nah Aa'ee Sharm o Hayaa Waa Museebataah

Without veil they made us ride on the bare-backs of the camels
They did not even feel any shame or embarrassment, Woe Tragedy

زینب کو بے حجاب نکالا ہے خیمے سے کچھ پاس فاطمہ نہ کیا وا مصیبتا

Zaienab Ko Bay Hijaab Nikaalaa Hai Khaiemay Say

Kuchh Paas e Faatimah Nah Kiyaa Waa Museebataah

They took out Hazrat Zaienab unveiled from the tent
And no regard was given to the prestige of Hazrat Faatimah,
Woe Tragedy

بھوکی پیاسی آہ سکینہ تڑپ تڑپ چلاتی تھی کہ آہ ابا وا مصیبتا

Bhookee Piyaasee Aah Sukaienah Ta'rap Ta'rap

Chillaatee Thhee Keh Aah Akhaa Waa Museebataah

Ah Sukaienah, hungry and thirsty while shuddering and twisting
Would scream Ah my beloved father, Woe Tragedy

عابد کو قید کر کے دیئے لاکھ لاکھ دکھ اس پر بھی عزم قتل کیا وا مصیبتا

Aabid Ko Qaied Karkay Diyay Laakh Laakh Dukh

Usspar Bhee Azm-e-Qatl Kiyaa Waa Museebataah

They inflicted millions of griefs upon Hazrat Zaienul Aabideen by
making him a prisoner

On top of it, they also planned to kill him, Woe Tragedy

بے یار اور بے کس و بے برگ و بے نوا شہروں میں اپنا گشت ہوا وا مصیبتا

Bay Yaar Aur Baykas o Bay Barg o Bay Nawaa

Shehron Meyñ Apnaa Gasht Huwaa Waa Museebataah

Helpless, support-less, merciless, and without any provision
We were made to roam around in the streets and the cities,
Woe Tragedy

THE ARRIVAL IN MADEENAH MUNAWWARAH

In Madeenah Munawwarah, the news of the tragic occurrences of Karbalaa had already reached. And when this grief-stricken caravan entered the city, then *Ummul Mu'mineen* Hazrat Umme-Salamah and Hazrat Muhammad Bin Hanafiyah and all the resident of Madeenah came out of their homes, to see this caravan. Hazrat Umme-Luqmaan Binte Aqeel Bin Abee Taalib came out crying with the women of his family and was saying;

ما ذا تقولون ان قال النبی لکم ماذا فعلتم واتم اخى الامم

O People, what will you reply when the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) will ask you

[On the Day of Judgement], while being the last *Ummah* of the
Prophet of the Last Era

بعترق و باہلی بعد مفتقدی منہم اساری و منہم خراجا بدم

“Is this what, ill-treatment you did with my Progeny and my
Family members [*Ahle Baiet*] after me?

That you made some amid them as prisoners and shuddered some
in blood and sand

ما کان لهذا جزائی اذ نصحت لکم ان تخلفون بسوء فی ذوی رحم

Was this the reward of my good guidance and preaching that you

do evilness [immorality] with my close Family relations?”
(*Al-Bidaayah wan-Nihaayah*, vol-8, pg.198, *Tabree*, vol-6, pg.268, *Noorul-Absaar*, pg.202)

Ummul Mu'mineen Hazrat Umme Salamah said, “Almighty Allaah would curse those people who did such bad treatment with the children of Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), and would fill their homes and graves with fire.” *Ummul Mu'mineen* Hazrat Umme Salamah cried so much after meeting Saiyyidah Zaienab and other women that she passed out. Everyone said to them to be patient and let's go home. Saiyyidinaa Zaienul Aabideen said, “It was the will of the respected father that whenever you reach Madeenah, first go to the Sacred shrine of the maternal Grandfather. Hence; this caravan proceeded straight to sacred shrine of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). Hazrat Zaienul Aabideen, who was quiet until now, by being a persona of patience and control. As soon as his glance fell on the Blessed sacred grave of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), and just when he only said this much, “O Beloved Grandfather please accept the *Salaam* [Salutation] of your Grandson Husaien.” The brim of his patience overflowed, and he cried with great pain. As he started narrating the eye-witnessed events, a grievously weeping condition began as if the Day of Judgement is established. He said, “O Beloved Grandfather, whom you would let to ride on your shoulders, whom you would smell like the flowers, whom you would kiss, the tyrant Yazeedi's sieved him with swords, spears, and arrows. His head was separated from the body. O Beloved Grandfather, your *Ummah* [Muslim Nation] martyred your children in a state of extreme helplessness while being hungry and thirsty. They burned our tents. They plundered all our possessions and belongings. They unveiled your sacred daughters. They even took-off their draped shawls [sheets of cloth], then by making them prisoners made them sit on the bare-backs of the camels. Then by parading them from one place to other, in the streets and markets humiliated and insulted them. They even tried to kill me so that your lineage would be disconnected [discontinue]. They placed iron chains in my hands, feet and neck. They hoisted

the heads of the Martyrs on the spears and paraded them in the lanes and by-lanes. In crowded courts we were made to stand before Ibne Marjaanah and Yazeed. Your family and children were harshly disgraced and degraded. Now we have come back without friends and helpers, in a heart-broken, and sorrowful state after sacrificing everything.”

نانا تمہارے پاس کریں کیا بیان ہم اعدا کے ہاتھ سے ہوئے ہم پر کیا ستم

***Naanaa Tumhaaray Paas Karayñ Kyaa Bayaan Hamm
A'daa Kay Haath Say Huway Hamm Par Kyaa Sitam***

O Beloved Grandfather, what should we describe before you
What oppressions were inflicted upon us by the hands of the
enemies

کیسے ذلیل و خوار کیے آلِ مصطفیٰ رسوا کیا جہاں میں ہمیں وا مصیبتا

***Kaisay Zaleel o Khwaar Kiyay Aal-e-Mustafaa
Ruswaa Kiyaa Jahaan Meyñ Hamayñ Waa Museebataah***

How they disgraced and humiliated the Progeny of the Holy Prophet
They disgraced us in the World, Woe Tragedy

From there they went to *Khaatoon-e-Jannat* [The Eminent Lady of the Paradise] the daughter of the Beloved Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and the Mother of the Eminent Imaam, Saiyyidah Faatimah Zahraa's (*Allaah is well-pleased with her*) blessed grave in *Al Baqee Shareef* [The Muslim's Graveyard in blessed Madinah] and there also expressed their woeful conditions.

Now these grieved Ones came to their homes, then the Ladies of Banu Haashim did such crying and weeping that Abdul Maalik Bin Abil Al Haari's As Sulami says;

فلم اسمع والله واعية قط مثل واعية نساء بنی ہاشم فی دورہن علی الحسین
(طبری، جلد ۶، صفحہ ۲۶۸)

Oath in the name of Allaah! I have certainly not heard such crying and sorrowful cries, like on this day the women of Banu Haashim cried in their home over [Imaam] Husaien.

(*Tabree*, vol-6, pg.268)

CONDOLENCES AND CRYING

When Saiyyidah Zaienab's husband Hazrat Abdul Laah Bin Ja'far, received the news of the martyrdom of both his sons, then some of his slaves, and friends came for condolences. One of his freed slaves, Abu's-Salaa's said, "Husaien has brought this grief upon us." Hazrat Abdul Laah picked-up a shoe, and hit it hard at him and said, "O the son of a corrupt soul! You say such kind of absurd words in connection to Husaien? Oath in the name of Allaah! If I was also there, I would have also sacrificed my life upon him! I do not consider the tragedy of these two sons as a tragedy. They have sacrificed their lives with patience and contentment in love of my brother, my uncle's son. Thanks to Allaah, He also included us in the Martyrdom of Husaien and the grief of Husaien. If his help and assistance was not done by my hands than at least it was done by my children."

(Tabree, vol-6, pg.268, Ibne A'seer, vol-4, pg.37)

Hazrat Imaam Ja'far As Saadiq (Allaah is well-pleased with him) states, "After the incident of Karbalaa, the state and condition of Hazrat Zaienul Aabideen (Allaah is well-pleased with him) became like this, that in the day he would keep a fast and the whole night he would do worshipping. When food and drink would come in front at the time of *Iftaar* [opening fast], he would say, "My father and brothers were martyred hungry and thirsty. Sad! They did not get this food and water." And he would start crying. Until he would hardly eat only a few bites and would drink just few sips of water, in those also his tears would be mixed. From the eyes the visual scenes of Karbalaa and the remembrance of the father and brothers was never erased. All his life his eyes remained filled with tears. *If

حالی من در بجز والدکم تراز یقوت نیست
اوپر گم کرده بود من پدر گم کرده ام

★ *Haal-e-Mann Dar Hijr-e-Waalid Kamtar Az Ya'qoob Neest*
Uoo Pesar Gum Karda Buud Mann Pidar Gum Kardah Aam

My condition in being parted from my father is not much less than Hazrat Ya'qoob (Salutations upon him)

His son was separated from him and from me my father has been separated
(Kaukab Ghufira Lahu)

anyone would say to be patient then he would say;

شده ہم چوں ابر باراں ہمہ گریہ خندہ من نہ توان غم و طرب راز ہم امتیاز کردن

Shudah Hamchuuñ Abr-e-Baarañ Hamah Giryah Khandah Mann

Nah Tawañ Gham o Tarab Raa Ze Hamm Imtiyaaz Kardan

All my crying and laughing has also become like the raining clouds

No-one can differentiate between my grief and my pleasure

The reality is, from Hazrat Aadam (Salutations upon him) the son of any Prophet has not endured a grief like the Exalted Hazrat Imaam Husaien and Hazrat Imaam Zaienul Aabideen (Allaah is well-pleased with them). It was only the patience and forbearance of these respectable sacred Personalities which is a special Divine Bestowal of Almighty Allaah. What should we talk about any other Courageous one! The pen and the tongue do not have the ability to fully describe this soul-tormenting and heart-breaking incident.

آه این چه حالت است که عالم خراب شد بحر زلال آل محمد سراب شد

Aah Ieeñ Cheh Haalatast Keh Aalam Kharaab Shud
Bahr-e-Zulaal-e-Aal-e-Muhammad Saraab Shud

Ah grief, what is this state that even the world is ruined
The Pure water of the Family members of the Holy Prophet has become a mirage

از یاد کربلا دل ما بے قرار گشت وز داغ ابتلا جگر ما کباب شد

Az Yaad-e-Karbalaa Dil-e-Maa Bay Qaraar Gasht
Waz Daagh-e-Ibtalaa Jigar-e-Maa Kabaab Shud

By the remembrance of the event of Karbalaa my heart has become restless

By the blemish of this suffering my liver is burnt

روئے که بود بوسه گه حضرت رسول در خاک شد فدا ز خوش خضاب شد

Roo'ay Keh Bood Bosah Gah-e-Hazrat-e-Rasool
Dar e Khaak Shud Fataadah Ze Khoonash Khizaab Shud

That face of Hazrat Imaam Husaien which was kissed by the
Holy Prophet
While mingling in dust it has coloured the sand by its blood

THE NUMBER OF MARTYRS OF THE SACRED AHLE BAIET, THE SUPPORTERS AND THE HELPERS (*Allaah is well-pleased with them*)

Hazrat Saiyyidinaa Imaam Husaien's (*Allaah is well-pleased with him*) family, beloveds, companions and helpers, who were victimized in this grievous persecution along with him in Karbalaa. There is a conflict regarding their numbers. Some have mentioned them to be 70, 72, 79, 82, while others have stated even greater in number. The total number and names of *Ahle Baiet* amongst them are mentioned below;

TOTAL NUMBER OF AHLE BAIET

Taaj Daar-e-Karbalaa [The King of Karbalaa] Hazrat Imaam Husaien Bin Alee Murtazaa (*Allaah is well-pleased with them*)

The sons of Hazrat Alee;

Abul-Fazl Hazrat Abbaas *Alamdaar* Bin Alee [The Flag-Bearer]
Hazrat Abu Bakr Bin Alee who is also called Abdul Laah,
Hazrat Umar Bin Alee,
Hazrat U'smaan Bin Alee,
Hazrat Ja'far Bin Alee Bin Abee Taalib (*Allaah is well-pleased with them*)
These are the step-brothers of Hazrat Imaam Husaien, some have also written the name Hazrat Muhammad Bin Alee.

The sons of Hazrat Imaam Hasan;

Hazrat Qaasim
Hazrat Abdul Laah
Hazrat Abu Bakr
Hazrat Umar Bin Hasan Bin Alee Bin Abee Taalib (*Allaah is well-pleased with them*).
The nephews of the Exalted Imaam Husaien and some have also included Hazrat U'smaan Bin Hasan.

The sons of Hazrat Zaienab;

Hazrat Muhammad Bin Abdul Laah Bin *Ja'far-e-Taieyyaar* (*Allaah is well-pleased with them*)
Hazrat Aun Bin Abdul Laah Bin *Ja'far-e-Taieyyaar* (*Allaah is well-pleased with them*).
The nephews of the Exalted Imaam.

The cousins of Hazrat Imaam Husaien;

Hazrat Abdul Laah
Hazrat Abdur-Rahmaan
Hazrat Ja'far Bin Aqeel Bin Abee Taalib (*Allaah is well-pleased with them*)
Hazrat Muslim who was martyred earlier in Koofah along with his two sons, Muhammad and Ibraaheem.

The paternal cousin [Uncle's son] of the Exalted Imaam Husaien and his son.

Some have also written Hazrat Muslim and Aun.

The son of the Paternal cousin;

Hazrat Abdul Laah Bin Muslim Bin Aqeel (*Allaah is well-pleased with them*)

The sons of the Exalted Imaam Husaien;

Hazrat Alee **Akbar**
Hazrat Alee **Asghar** Bin Husaien Bin Alee Bin Abee Taalib
(*Allaah is well-pleased with them*)

Salaam [Salutations] on these Preeminent Martyrs of Karbalaa. The revered blood of whom became the Prosperous flourishing of the Tree of Islaam and Victorious Title of the Book of *Ummah* [Islaamic Nation].

شہید کی جو موت ہے وہ قوم کی حیات ہے

Shaheed Kee Jo Maut Hai Woh Qaum Kee Hayaat Hai
Actually, the devoting sacrifice of a Martyr is the life [spirit] of the Nation

The Exalted Imaam's (*Allaah is well-pleased with him*) respected wife Hazrat Rubaab who is the mother of Hazrat Sukaienah, the Exalted Hazrat Imaam had great love for her. Therefore; Hazrat Sukaienah would say that once my paternal Uncle Hazrat Imaam Hasan, became displeased on my father Hazrat Husaien concerning some matter regarding my mother. So, my father [Imaam Husaien] said to Hazrat Imaam Hasan (*Allaah is well-pleased with them*);

لعمرك اننى لاحب دارا تكون بها سكينه والرياب

Oath of your life! I also keep that house beloved in which there is Sukaienah and Rubaab

احبها و ابذل جل مالى وليس لعائب عندى عتاب

I love both of them and I spend all my wealth on them, and in this regard anyone's accusation and anger have no value near me

This respected wife of the Exalted Imaam (*Allaah is well-pleased with him*) Hazrat Rubaab was a very virtuous and pious lady. After the martyrdom, some people sent her the proposal of marriage. So, she said, "After becoming the Daughter-in-law of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) I do not wish to become the daughter-in-law of anyone else." She was deeply grieved by the martyrdom of the Exalted Imaam. Therefore; after his martyrdom she said a few verses as *Mar'siyah* [Eulogy];

ان الذى كان نورا يستضاء به بكرى بلاء قتيل غير مدفون

Indeed, that Hazrat Imaam who was luminous light from the head to toe, light was attained from him, After being martyred in Karbalaa he remained laying down without shroud and burial

سبط النبى جزاك الله صالحه عنا و جنيت خسران الموازين

O Grandson of the Holy Prophet, Almighty Allaah would give you the best rewards

And keep you away from the loss of the sacred Scale

قد كنت لى جبلا صعبا الودبه وكنت تصحبنا بالرحم والدين

Indeed, for me your respected personality was like such a mountain, in which I would receive protection And you would keep companionship with us with great goodness, mercy and love

من لليتامى و من للسائلين ومن يعنى ويأوى اليه كل مسكين

Now, who is there for the orphans and the penniless ones And who is the One near whom every poor and destitute will find shelter

والله لا ابتغى صهرا بصهركم حتى اغيب بين الرمل والطين

Oath in the name of Allaah, after relation with you, now I will not even seek another relationship Meaning I will not have a second husband, until I am made to disappear in sand and soil, meaning I would die

After the incident of Karbalaa, Hazrat Saiyyidah Rubaab remained alive for a year, and during this time did not sit under any shade.

(*Noorul-Absaar*, pg.192)

And some say that she remained in Karbalaa, for the entire year, then she returned to Madeenah Munawwarah, and she passed away in the grief and parting of her beloved husband, the Exalted Hazrat Imaam Husaien. (*Allaah is well-pleased with them*)

THE NUMBER OF THE KILLED YAZEED'S TRYANTS

Although in historical books '*Tabree*' and '*Ibne A'seer*,' their number has been written as eighty-eight [88], but this narration does not seem to be correct. Because, in summarized *Tabree* it has been written very authentically that, hundreds of opponents were killed. Only Hazrat Hurr, in just the first attack killed forty [40] Yazeedi's. Likewise, the other brave Haashimi youth's and the Lion-hearted braves of *Faatih-e-Khaiebar* [The Victor of the Fort Khaiebar Hazrat Alee], and *Mazhar-e-Himmat-o-Jur'at-e-Rasool* [The Manifestation of the Courage and Prowess of the Holy

Prophet], *Raakib-e-Doush-e-Payambar* [The Rider of the shoulder of the Holy Prophet *Sallal Laahu 'Alaiehi Wa Sallam*] the Exalted Imaam killed hundreds of transgressors and designated hell for them. *Wal Laahu Aalam* [Almighty Allaah knows the best]

THE RESTING PLACE OF THE BLESSED HEAD

There is a difference regarding the resting place of the sacred head of the Exalted Imaam. Allaamah Qurtabi and Shaah Abdul-Azeez Muhaddiṣ Dehlvi say, “Yazeed sent the prisoners of Karbalaa and the blessed head to Madeenah Taieyyibah. And in Madinah Taieyyibah after *Tajheez* [coffin] and *Takfeen* [necessary burial rituals], the blessed head, was buried at the side of either Hazrat Saiyyidah Faatimah Zahraa or Hazrat Imaam Hasan (*Allaah is well-pleased with them*).” *Imaamiyah* [Sect of Shi’ah] claims that after forty [40] days, the prisoners of Karbalaa buried the blessed head by joining it with the sacred body in Karbalaa.

Some say that Yazeed had ordered, “Roam the head of Husaien in cities.” When the ones who were roaming, it reached the city of Asqalaan, then the *Ameer* [the governor] of the city took it from them and buried it. When Asqalaan [place] was later conquered by the European’s, then Talaa’e Bin Ruzaiyyik, who is called Saaleh, deputy chief of Egypt by offering thirty-thousand [30,000] gold coin [*dinaars*] took the permission to get the sacred head from the European’s. And bare-footed along with his servants and guards brought it to Egypt on Sunday, 8th Jumaadal-Ukhraa, 548 AH. Even at that time, the blood of the blessed head was fresh, and it was emitting a fragrance like musk. Then Saaleh placed it in a green silk bag, and by placing it on a chair of *Aabnoos* [Ebony wood] and by placing Musk, Ambergris and other fragrances equal to its weight around and below it, got the *Mash-had-e-Husaienee* [Mausoleum] built on it. Therefore; near Khan el-Khalili’s *Mash-had-e-Husaienee* is famous. Shaiekh Shahaabud Deen Bin Atlabi Hanafi says that I have visited the blessed sacred head in *Mashhad*, but I was not sure and was ambiguous on this, that whether the blessed head is at this place or not? Suddenly, I felt asleep, I saw in dream that a person in

the form of an adjutant came from the blessed head side and went to the Holy Prophet’s shrine near *Huzoor Purnoor* [The Prophet filled with Divine Luminous Light] the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). And after going he requested, “O Prophet of Allaah [*Yaa Rasoolal Laah Sallal Laahu 'Alaieka Wa Sallam*], Ahmad Bin Halbi and Abdul Wahhaab have visited the burial place of your son Husaien’s blessed head.” The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said, اللهم تقبل منهما واغفر لهما “O Allaah, accept the visitation of these two and forgive them both.” Shaiekh Shahaabud Deen says from that day, I certainly believed that the sacred head of the Hazrat Imaam is here. Then until I died, I never forsook visiting the sacred head.

(*Tabqaatul-Auliya* by Allaamah Shu’raani)

Shaiekh Abul Fatah Bin Abee Bakr Bin Ahmad Shaafi’ee Khalwatee states in his booklet, ‘*Noorul Aien*,’ that *Khaatimul-Huffaaz Wal Muhaddiṣeen Shaiekhul-Islaam Wal Muslimeen* Najm-ud Deen Gheeti (*Allaah is well-pleased with him*) narrates from Shaiekhul-Islaam Shams-ud Deen Laqqaanee (*Allaah have mercy on him*), who was the Shaiekhush Shuyuukh of Maalikiyyah’s of his time that he would always come for the *Ziyaarat* [visitation] of the blessed head in sacred *Mash-had* and would say that the blessed head of Hazrat Imaam is at this place.

Hazrat Shaiekh Khaleel Abee Al-Hasan Tumaarisi (*Allaah have mercy on him*) would come for the *Ziyaarat* [visitation] of the blessed head, when he would come near the blessed lattice, then he would say, السلام عليكم يا ابن رسول الله [Salutations be upon you, O the Son of the Holy Prophet *Sallal Laahu 'Alaiehi Wa Sallam*]. He would hear the reply وعليك السلام يا ابا الحسن [Salutations upon you, O Abul-Hasan]. One day, he did not receive the reply of the *Salaam* [Salutation]. He was surprised, and came back after *Ziyaarat* [visitation]. The next day, he again visited and said *Salaam* [Salutation] and received the reply. He requested, “*Yaa Saiyyidee* [O My Master], yesterday I was not honoured by your reply, what was the reason?” Imaam Husaien said, “O Abul Hasan, yesterday, at that time I was in the honourable presence of my respected Grandfather the Holy Prophet (*Sallal Laahu*

‘Alaiehi Wa Sallam) and was busy in conversation.”

Imaam Abdul Wahhaab Shu’raani states, “The Great eminent *Soofiyya* [Saints/Friends of Allaah] and *Ahle-Kashf* [Those who attain spiritual vision] endorse this, that the blessed head of Hazrat Imaam is present at this same place.” Shaiekh Kareem-ud Deen Khalwatee says, “I visited this place by the permission of the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*).

MIRACLES OF THE BLESSED HEAD

A few sub-ordinates of Sultaan Maalik Naasir informed him about a person that this person knows in this Palace, where the wealth and gold is buried, but he does not disclose it. The Sultaan ordered this person to be punished. The appointed person for giving punishments caught him and placed *Khaanafis* [scarabaeus worms/Gubriella] on his head and also, further tied *Qirmiz* [red velvet worms/rain bugs], on it. ★

This is a very severe torture and punishment, which cannot be even tolerated for just few minutes by a person. The brain starts splitting and within a short while the person dies. This punishment was given to him several times, but it did not have any effect on

★ *Khaanafis*; is the plural of *khunafasaa* [Arabic name of Gubriella/English name is scarabaeus worms]. It is a black coloured worm, it is born in dung and the places of filth. In Urdu, it is called Gubriella. It also has two horns. And *Qirmiz* [Arabic name is red velvet worm/rain bugs] they are small worms, of the size of gram lentil [chana] and are red in colour like the worms of silk. They are born in certain jungles. They are dried-up and kept aside. When needed they are boiled and made into red colour. Silk is also dyed with it. Medicine is also made with it, and oil is also derived from it. In Urdu, it is called *Biir Bahooti* [red velvet worms/rain bugs].

In those days, the thieves, criminals and convicts were given this punishment to confess their crimes. The way of the punishment was this, that above the foreheads of the culprits they would tie a band of two black clothes and from the top fill it with ‘*Qirmiz*’ [red velvet worms/rain bugs] and *Khaanafis* [scarabaeus worms]. After cutting the skin these *Khaanafis* [scarabaeus worms with their two horns] would make holes in the skin of the head of the culprit. By these holes the pieces and the [hot] oil of *Qirmiz* [red velvet worm/rain bugs] would go inside the brain, by which the veins of the brain would split [rupture]. This was such a severe punishment that the culprits would not be able to bear it. Thus, they would immediately confess the crime.

him. Rather, each time *Khaanafis* [scarabaeus worms] would die. The people inquired him about the reason of this. He said, “When the blessed head of the Exalted Hazrat Imaam Husaien (*Allaah is well-pleased with him*) came here in Egypt, I picked it up with devotion and placed it on my head, this is the blessing and miracle of it [blessed head].”

(*Al Khitat wal-Aaṣaar by Maqreezi*)

One narration is this, the blessed head only remained in the treasury of Yazeed. When the time of the rule of Sulaiemaan Bin Abdul Maalik came into power, and he came to know about it. Then, he said to bring the sacred head and viewed it. At that time, the bones on the blessed head were shining like white silver. He applied fragrance on it. Then gave it shroud, and buried it in the Muslim’s graveyard.

(*Tahzeebut-Tahzeeb, vol-2, pg.357*)

Hence; Allaamah Ibne Hajar Haitami Makki narrates, “Sulaiemaan Bin Abdul Maalik saw the Gracious Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) in a dream, that he is being kind to him and is giving him glad-tidings. In the morning, he asked Hazrat Imaam Hasan Basri (*Allaah is well-pleased with him*) about its interpretation. The Imaam Hasan Basri said, “Did you do something good with the Progeny of the Holy Prophet?”

He said, “Yes. I found the head of Husaien in the treasury of Yazeed, so I shrouded it in five clothes, performed Salaah over it with my friends, and buried it.” Hazrat Hasan Basri said to him, “This act of yours became the cause of happiness of the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*).”

(*As Sawaa’iqul-Muhriqah, pg.197*)

قال نعم وجدت راس الحسين في
خزانة يزيد فكسوته خسة اثواب
وصليت عليه مع جماعة من اصحابي
وقبرته فقال له الحسن هو ذلك سبب
رضا صلى الله عليه وسلم

This humble author of this book says that there are various narrations concerning the blessed head, and various Mausoleums [*Mashaahid*] are built in different places. So; it is possible that the connection of these narrations and Mausoleums is with several heads. Because the head of all the Martyrs of the Holy Prophet's family were sent to Yazeed. Then some heads were buried here and some heads there. And due to cordial devotion or some other reason, the connection was only done towards the Exalted Hazrat Imaam Husaien. (والله اعلم بحقيقة الحال) [Almighty Allaah knows the Truth of the real matter].

YAZEED'S CONDUCT AFTER THE INCIDENT OF KARBALAA

The tyrant Yazeed, even after getting the Exalted Imaam Husaien killed, did not do any good work. Rather, Yazeed's wretchedness, misfortune, and callousness increased so much and he openly did such cruel revolting atrocities and blackened deeds that by them even the humanity became deeply ashamed. During his rule, repulsive deeds started being committed openly. Therefore; forbidden acts meaning fornication, homosexuality, marriage with non-permissible women, usury [interest on money], and drinking alcohol became common *Ma'aazal Laah* [I seek Allaah's protection]. This is why people, especially the citizens of *Hijaaz*, became his stern opponents. And due to his repulsive conducts; they broke their allegiances with him. Therefore; Hazrat Abdul Laah Bin Hanzalah *Ghaseelul-Malaalikah* (Allaah is well-pleased with him) states;

"Oath in the name of Allaah! We broke our allegiance with Yazeed, at that time, when we had this fear that (due to his repulsive deeds) stones may not start showering from the Sky upon us. Without any doubt, he would marry [Do *Nikaah*] mothers, sisters, and daughters and

والله ما خرجنا على يزيد حتى خضنا ان
نرمي بالحجارة من السماء انه رجل
ينكح امهات الاولاد والبنات
والاخوات ويشرب الخمر ويدع الصلوة
(تاريخ الخلفاء، ج ١، ص ١٥٩، صواعق محرقة)

would drink alcohol, and did not perform Salaah [*Namaaz*]."

(*Taareekhul-Khulafaa*, vol-1, pg.159, As Sawaa'iqul Muhriqah)

ATTACK ON MADINAH MUNAWWARAH

When Yazeed saw that the citizens of *Haramaien* [Makkah and Madeenah] have become his stern opponents and have released themselves from his allegiance. And their rebelling will also become a cause of the rebel of the people of other areas. Because *Haramaien* is the center and the heart of Islaam. This way his empowerment will be in danger. So; he sent Muslim Bin Uqbah with a strong troop of twenty thousand [20,000] fighters to attack Madinah Taieyyibah and Makkah Mukarramah. This cursed troop instigated such tempest of evil-wickedness in Madinah Munawwarah that merely by the thought of it a person's soul trembles. On the residents of Madeenah, the neighbours of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) heights of oppressions were carried out. Such briskness of tyranny and killing, looting and plundering, rape and torture was in the Town [city], that Fie [Faugh/horrible]! From the people of Haram, allegiance was forcefully taken on the slavery of Yazeed that he may sell us or free us. Anyone who would say I pledge Allegiance on the Command of Almighty Allaah, and the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and on the obedience of the Book and *Sunnah*, then he would be martyred. Therefore; many people fled the city and ran away. Those who did not run away amid them, one thousand and seven hundred [1,700] *Muhaajireen*, *Ansaar*, Companions of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), great *Taabi'een* [The followers of the Companions], seven hundred [700] *Huffaaz* [Qur'aan Memorizers], children, adults and the women all together nearly ten thousand [10,000] people were martyred. Their houses were looted. The transgressors declared the sacred city of Madeenah Taieyyibah, *Mubaah* [permitted] for three days. In it they did an exhibition of such atrocities and barbarism that to describe it in detail is awfully disgusting. The chaste women, the

residents of Madeenah Taieyyibah were robbed of their honour and chastity. Hazrat Abu Sa'eed Khudri (*Allaah is well-pleased with him*) is a highly respected companion, the hair of his beard was pulled and he was disgraced exceedingly. The barbaric fighters tied horses to the pillars of the sacred Masjid-e-Nabvi. During these three days no one came to perform Salaah [*Namaaz*] in the sacred Masjid-e-Nabvi. Hazrat Sa'eed Bin Musaiyyab (*Allaah is well-pleased with him*) a senior amongst the *Taabi'een* he stayed in the sacred *Masjid* by pretending to be insane. The transgressors also caught him and they took him to Muslim Bin Uqbah [the commander of their troop]. He ordered to kill him too. Hazrat Sa'eed started doing actions like insane people, a person said that he is insane. Due to this reason he was released.

It is narrated from the same Hazrat Sa'eed Bin Musaiyyab (*Allaah is well-pleased with him*) that during these three days there was no one in the sacred Masjid-e-Nabvi besides me. The people from the Syrian Yazeedi troop would come in the *Masjid*, and after seeing me would say, "What is this mad old-man doing here?" Hazrat Sa'eed says, "I would continuously hear the voice of *Azaan* [The call to prayers] at the times of Salaah, *Iqamat* [Call to begin the Salaah] and the voice of congregation of Salaah being held from sacred shrine of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). Therefore; by following this same congregation I performed the Salaah [*Namaaz*] of three days, and there would not be anyone with me." A young man was detained by this mischievous troop. His mother came to Muslim Bin Uqbah and pleaded and begged a lot for his release. Muslim Bin Uqbah ordered to bring that boy, when he came. Muslim Bin Uqbah sliced his neck and gave his head in the hands of his mother and said, "You do not consider your son's being alive is enough of a blessing that you have come to take the son?"

When the scoundrel Muslim Bin Uqbah invited the people of Madeenah to pledge allegiance to wretched Yazeed as mention earlier, then some people pledged allegiance merely in fear of [losing] their lives and wealth. A person was from the tribe of Quraish, he said this at the time of allegiance, "I have pledged allegiance on

obedience [of righteousness] not on sinfulness." Muslim ordered to kill him. When he was killed, then his mother, Umme-Yazeed Binte Abdul Laah Bin Rabee'ah, took an oath, "If I get power then I will definitely burn this tyrant Muslim Bin Uqbah, dead or alive!" Therefore; after the killing and brutality in Madinah Munawwarah, when this tyrant diverted his obnoxious activities towards Makkah Mu'azzamah, so that after going there he would kill Abdul Laah Bin Zubaier and also those people of Makkah who are against Yazeed. Incidentally, on the way, paralysis struck him and he died. On the command of wretched Yazeed, in his place Husayn Bin Numaier As Sakooni became the leader of the fighter's troop. They buried Muslim Bin Uqbah at that same place. When this wicked troop advanced forward, then this woman Umme-Yazeed Binte Abdul Laah Bin Rabee'ah came to know about the death of Muslim Bin Uqbah. She came with a few men to his grave, so that she would take him out of the grave and burn him. And would fulfill her oath. As the grave was dug, what they saw, that a snake [large serpent] is coiled around his neck and is holding the bone of his nose and is sucking it. After seeing this everyone became scared and they said to this woman, "Almighty Allaah Himself is punishing him for his deeds, He has appointed an Angel of Wrath on him, now you leave him. This Umme-Yazeed Binte Abdul Laah said, "No! Oath in the name of Allaah, I will definitely fulfil my oath and pledge and will satisfy my heart by burning him." By being helpless, they all said alright. Then they tried to take him out from the side of the feet. When they removed the sand from this side then what they saw, that similarly on the side of the feet also a snake [large serpent] is coiled. So, all of them said to this woman now leave him, just this Wrath is enough for him. But this woman, did not accept. She did *wuzu* [ablution] and performed two *Rak'aat* of Salaah and by raising her hand supplicated in the honour of Allaah Almighty, "O Allaah, You know very well that my anger on this tyrant Muslim Bin Uqbah is solely for Your Pleasure. Grant me this power that I would fulfil my oath and would burn him." After making this *Du'aa* [supplication] she hit a stick at the tale of the snake. It came-off the neck and left. Then she hit the other snake, it also left. Thus; they took out the

dead body of Muslim Bin Uqbah and burnt it.

This cursed Muslim Bin Uqbah did so much killing and destruction and such oppression and cruelty in the honour of Madeenah that after this his name also became as *musrif* [a person who wastes/wasteful person].

SACRED AHAADEES

Hazrat Anas (Allaah is well-pleased with him) says that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) has said,

“The person who harms any Muslim, then in reality he has afflicted me, and the person who afflicted me he has in reality afflicted Allaah.”
(As As Sirajul Muneer Sharah Jaami-ul-Sagheer, vol-8, pg.280, Faiez-ul Qadeer#8269)

Ameerul-Mu'mineen Hazrat Alee (Allaah has blessed his face) narrates that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said,

“He who harms even one [sacred] hair of mine, he has in reality afflicted me, and the person who has afflicted me, he has afflicted Allaah. It is also in the narration of Abu Nu'aim that the Curse of Allaah would also be upon him [this person].
(As Siraj-ul-Muneer Sharah Jaami-us Sagheer, vol-3, pg.279, Faiez-ul Qadeer #8267)

Hazrat Sa'ad Bin Abee Waqqaas (Allaah is well-pleased with him) narrates that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said,

“That the person who will intent to do evilness [bad] with the People of Madeenah, Almighty Allaah will dissolve him the way, salt is dissolved in water.”
(مسلم شريف: ١٣٨٤-٣٩٣)

(Muslim Shareef#1387-494)

The words of one narration are these;

“The person who will intend to do evilness with the People of Madeenah, he will be melted in the fire of Hell like lead.”
(مسلم شريف: ٣٦٠-٣٦٣)

(Muslim Shareef#1363-460)

Hazrat Jaabir (Allaah is well-pleased with him) narrates that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said;

“The person who will scare the People of Madeenah Almighty Allaah will scare [him] on the Day of Judgement.” And it is in another narration that on him is the Wrath and Curse of Allaah.
(Saheeh Ibne Hibbaan: 3738, As Sirajul-Muneer, vol-3, pg.288, Faiez-ul Qadeer, 8347)

Hazrat Ubaadah Bin Saamit (Allaah is well-pleased with him) narrates that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said,

“The person who will terrify the People of Madeenah with oppression, Allaah will terrify him and the Curse of Allaah, and the Angels and all the people is upon him. And on the Day of Judgement neither his *Farz* [obligatory] nor his *Nafl* [voluntary]

worship will be accepted.”
(Tibraani Kabee: 1631, Wafaa'ul-Wafaa,
vol-1, pg.32, Jazb-ul Quloob, pg.33, Faiez-ul
Qadeer, 8347)

ج ۱، صفحہ ۳۲، جذب القلوب، صفحہ ۳۳، فیض
التقدیر: ۸۳۴۷

Hazrat Abdul Laah Bin Umar (Allaah is well-pleased with him) narrates that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said,

“The person who will give harm to the People of Madeenah, Allaah will harm him and on him is the Curse of Allaah, the Angels and all the humans. Neither his *Farz* [obligatory] nor *Nafl* [voluntary] will be accepted.”
(As Siraajul-Muneer, vol-3, pg.280, Faiez-ul Qadeer, 8268)

من آذى اهل المدينة آذاه الله وعليه لعنة الله والبلائكة والناس اجمعين لا يقبل صرف ولا عدل (سراج منير، جلد ۳، صفحہ ۲۸۰، فیض التقدير: ۸۲۶۸)

It is proven by these sacred *Ahaadees* that the person who gives harm to any Muslim he has actually given harm to Almighty Allaah and His Beloved Prophet (Sallal Laahu 'Alaiehi Wa Sallam). Especially the person who scares the People of Madinah, gives affliction, rather only intend to do something bad to them then Almighty Allaah will incinerate [cremate] him in the Hell-fire. The Curse of Almighty Allaah, and His angels and all the humans is upon him. And none of his worshipping or goodness is accepted. In the previous pages it has been mentioned, that the wretched Yazeed, his helpers and companions did such humiliating and debasing of the Holy Prophet's family [Ahle Baiet] and the People of Madeenah and gave them such sufferings and torture that just by the thought of it the soul trembles. So, indeed Yazeed, his allies and assistants are worthy of being cursed.

Almighty Allaah states;

Undoubtedly, those who annoy Allaah and His Messenger, Allaah's

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ

curse is upon them in the world and the Hereafter. And Allaah has kept prepared for them a degrading punishment.

(Holy Qur'aan, Soorah Ahzaab, verse#57)

لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا ﴿٥٧﴾ (احزاب)

Hazrat Abdul Laah Bin Abbaas (Allaah is well-pleased with him) states;

This verse was revealed about the hypocrite Abdul Laah Bin Ubaiey Munaaf and his partners when they placed an allegation upon Hazrat Aaishah Siddeeqah (Allaah is well-pleased with her). Then the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) delivered a sermon and said,

انزلت في عبد الله بن ابي اناس معه قذفوا عائشة رضي الله عنها فخطب النبي صلى الله عليه وسلم وقال من يعذرني في رجل يؤذيني

(دور منثور، جلد ۵، صفحہ ۲۲۰)

“Who helps me against that person who afflicted me. (By asserting an allegation against my wife)? (Durr'e-Mansoor, vol-5, pg.220) Here the point of pondering is, that the person who distressed the Holy Prophet's (Sallal Laahu 'Alaiehi Wa Sallam) respected wife, he has afflicted Allaah and the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and became worthy of curse. So, what the wretched Yazeed, his supporters and allies did with the Holy Prophet's Family, Companions, *Taabi'een*, and the residents of Madeenah that is even much more in comparison to this act of the hypocrite mentioned above. After this what happened in Makkah Mukarramah see that. ★

★ It's very sad these days, some people while supporting the tyrant Yazeed and opposing the Beloved Son of the Holy Prophet the Exalted Imaam Husaien (Allaah is well-pleased with him) open [extend] their tongues and pens and make different kinds of objections. *Al Hamdu Lil Laah* with the mercy and graciousness of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) this humble devotee, of the Holy Prophet's Family [Ahle Baiet-e-Rasool] in my book, “*Imaam Paak Aur*

ATTACK ON MAKKAH MUKARRAMAH

It has already been mentioned in the previous pages that as soon as Yazeed came into power, through the governor of Madeenah Waleed Bin Utbah, he demanded pledges of allegiance from the Exalted Hazrat Imaam Husaien, Hazrat Abdul Laah Bin Umar and Hazrat Abdul Laah Bin Zubaier (*Allaah is well-pleased with them*). When the governor of Madeenah called the Exalted Hazrat Imaam Husaien he went to meet him. But Hazrat Abdul Laah Bin Zubaier did not go to the Governor and on the same night he migrated from there and came to Makkah Mukarramah. From the time of migration to Makkah Mukarramah until now, he was spending his life with peace and contentment in the protection of Haram. When the people of Hijaaz became stern opponents of Yazeed, due to his evil conducts, then Hazrat Abdul Laah Bin Zubaier invited the People of Makkah to gather and did an inspiring lecture in front of them, the summary of which is as follows;

“The people of Iraq, especially the people of Koofah, are the most treacherous, immoral and dreadful people, since they invited the Grandson of the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*), [assuring] that they will help and assist him and will make him their Ruler. But those betrayers did not do like this, rather they joined the government of Yazeed. And then they themselves came into the battlefield to fight with the Son of the Prophet. Hazrat Imaam Husaien preferred death with dignity over a life of disgrace, and did not bow his neck in obedience in front of a vast number of malicious evil enemies. Almighty Allaah shall have mercy upon him and would disgrace his killers. After what these people did with Hazrat Husaien how can we be pleased with these people, and accept their obedience, certainly not! Oath in the Name of Allaah! Undoubtedly,

Yazeed Paleed” has given jaw-breaking answers to all such kinds of objections with authentic valid proofs and have exposed the wretched Yazeed in front of the supporters of Yazeed. In *Shaa Allaah* after reading this book you will be aware of the true situation. And the belief upon the Greatness of the Exalted Imaam (*Allaah is well-pleased with him*), his rank, his magnificence, his steadfastness, his truthfulness, his dedication will become stronger and more unshakeable.

(Author)

they killed such a person, who would spend his days fasting, and nights in worshipping. Who was worthier than them for the affairs (of Governance). Also, he was much better than all of them in his Religion, excellence of rank and Superior nobility. Oath in the name of Allaah! He was not the One who would spread mischievousness in exchange of the Qur’aan. There was no limit of his crying in the Fear of Almighty Allaah, and he would not exchange fasting for drinking of alcohol, and nor in his gatherings there was the mentioning of hunting dogs instead of the Remembrance of Allaah. [Drinking alcohol and talks about hunting dogs were done by the wretched Yazeed that is why Hazrat Abdul Laah Ibne Zubaier said this about Yazeed in comparison]. Thus; soon these (Yazeedi’s) people will go in a valley of Hell called Gha’ee [Where the blood and puss of the dwellers of Hells will be poured].

(*Ibne A’sheer, vol-4, pg.40, Tabree, vol-6, pg.273*)

After this speech, the people ran towards Hazrat Abdul Laah Ibne Zubaier and said, “You must announce that allegiance should be pledged to you.” Therefore; he announced it. All the People of Makkah Mukarramah and Madeenah Munawwarah, except Hazrat Ibne Abbaas and Hazrat Muhammad Bin Hanafiyyah pledged allegiance on his hand. Hazrat Abdul Laah Ibne Zubaier banished Yazeed’s governors from Makkah and Madeenah and brought an end to the rule of Yazeed from the sacred Hijaaz. When Yazeed came to know about these situations, then he sent a massive armed force to attack Madeenah Munawwarah and Makkah Mukarramah. You [the readers] have already read what this barbaric troop did in Madeenah Munawwarah.

Now, under the leadership of Husayn Bin Numaier this barbaric troop reached Makkah Mukarramah and attacked. They surrounded Makkah Mukarramah continuously for sixty-four [64] days and they kept massacring the people. They fired so many boulders with the cannons that they filled the courtyard of the Holy Ka’bah with boulders.

نصبوا البجانيق على الكعبة ورموها حتى بالنار فاحترق جدار البيت

They installed cannons on Ka'batul Laah and they stoned on to the Ka'bah, until the fire set alight. And the covering [Kiswaa] of Ka'bah tul Laah and walls were burned

While throwing stones [the Yazeed's fighters] were reading the following verses;

خطارة مثل الفنيق البزبد نرمي بها جداران لهذا المسجد

These cannons (*Minjaneeq*)★ are like healthy harsh camels by which we are stoning the walls of this Masjid
Therefore; by this stoning the pillars of Masjid-ul Haraam [Ka'bah] were destroyed and the walls were damaged

Amr Bin Hautah Al Saduusi would recite the following verse;

كيف ترى صنيع امر فروه تاخذهم بين الصفا والبروه

Just look at *Umme-Farwah* [name of the cannon], meaning the cannon, how it is targeting the people between Safaa and Marwah (*Al-Bidaayah wan-Nihaayah*, vol-8, page-225, *Tabree*-vol-7, pg.14, *Ibne A'seer*, vol-4, pg.49)

In short, these cursed faithless wretches displayed an exhibition of such barbarism and ferociousness, that for two months, the residents of the sacred Haram remained tangled in severe hardships. The blessed Ka'bah remained without cover [Kiswah] for several days. Its roof burnt. The walls were damaged. These extremely shameful, sorrowful, and sad events occurred in the beginning of the month of Rabi-ul-Awwal 64 AH. In the end of this same month, when the battle was still going on in Ka'bah, the news of the death of the ill-fortune and ill-fated wretch Yazeed was received. As soon as the news of his death was received. Hazrat Abdul Laah Bin Zubaier loudly addressed;

★ *Majaaneeq* is the plural of *Minjaneeq*, a heavy-duty instrument like cannon, used to throw stone or something at a distance.

“O Syrian Yazeedi's! “Your devil Yazeed [*Taaghoot*] is destroyed [died]!” By the news of Yazeed's death, the courageousness of the people of Syria declined, and their boldness weakened. The valour of the supporters of Hazrat Abdul Laah Bin Zubaier elevated hence; they leaped on the Syrian Yazeedi's. And the Syrian fighters flee away by being frightened and being a loser. And the people of Makkah received deliverance from the tyranny and malevolence of this cursed armed troop of Yazeed.

The disgraceful wretched Yazeed ruled for approximately three and a half [3½] years. And at the age of thirty-eight [38] or thirty-nine [39] years he died in a village Huwwaareen.★

Ibne Araadah penned the following poetic verses on his death;

ابنى امية ان اخر ملككم جسدا بحوارين ثم مقيم

O the children [Tribe] of Ummaiyyah, the dead body of your last king [Yazeed] lies down in Huwwaareen [area]

طهرت منيته و عند وساده كوب وزق راعف مرثوم

His death came to kill him at such a time, when next to his pillow was a bowl [goblet] and by his head a leather-bag was kept filled to the brim with alcohol [wine]

و مرنة تبكى على نشوانه بالصنج تقعد تارة و تقوم

A female singer was crying over this person while holding a fiddle [violin] in her hand, who was drunk with the intoxication of wine, she would sometimes sit and would sometimes stand

(*Tabree*, vol-7, pg.43, *Ibne A'seer*, vol-4, pg.61)

Yazeed's dead body was later brought from the village of

★The date of birth of the wretched Yazeed is July 23rd, 645. The date of his destruction is Nov 11th, 683. His duration of governance is Rajab 61 AH to 64 AH, from 680 to 683 (Three years and seven months). His progeny, 14 sons, 5 daughters but his lineage did not continue. The name of his mother is, Maysoon Kalbiyah Binte Bahdal.

Huwwaareen to Damascus. His son Khaalid or Mu'aaviyah performed his funeral prayer. And was buried in the graveyard *Baab-us Sagheer*, and his grave is in *Mazbahlah-e-Shehr* [The garbage dump of the city, where filth is thrown].

(*Al Balaazuree*, vol-5, pg.354)

جب سر مختروہ پوچھیں گے بلا کے سامنے کیا جواب جرم دو گے تم خدا کے سامنے

Jab Sar-e-Mahshr Wo Poochhayñ Gay Bulaa Kay Saamnay

Kyaa Jawaab-e-Jurm Dougay Tum Khudaa Kay Saamnay

When He will call you in front of everyone and will ask you on the Day of Judgement

What answer will you give for your crime before Allaah Almighty

MU'AAVIYAH ASGHAR

After the wretched Yazeed's miserable death, the people pledged allegiance on the hand of his son Mu'aaviyah Asghar. In nature, this young man was soft-hearted, good in character, and an adherent of the Faith and Religion. Since he was disheartened and detested with the heinous acts of Banu Umaiyah.★ Therefore; he delivered a sermon to the people, saying, "I do not have the strength and the ability to look after the responsibilities of governance. [Besides,] I do not see anyone amongst you like Hazrat Umar Bin Khattaab, whom I would appoint as a Caliph over you. And neither, do I see any advisers like they were made by him so that I would leave this matter onto them. Hence; you people understand your own affairs

★The statement from the Yazeed's son Mu'aaviyah. He says; "The Caliphate is the rope of Almighty Allaah. My Grand-father Mu'aaviyah unduly confiscated it from Alee Bin Abee Taalib. And did whatever he wanted. Then the turn of my father came. Even though he was not qualified for this. He fought a battle with the Exalted Hazrat Imaam Husaien the Grandson of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and his age decreased. Then he took his crimes and sins and went to be repressed in the grave. After that he cried a lot and said; "For us the greater sorrow is the dreadful finale of Yazeed. He killed the Progeny of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). He made *Haraam* [unlawful] (Alcohol) as *Halaal* [lawful]. He destroyed the Holy Ka'bah."

(*As Sawaa'iqul Muhriqah*, vol-2, pg.640, *An-Nujoomuz Zaahirah* vol-1, pg.164, *Mauridul Lataafah Fii Mann Waliyyus Saltanah Wal Khilaafah*, vol-1, pg.70)

(*Kaukab Ghufira Lahu*)

better, appoint whoever you wish for yourself." After saying this, he resigned from his Caliphate [The position of the Leadership], and he returned to his home and became sick. Forty days later, his dead body came out of his house. Some say that he was poisoned.

(*Tabree*, vol-7, pg.34, *Ibne A'seer*, vol-4, pg.51)

RESPECTED READERS MUST REFLECT

So far in the previous pages, the details about the tragic, horrendous, vindictively oppressed Martyrdom of *Farzand-e-Rasool* [The Son of the Holy Prophet *Sallal Laahu 'Alaiehi Wa Sallam*], *Dilband-e-Batool* [The most Beloved of Hazrat Faatimah Zahraa], *Saiyyidush Shuhadaa* [The Leader of the Martyrs] the Exalted Hazrat Saiyyidinaa Imaam Husaien (*Allaah is well-pleased with him*), and his honourable family, his friends and also, the details about the dreadfully horrifying and brutal attacks of the ill-fated and unfortunate wretch Yazeed, his hateful and vicious troops and their black deeds of savagery, maliciousness, severe brutality and hostility are written with the references of the authentic books and accurate narratives.

The people who recognize the truth must have viewed, and those who possess intelligence and consciousness must have realized that, in the history of human race [humanity] this is such an extraordinary event that any example of which cannot be found. Just after the passing away of fifty [50] years of their Beloved Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), the people who called themselves Muslims did what kind of violent and vicious treatment with the distinct real Beloved children of their own Prophet, and they reach what heights of cruelty and callousness [hard-heartedness]! Maybe, even the forehead of viciousness will also be ashamed by it. Also; until the end of time, the Koofi's and the Syrian Yazeedi's, have only collected.

To such an extent, that the name of this tyrant Yazeed has entered the list of execration, and *Yazeediyat* became the title of rebelliousness, disobedience, tyranny, and oppression. Today none

of the supporters of Yazeed have the guts to keep the name of their sons as, Ghulaam-e-Yazeed, Ghulaam-e-Ziyaad or Ghulaam-e-Shimr. On the contrary, if you see in the light of Qur'aan, *Ahaadees*, History and Biography, the knowledge and action, the character and virtuous morality, the lifestyle and teaching of *Piyaaray Mustafaa Kay Noor-e-Nazar* [The most Beloved of the sacred eyes of the Holy Prophet *Sallal Laahu 'Alaiehi Wa Sallam*], *Murtazaa Kay Lakht-e-Jigar* [The Precious piece of heart of Hazrat Alee], *Mujtabaa Kay Dilbar* [The Most adorable of Hazrat Hasan], *Saiyyidah Zahraa Kay Pisar* [The Son of Saiyyidah Faatimah Zahraa] Saiyyidinaa Hazrat Imaam Husaien (*Allaah is well-pleased with him*), his every aspect is noticeable as, virtuous quality upon qualities. And why it should not be like this? *Khatamee Martabat* [The Last Honourable Holy Prophet], *Huzoor Rahmat-e-Aalam* [The Grand Prophet Mercy unto the World] the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) had said, "Husaien is from me, and I am from Husaien."* Meaning, Husaien is from my family [*Ahle Baiet*], is from my blood, is from my reference and is from my connection. And I am manifested by Husaien in regards to beauty and excellence, knowledge and wisdom, character and behaviour." As if, Husaien is the manifestation of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). In the battlefield of Karbalaa the Exalted Hazrat Imaam Husaien displayed his dignified character in accordance to his Grandeur position, Majestic greatness and Elevated status. He was the Protector of the Religion. Was the Guardian of *Naamoos-e-Risaalat* [The Honour of the Prophet-hood]. If he would have shown any display of weakness or would have not been the Man of the Battlefield, then the Principles of Religion would have erased. The Grandeur and Splendour of Islaam would have ended. The examples of steadfastness, and determination would have not been

* A'laa Hazrat (*Mercy upon him*) says; The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) says, *حسين مني وانا من حسين احب الله من احب حسيناً حسين سبط من الاسباط* "Husaien is mine and I am Husaien's, Allaah would keep him a friend who keeps Husaien as a friend. Husaien is the Origin of One progeny of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*)."
(*Tirmizee# 3775*) This *Hadees* is embedded in the colour of how much love. By taking name once, saying three times the pronoun was enough. But no, every time for the delight of love he repeatedly took the name (Husaien)."
(*Fatawaa-e-Rizviyyah*, vol-24, pg.271) (*Kaukab Ghufira Lahu*)

established. The same Religion for which, the Last Prophet of the end Era endured extreme hardships, pains and calamities. The Religion for which the Honourable Companions, and the Righteous Caliphs dedicated all their lives. Now, that same Religion was being changed and destroyed. This Religion is bestowed to the *Ummah* [Muslim Nation] from the Family of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). The responsibility of protecting this Religion, is more enforced on this family as compared to others. Therefore; the Exalted Hazrat Imaam fulfilled his own duty. In Karbalaa, he became firm as a shield for the protection of the truth, honesty and the Religion. Almighty Allaah and His Beloved Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) helped him. Bestowed him with steadfastness, firmness and stability. Even the storms of transgression and oppression could not bring tremor in his steadily firm feet, just because the heart and tongue of the Exalted *Imaam* had harmony. His *Ieemaan* [faith] on *Haqq* [The Truth] was firm.

The Exalted Imaam was pure and free from inner and outer impurities and wrong desires [rascalities] of the world. Then how could he bow down in front of the Falsehood? Because the Truthful people can get their heads sliced but they cannot bow down to falsehood. The Exalted Imaam Husaien attained the greatest status and rank of Almighty Allaah's Pleasure. He did such an exhibition of sincerity and loyalty, patience and contentedness that '*Husaieniyat*' became the title of high exaltations and blessed successfulness. And the name 'Husaien' became the solace of everyone's heart and the love of Husaien became the Soul of Faith [*Ieemaan*]. Today, there are millions of *Muhibbaan-e-Husaien* [The Devoted lovers of Husaien]. There are *Aashiqaan-e-Imaam* [The Lovers of the Exalted Imaam]. *Ghulaamaan-e-Aale Rasool* [The slaves of the Holy Prophet's Family]. After being martyred the victory and success which the Exalted Imaam achieved and the magnificence of *Haqq* [The Truth] which he proven by being on the right Path, until the Day of Judgement not only for the wretched Yazeed but for every immoral, evildoer and tyrant he closed the Path of evilness and disobedience, tranny and transgression, rebelling and revolting and has raised the

Flag of Truth forever. And has bestowed the Muslim *Ummah* that incomparable and never-ending spirited feeling [aspiration] of being steadily firm in front of the falsehood and to sacrifice everything in the Path of Truth, which is the distinction and honour of the Truthful people. This is the reason, in every direction in the world, tributes of love are being presented to the Exalted Imaam Husaien. His remembrance is celebrated and in his court the flowers of *Salaam* and Mercy are presented.

تو وہ امام، امامت کی آبرو تجھ سے
حسین تجھ کو امامت سلام کہتی ہے

***Tuu Woh Imaam, Imaamat Kee Aabroo Tujh Say
Husaien Tujh Ko Imaamat Salaam Kehtee Hai***

O [Imaam Husaien], you are that Leader, the Dignified Honour of Leadership is from you
O Imaam Husaien, the Leadership Salutes you [says *Salaam*]

حشر تک زندہ ہے تیرا نام اے ابن رسول
کر گیا ہے تو، وہ احسان نوع انسانی کے ساتھ

***Hashr Tak Zindah Hai Tayraa Naam Ae Ibne Rasool
Kar Gayaa Hai Tuu, Woh Ihsaan Nau-e-Insaanee Kay Saath***
O the Beloved Son of the Holy Prophet, your name will remain
alive till the End of time
You have departed by doing that great favour for the entire human
race [humanity]



سلطان کربلا کو ہمارا سلام ہو
جانان مصطفیٰ کو ہمارا سلام ہو

***Sultaan-e-Karbalaa Ko Hamaaraa Salaam Ho
Jaanaan-e-Mustafaa Ko Hamaaraa Salaam Ho***

Our heartiest Salute [*Salaam*] upon the Emperor of Karbalaa
Our heartiest Salutation [*Salaam*] to the most Beloved of
Holy Prophet

وہ بھوک وہ پیاس وہ فرض جہاد حق
سر چشمہ رضا کو ہمارا سلام ہو

***Woh Bhook Woh Piyaas Woh Farz-e-Jihaad-e-Haqq
Sar Chashmah-e-Razaa Ko Hamaaraa Salaam Ho***

In such hunger! In such thirst! That great holy-war for the Truth
[You did such great struggle to safeguard the Truth]
Our heartiest Salute [*Salaam*] to the Fountainhead of willing
contentment [satisfaction]

امت کے واسطے جو اٹھائی ہنسی خوشی
اس لذتِ جفا کو ہمارا سلام ہو

***Ummat Kay Waasitay Jo Uthhaaee Hañsee Khushee
Uss Lazzat-e-Jafaa Ko Hamaaraa Salaam Ho***

For the sake of *Ummah* [Muslim Nation], which he endured whole-
heartedly with gladness and pleasure
Our heartiest Salute [*Salaam*] to that taste of harsh oppression

عباس نام دار ہیں زخموں سے چور چور
اس پیکرِ رضا کو ہمارا سلام ہو

***Abbaas Naam Daar Hayñ Zakhmoñ Say Choor Choor
Uss Paikar-e-Razaa Ko Hamaaraa Salaam Ho***

The famous brother of Imaam, Hazrat Abbaas is severely crushed
with wounds
Our heartiest Salute [*Salaam*] to that Personality who is full of
contentment

اکبر سے نوجوان بھی رن میں ہوئے شہید
ہم شکل مصطفیٰ کو ہمارا سلام

**Akbar Say Naujawaan Bhee Rann Meyñ Huway Shaheed
Hamm Shaki-e-Mustafaa Ko Hamaaraa Salaam Ho**

What a Youngman like Alee Akbar, was also martyred in the Battle
of Karbalaa

Our heartiest Salute [Salaam] to the One, who resembles the
Holy Prophet

اصغر کی ننھی جان پہ لاکھوں درود ہوں
معصوم و بے خطا کو ہمارا سلام ہو

**Asghar Kee Nannhee Jaan Peh Laakhon Durood Hon
Ma'soom o Bay Khataa Ko Hamaaraa Salaam Ho**

Millions of blessings be upon the infant Alee Asghar
Our heartiest Salute [Salaam] to this innocent and the faultless One

بھائی بھتیجے بھانجے سب ہو گئے شہید
ہر لعل بے بہا کو ہمارا سلام

**Bhaa'ee Bhateejay Bhaanjay Sab Ho Ga'ay Shaheed
Har La'l e Bay Bahaa Ko Hamaaraa Salaam Ho**

The brothers, brother's sons, sister's sons [nephews], all have
been martyred

Our heartiest Salute [Salaam] be upon every priceless bright Gem
[of Imaam Husaien]

تیغوں کے سائے میں بھی عبادت خدا کی کی
برہان اولیاء کو ہمارا سلام ہو

**Tayghon Kay Saa'ay Meyñ Bhee Ibaadat Khudaa Kee Kee
Burhaan-e-Auliya Ko Hamaaraa Salaam Ho**

Even under the influence of the swords they only did the
Worshipping of Allaah

Our heartiest Salute [Salaam] be upon this evidential proof
of Sainthood

ہو کر شہید قوم کی کشتی ترا گئے
امت کے نا خدا کو ہمارا سلام ہو

**Ho Kar Shaheed Qaum Kee Kashtee Tiraa Ga'ay
Ummat Kay Naa Khudaa Ko Hamaaraa Salaam Ho**

After giving his life Hazrat Imaam Husaien guarded the sunken
ship of the *Ummah* [Muslim Nation]

Our heartiest Salute [Salaam] to the Great Commander of the
Ummah [Muslim Nation]

ناصر ولائے شاہ میں کہتے ہیں بار بار
امت کے پیشوا کو ہمارا سلام ہو

**Naasir Wilaa'ay Shaah Meyñ Kehtay Hayñ Baar Baar
Ummat Kay Payshwaa Ko Hamaaraa Salaam Ho**

Naasir [poet] in love of Hazrat Imaam Husaien says it again
and again

Our heartiest Salute [Salaam] to the Epic exemplary Chief of the
Ummah [Muslim Nation]

(Kaukab Ghufira Lahu)



THE END OF THE KILLERS

The respected Scholars says that all those people who came to fight with the Exalted Hazrat Imaam Husaien (*Allaah is well-pleased with him*), were included amid the killers, and were happy and pleased with this incident, beside the condemnation of the hereafter, they received the punishment for their wicked act also in the world. There was not a single one amid them, who did not see the Wrath of Almighty Allaah also in this world and had not received the punishment. Some of them were killed cruelly, some became blind and were disgracefully humiliated. Some became infected with vitiligo [skin patches disease], some became lepers, and some died after being involved in most horrific deadly illnesses and calamities.

Hazrat Aamir Bin Sa'ad Al Bajalee (*Allaah is well-pleased with him*) says, "After the martyrdom of Hazrat Imaam Husaien (*Allaah is well-pleased with him*), I saw the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) in a dream. He said, "O Aamir! Go to my companion Baraa Bin Aazib, and say my *Salaam* and give the news that those who have killed my son Husaien, they are the dwellers of Hell. So, I came in the honour of Baraa Bin Aazib and described this dream. After hearing he said, "The Prophet of Allaah (*Sallal Laahu 'Alaiehi Wa Sallam*) have stated the truth." (*Miflaahun Najaat Sa'aadatul-Kaunaen*, pg.154, *Tahzeeb-ul-Kamaal Fii Asmaa-ir-Rijaal*, vol-6, pg.446, *Ibne Asaakir*, vol-14, pg.258)

Allaamah Imaam Haafiz Ibne Hajar states a narration from Hazrat Alee (*Allaah is well-pleased with him*) that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said,

"The killer of Husaien will be in a casket of fire, and he'll be given the punishment of half the people of the world."

(*Al Firdous Bima Soorul Khitaab*: ٤٦٣٩، نور الابصار، (الفردوس بما ثور الخطاب: ٤٦٣٩، نور الابصار، ١٥٢، اسواف الراغبين، صفحہ ٢١٠) 4639, *Noorul-Absaar*, pg. 152, *Is'aafur Raaghabeen*, pg. 210)

Hazrat Abdul Laah Ibne Abbaas (*Allaah is well-pleased with them*) narrates;

"Almighty Allaah sent revelation to the Holy Prophet Muhammad (*Sallal Laahu 'Alaiehi Wa Sallam*) that I have killed seventy thousand [70,000] in revenge of the killing of Yahyaa Bin Zakariyyaa, and O Beloved! In revenge of your Grandson, I am going to kill seventy thousand [70,000] and further seventy thousand [70,000]." (*Al Mustadrik*#3147, vol-3, pg.178, *Tahzeebut-Tahzeeb*, vol-2, pg.354, *Al-Bidaayah wan-Nihaayah*, vol-8, pg.201, *As Sawaa'iqul Muhriqah*, pg.197, *Kanzul Ummaal*#34320, *Zakhaairul Uqbaa*, vol-1, pg.150)

اوحى الله تعالى الى محمد صلى الله عليه وآله وسلم انى قتلت بيحيى بن زكريا سبعين الفا وانى قاتل بابن ابنتك سبعين الفا وسبعين الفا (المستدرک، ٣١٤٧، جلد ٣، صفحہ ١٧٨، تهذيب التهذيب، جلد ٢، صفحہ ٣٥٤، البداية والنهاية، جلد ٨، صفحہ ٢٠١، صواعق محرقة، صفحہ ١٩٧، كنز العمال: ٣٤٣٢٠، ذخائر العقبى، جلد ١، صفحہ ١٥٠)

Hazrat Abul Shaiekh says, "In a gathering few people were sitting and were saying this amongst themselves that whoever assisted the killers in the killing of Hazrat Husaien, before dying he was definitely involved in one or the other catastrophe and calamity."

So, an old man said, "I also did assist the killers but nothing has happened to me." After saying this he got-up to fix the wick of the lamp, at that moment he suddenly caught fire. He started screaming loudly, 'Fire! fire!' But no one heard him. Until he dived into River Euphrates, then also the fire did not extinguish and he was eventually burned in this fire and he died."

(*As Sawaa'iqul Muhriqah*, pg.193)

Another narration like this one has also been copied by Allaamah Haafiz Ibne Hajar Asqalaani and Sibte Ibnul Al Jauzee from Sadee.

(*As such in At Tahzeeb and in As Sawaa'iqul Muhriqah*)

The same Sibt Ibnul Jauzee narrates from Imaam Waaqdi that an old man was in Yazeed's troops, but he had not killed anyone, he became blind. When he was asked the reason for this, so he explained that in the dream he saw the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*).

The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is in an angered state, while pulling his sleeves up is standing with a sword in his hand. On the floor a leather-mat is spread out before him, on which ten [10] killers of Imaam Husaien are laying down slaughtered. Then he cursed and rebuked me. And he passed a needle in my eyes stained with the blood of Husaien. Since that same time, I became blind.

(*As Sawaa'iqul Muhriqah*, pg.193, *Noorul-Absaar*, pg.147, *Is'aafur-Raaghabeen*, pg.113)

A fighter from the Yazeedi troops had hanged the sacred head of Imaam Husaien (*Allaah is well-pleased with him*) on the neck of his horse. After few days the people saw his face very blackened so they asked him,

"You were a very good-looking and fair in complexion. What happened to you?" He said, "Since, the day I tied the head of Hazrat Husaien to the neck of my horse and hanged it, since that day every day during night two men come to me, they hold both my arms and take me to such a place, where there is a lot of fire. They put me in that fire by turning my face down and then

حاسرا عن زراعيه وبيده سيف و بين يديه نطع و عليه عشرة من قتل الحسين مذبحين ثم لعنني و سبني ثم اكحلني بهرود من دم الحسين فاصبحت اعشى (الصواعق المحرقة، ص ١٩٣، نور الابصار، ص ١٤٧، اسعاف الراغبين، ص ١١٣)

انك كنت انظر العرب وجهها فقال ما مرت على ليلة من حين حدثت تلك الراس الا واثنان ياخذان بضبعي ثم ينتهيان بي الى نار تاجف فيدفعاني فيها وانا انكص فتسفعني كما ترى ثم

take me out. For this reason, my face has become black, like you are viewing." The narrators say that he died in a very horrifying condition.

(*As Sawaa'iqul Muhriqah*, pg.194, *Noorul-Absaar*, pg.147, *Is'aafur-Raaghabeen*, pg.213)

Allaamah Imaam Ibne Hajar Haietamee Makki (*Allaah have mercy on him*) copied;

Indeed, an old man saw the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) in a dream, a tray is placed before him, in which there is blood. And the people were being presented before him. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) was placing blood from it into their eyes. Until I was also presented then I said, "I did not go in contest with Imaam Husaien." The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) replied, "You did have the desire for it." Then he gestured towards me with his finger. Thus; since that time, I became blind.

(*As Sawaa'iqul Muhriqah*, pg.194)

Hazrat Ahmad Abu Rajaa Al Utaaridee stated, "O people do not call anyone bad amongst the *Ahle Baiet-e-Nubuwwat* [The Family of the Holy Prophet *Sallal Laahu 'Alaiehi Wa Sallam*].

Because a neighbour of ours who belonged to Bal Hujaieem [place], and he had come from Koofah. He said, "Have you not seen this disobedient Son of the

مات على اقبح حالة (الصواعق المحرقة، ص ١٩٣، نور الابصار، ص ١٤٧، اسعاف الراغبين، ص ٢١٣)

ان شيخا راي النبي صلى الله عليه وسلم في النوم و بين يديه طست فيها دم و الناس يعرضون عليه فيلطيخهم حتى انتهيت اليه فقلت ما حضرت فقال لي هويت فاوما الى باصبعه فاصبحت اعشى (الصواعق المحرقة، ص ١٩٣)

فاته كان لنا جار من بلهجييم قدم علينا من الكوفة قال اما ترون الى هذا الفاسق ابن الفاسق قتله الله

disobedient (Husaien Bin Alee), Allaah has killed him. *Ma'aazal Laah* [I seek Allaah's protection]. Thus; at the same time, Allaah hit two stars (from the sky) in his eyes, so he lost his eyesight."

(*Tahzeebut Tahzeeb*, vol-2, pg.355,
Zakhaairul Uqbaa, vol-1, pg.145)

Allaamah Al Baarizee narrates from Hazrat Mansoor that he saw such a person in Syria whose face was like a pig. He inquired the reason for this from him, so he said,

"That every day he would curse one thousand [1000] times upon Hazrat Alee (*Allaah is well-pleased with him*) and on Friday four thousand [4,000] times curse upon him and his progeny. *Ma'aazal Laah* [I seek Allaah's protection]. Then one night, he saw the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) in his dream. And he described a long dream, in it there was also this, that Hazrat Imaam Hasan (*Allaah is well-pleased with him*) complained this about him in the honourable presence of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). So; the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) cursed this man and spat on his face. Thus; his face became like a pig, and he became a lesson of admonition for the people."

(*As Sawaa'iqul Muhriqah*, pg.194)

When in the battle of Karbalaa, the irreligious tyrants stopped the water for the Family of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa*

فرماه الله بكوكبين في عينيه فذهب
بصره (تهذيب التهذيب، جلد ٢، صفحہ ٣٥٥،
ذخائر العقبی، جلد ١، صفحہ ١٢٥)

انه كان يلعن عليا كل يوم الف مرة وفي
الجمعة اربعة الاف مرة واولاده معه
فرايت النبي صلى الله عليه وسلم و
ذكر منا ما طويلا من جبلته ان
الحسن شكاه اليه فلعنه ثم بصق في
وجهه فصار موضع بصاقه خنزيرا و
صار اية للناس (الصواعق المحرقة، صفحہ ١٩٢)

Sallam). And they all became restless by the severity of thirst. At that time, an ill-fated one addressed the Exalted Imaam and said,

"Look at him, this person thinks as if he is the most beloved of the sky, but he will not taste even a single drop from this water, until he will just die thirsty!" Hazrat Imaam Husaien made *Du'aa* [supplication] regarding him. "O Allaah! Make him only die thirsty." After that, his condition became like this that even besides drinking a lot of water, he would not be quenched. Until, he eventually died in the state of thirst.

(*As Sawaa'iqul Muhriqah*, pg.195, *Ibne Aseer*, vol-4, pg.22)

The ill-fated one who had pierced an arrow in the throat of the innocent Alee Asghar, he became involved in such a disease that in his mouth and stomach a severe burning and hotness had developed. As if, a fire is always burning and, on his back-side, intense coolness was developed. Therefore; on his mouth and stomach water was sprinkled, ice would be placed and he would be fanned. And on his back-side fire was burned but, in any way, he would not get any comfort.

وهو يصيح العطش فيوق بسويق وماء
ولبن لو شربه خسة لكفاهم فيشربه
ثم يصيح فيسقى كذلك الى ان انقد
بطنه (الصواعق المحرقة، صفحہ ١٩٥، ذخائر العقبی،
جلد ١، صفحہ ١٢٢)

(*As Sawaa'iqul Muhriqah*, pg.195,
Zakhaairul Uqbaa, vol-1, pg.144)

Hazrat Abu Muhammad Sulaiemaan Al A'mash Kuufi Taabi'ee (*Allaah is well-pleased with him*) says, "I went for *Hajj* [pilgrimage] of Baietul Laah [Holy Ka'bah]. During *Tawaaf* [circumambulation] I saw a person that he was clinging to the covering of the Ka'bah and was saying this, "O Allaah, forgive me, and I suspect that You will not forgive me." I was extremely surprised by his words. *Subhaanal Laahil A'zeem* [All Glory be to Allaah the Greatest Who is my Creator]. What kind of sin he has [committed], for which he does not even suspect that it will be forgiven. Anyhow, I stayed quiet, and remained busy in circumambulation of the Ka'bah. During the second rotation also, I heard he was again saying the same words. My amazement increased. After disengaging from doing the circumambulation [rounds], I said to him, "You are in such a Superior place where even a sin, which is bigger than any, it is also forgiven. If you ask Almighty Allaah for Forgiveness and Mercy, then also keep a hope from Him. Because He is the Most Compassionate and Merciful." The person said, "O the worshipper of Allaah, who are you?" I said, "I am Sulaiemaan Al A'mash. He said, "O Sulaiemaan, you ask and also keep a hope, one time I also kept a thought like you, but not now." He said this, then held my hand and took me aside and said, "My sin is very big." I asked, "Is your sin bigger than the mountains, skies, lands, and the Throne?" He said, "Yes, my sin is surely very big. Listen, I will tell you, it is a very strange thing which I have seen." I said, "Tell me, Allaah bestow mercy upon you." He said, "O Sulaiemaan, I am amid those seventy [70] people who brought the head of Hazrat Husaien Bin Alee (*Allaah is well-pleased with them*) to Yazeed. Then Yazeed ordered that this [head] to be hanged outside the city. So, it was taken down by his orders. And by placing it on a golden tray was kept in his sleeping quarters. In the middle of the night, when Yazeed's wife woke-up, then all of a sudden, she saw, that a bright ray of *Noor* [Luminous Light] is shining from the head of the Imaam till the sky. After seeing this she became very scared, and she woke Yazeed up and said, "Get up and see, I am witnessing an astonishing scene!" Yazeed also saw this light and said, "Be quiet. I am also watching what you are seeing." When the morning dawned then he ordered to

take out the sacred head. Hence; it was taken-out and was kept in a green silk covering and seventy [70] men were placed for guarding it. I was also one of them. Then we were ordered that go and eat food. Until the sun settled, and quite a lot of night had passed so we slept. All of a sudden, I woke up. And I saw a large cloud had spread out in the sky, from it the noise like a thunder of the Mountain and the flapping of feathers is coming out. Then that cloud kept coming closer, until it joined the ground. From it a man came out, on him there were two garbs [clothing] from the clothing's of Paradise. And in his hand was a carpet and chairs. He spread that carpet, and kept the chairs on it and started calling out, "O *Abul Bashar* [Father of the Humanity]! O Adam! *Sallal Laahu Alaiek* [Blessing upon you], has come!" Thus; an awe-inspiring, extremely beautiful and elegant elderly pious person came, and stood near the sacred head and said,

السلام عليك يا ولي الله السلام عليك يا بقية الصالحين عشت سعيد او قتلت
طريدا ولم تزل عطشان حتى الحقك الله بنا رحمتك الله ولا غفر لقاتلك الويل
لقاتلك غدا من النار ثم زال وقعد على الكرسي من تلك الكراسي

"*Salaam* [Salutations] be upon you, O the Friend of Allaah, Salutations be upon you, O the Sacred Remnant of the Pious people. You stayed alive by being auspicious, and you were killed as a Successor of your elders meaning in a foreign land, you stayed thirsty until Almighty Allaah let you meet us. Allaah would bestow His mercy upon you, and there be no forgiveness for your killer. Tomorrow, on the Day of Judgement there is a very bad place of Hell for your killer."

After saying this, he moved from there, and sat on a chair from those chairs. Then after a little while another cloud came, it also joined the same way with the ground. And I heard a caller's voice proclaiming. "O the Prophet of Allaah! O Noah, please come! Suddenly, a person possessing great magnificence, having yellowish face colour, wearing two garbs [clothing] from the clothing's of Paradise came and he also said the same words and sat on a chair. Then another big cloud came and Hazrat Ibraaheem Khaleelul Laah

appeared from it, he also said the same wordings and sat down on a chair. The same way Hazrat Moosaa and Hazrat Ieesaa came, and after saying the same words went to sit on the chairs. Then, a much bigger cloud came, from it the Holy Prophet Muhammad (*Sallal Laahu 'Alaiehi Wa Sallam*), Hazrat Faatimah, Hazrat Hasan (*Allaah is well-pleased with them*) and the angels appeared. First the Holy Prophet Muhammad (*Sallal Laahu 'Alaiehi Wa Sallam*) proceeded towards the blessed head, and held the head to the chest, and cried a lot. Then gave it to Hazrat Faatimah, she also embraced it to the chest and cried a lot. Then Hazrat Adam (*Salutations upon him*) came to the Holy Prophet Muhammad (*Sallal Laahu 'Alaiehi Wa Sallam*) and offered his condolences, like this;

السلام على الولد الطيب السلام على الخلق الطيب اعظم الله
اجرك واحسن عزاءك في ابنك الحسين

“*Salaam* be upon the sacred Son with pious nature and qualities. Allaah would bestow you great compensation and reward and on (this test) of your son Husaien would give you best patience.”

“The same way, Hazrat Nuuh [*Noah*], Hazrat Ibraaheem, Hazrat Moosaa, Hazrat Ieesaa (*Salutations upon them*) also offered condolences. Then the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said to these Esteemed Prophets (*Salutations upon them*), “You remain witness, though only Almighty Allaah by Himself is a sufficient Witness, on those people of my *Ummah* [Muslim Nation], who after my departing have killed my progeny like this, and has given me what a reward. Then an Angel came near the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and humbly said, “O Abul-Qaasim, (by this incident) our hearts are shattered into pieces. I am *Mu'akkil* [The One responsible] for the Sky and the world [Earth]. Almighty Allaah has commanded me to be obedient to you. If you order me, then I will topple the sky on those people and would destroy them.” Then another Angel came and said humbly, “O Abul-Qaasim, I am *Mu'akkil* [The One responsible] for the rivers. Almighty Allaah has commanded me to be obedient to you. If you would say, I would destroy and destruct them by flooding water [like Tsunami] on

them.” The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) replied, “O angels, stay away from doing like this.”

Then Hazrat Hasan said, “O فقال الحسن يا جداه هولاء الرقودهم الذين يحرسون اخي و هم الذين اتوا براسه فقال النبي صلى الله عليه وسلم يا ملائكة ربي اقتلوهم بقتله ابني فوالله ما لبثت الا يسيرا حتى رايت اصحابي قد ذبحوا اجمعين قال فلصق بي ملك ليذبحني فناديتاه يا ابا القاسم اجزني وارحمني يرحمك الله فقال كفوا عنه ودنا مني وقال انت من السبعين رجلا قلت نعم فالتقى يده في منكبى و سحبني على وجهي وقال لا رحمك الله ولا غفرلك احرق الله عظامك بالنار فذالك ايسر من رحمة الله فقال الاعمش اليك عنى فاني اخاف ان اعاقب من اجلك (نور الابصار، صفحہ ۱۳۹)

Then Hazrat Hasan said, “O Beloved maternal Grand-father, these ones who are sleeping, these are those people who brought the head of my brother, and they are appointed upon guarding it.” So, the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said, “O the Angels of my Allaah! Kill them in return of the killing of my son.” Thus, Oath in the name of Allaah! Only a few moments had just passed when, I saw all my companions were killed. Then an angel also came to kill me too, so I cried out, “O Abul-Qaasim, save me and have mercy upon me. Allaah have mercy upon you!” So; the Holy Prophet [*Sallal Laahu 'Alaiehi Wa Sallam*] said to the Angels, “Leave him.” Then he came near me and said, “Are you amongst these seventy [70] men who brought the head?” I said, “Yes.” Then by holding my shoulder with his hand he made me fall down by turning my face to the ground and said, “Allaah would not be merciful upon you, and nor would He forgive you! Allaah shall burn your bones in the fire of Hell!” So, this is the reason that I am hopeless from the Mercy of Almighty Allaah.” Hazrat A'mash heard this and said, “O

Wretch one! Stay away from me, somehow due to you, Wrath would also not descend upon me.”

(Noorul-Absaar, pg.149)

Allaamah Imaam Haafiz Ibne Hajar Asqalaani narrates from Hazrat Saalih Ash Shahhaam that he says, “I saw a dream in Halb [city], that a black dog is sticking out its tongue due to thirst. I intended to make it drink water. Thus, at that moment, an unseen caller shouted, “Beware! Do not give him water to drink. He is the killer of Husaien Bin Alee. This is the punishment for him that until the Day of Judgement he will remain thirsty just like this.”

(Tasweedul-Qaus fii Talkheesi Musnaadul-Firdaus)

Allaamah Imaam Jalaalud Deen Suyoottee (*Allaah is well-pleased with him*) writes in ‘Mahaazaraat-o-Mahaawaraat’,

حصل بالكوفة جدري في بعض السنين عى فيه الف و خسبائة

من ذرية من حضر واقتل الحسين رضى الله عنه

“One year, [an epidemic of] chicken pox was spread in Koofah, in it one thousand five hundred [1,500] children of those people became blind, who went to kill Hazrat Husaien (*Allaah is well-pleased with him*).”

(Noorul-Absaar, pg.152)

Ibne Uyaienah narrates from his grand-mother Umme Abee, “Two men from Ju’fiyyeen [place] were involved in the killing of Husaien.

She says, “The private part of one of them became so long that he would coil it (like a rope) around his waist (or neck). And the other one would feel so thirsty, that he would drink the whole water vessel but his thirst would not quench. Until another vessel would be brought.” (Hazrat)

قالت فاما احدهما فطال ذكره حتى

كان يلفه واما الاخر فكان يستقبل

الرواية بفيه حتى ياتي على اخرها قال

سفيان رايت ابن احدهما و كان

مجنونا (تهذيب التهذيب، جلد ٢، صفحہ ٣٥٢،

Suffyaan says, “I saw the son of one of them that he was insane [mad].”

(Tahzebut Tahzeeb, vol-2, pg.354, Sirrush Shahaadataien, pg.33, As Sawaa’iqul Muhriqah, pg.193, Khasaais ul Kubraa, vol-2, pg.215, Zakhairul Uqbaa, vol-1, pg.144)

سر الشهادتين، صفحہ ٣٣، صواعق محرقة، صفحہ ١٩٣،
خصائص كبرى، ص 215 ج 2، ذخائر العقبى،

ص 144 ج 1)

In the previous pages, it has been mentioned, that the Koofi’s invited the Exalted Hazrat Imaam Husaien (*Allaah is well-pleased with him*) after writing letters and promised to support him with their lives and wealth. But later they became treacherous [disloyal and insincere]. And their disloyalty became the cause of the Martyrdom of Hazrat Muslim Ibne Aqeel, the Exalted Hazrat Imaam Husaien, his close relatives, supporters and helpers. The majority of the Koofi’s were very ashamed on this disloyalty of them and they wanted that somehow this mistake would be made-up for [compensated], and the mark of disgracefulness would be washed [removed]. Therefore; these remorseful ones pledged allegiance on the hand of Hazrat Sulaaimana Bin Surad, that they will take the revenge of Husaien’s blood.

So, in the beginning, a lot of people gathered around Hazrat Sulaaimana Bin Surad, later many amongst them abandoned him. Though the number of the sincere supporters decreased, but, these people remained firm on their promise. And they decided that first of all we should go to Syria, and fight with Ibne Ziyaad, and later will deal with the others. Thus, these people proceeded to fight with Ibne Ziyaad. On the way, in Karbalaa they came to the Luminous Resting place [*Marqad-e-Munawwar*] of the Exalted Hazrat Imaam Husaien (*Allaah is well-pleased with him*) and with weeping, grief and penance requested for atonement and forgiveness. When after leaving this place, they reached near Syria and Ibne Ziyaad received the news of their coming, so he sent Husayn Ibne Numier with a troop of twelve thousand [12,000] fighters to fight with them. In short, a battle took place, although Sulaaimana’s supporters were few, even then they threw thousands of Syrians in the dark hole of death. From

Ibne Ziyaad continuous reinforcements and help kept coming to his troops. Until Hazrat Sulaiemaan was killed by the hand of Husayn Bin Numier. And this way his supporters also kept being killed. And the few who were left, they by considering their defeat as certain flee away at the time of the night.

After that, Mukhtaar Bin Ubaiedah ^Ṣaqafi who in his heart kept the love of power, he raised a flag to take the revenge of Husaien. And by exposing himself as the Caliph of Hazrat Muhammad Bin Hanafiyah said that he has ordered me to take the revenge of the blood of Husaien. For this reason, people, support me!" The people did not trust Mukhtaar and contacted Hazrat Muhammad Bin Hanafiyah to verify him. Even though he did not consider Mukhtaar good, but he said, "Undoubtedly, it is obligatory upon us to take the revenge of the blood of Husaien." By this the people were satisfied, and they started gathering beneath Mukhtaar's flag, and this movement became very powerful. At that time, Abdul Laah Bin Mutee was the governor of Koofah appointed by Hazrat Abdul Laah Bin Zubaier. He tried hard to stop this uprising movement, to the extend several times battle was also fought. But each time the troop of the ruler of Koofah was defeated. In the end, Ibne Mutee closed the door of the fort. And after accepting his defeat, demanded for protection. And he was given protection. Therefore; he went to Basra. And Mukhtaar gained control [empowerment] over Iraq, Koofah, Khurasan, and its other nearby surrounding areas and their treasures. Hence, he announced his government and started treating people very courteously, and would say I am the Caliph of Mahdi.

The summary is this, he said to the people that inform me about every such person who was in the fighter's troop of Ibne Sa'ad, and had gone to fight against Imaam Husaien or the ones who were happy with his killing. The people started telling and Mukhtaar started killing them and hanging them on the gallows, this way he killed hundreds of people.

AMAR BIN SA'AD

One day, Mukhtaar said to his friend that tomorrow I will kill

such a person by which all the *Mu'mineen* [True Believers] and the chosen Angels will also be happy. At that time, Haiesam Bin Aswad An Nakha'ee was sitting with Mukhtaar, he understood that Mukhtaar intent's to kill Amar Bin Sa'ad.

Therefore; he sent a person to call Amar Bin Sa'ad. He [Amar Bin Sa'ad] sent his son Hafs. When he came then Mukhtaar asked him, "Where is your father? He replied, "He is in the house." Mukhtaar said, "Now after leaving the governance of "Rai [old name of Tehran], why is he sitting at home, why he did not sit at home on the day of the killing of Hazrat Husaien?" Mukhtaar then sent his special guard, Abu Amar, to go and kill Ibne Sa'ad, and bring his head." He went, and he killed Ibne Sa'ad, and after cutting his head he brought it by hiding in his *Qabaa* [*Jubbah*] and placed it before Mukhtaar. Mukhtaar said to Hafs, "Do you recognize whose head is this?" He said after reading, *إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ* "Innaa Lil Laahi Wa Innaa Ilaiehi Raaji'oon." [Surely, we belong to Allaah and to Him is our return]. Yes, this is the head of my father, now after him there is no joy in life." Mukhtaar said, "You spoke the truth." He ordered, "Also kill him too." Hafs was also killed. Mukhtaar said, "This head of Amar Bin Sa'ad is the revenge of the head of Husaien, and the head of Hafs, is the revenge of Alee Bin Husaien. Even though they cannot be equal to both of them. By Allaah! Even if I kill one-third of the Quraiesh, then all of them cannot be equal to even a finger of Husaien."

Mukhtaar sent these two heads to Hazrat Muhammad Bin Hanafiyah and along with it sent it in writing that on each one of those on whom I have the ability, I have killed him. And the ones who are left, they also cannot escape Allaah's reckoning. Until I will not purify the earth by their impure existence, I will not withdraw from their search."

(*Tabree*, vol-7, pg.127, *Ibne A'seer*, vol-4, pg.94, *Al-Bidaayah wan-Nihaayah*, vol-4, pg.273)

Imaam Ibne Seereen (*Allaah is well-pleased with him*) says that one day,

“Hazrat Alee (*Allaah has blessed his face*) said to Amar Bin Sa’ad, “What will be your condition at that time when you will be standing at such a place where you will be given a choice between Paradise and Hell? Thus; you will only choose the Hell.”

(*Ibne A’seer, vol-4, pg.94*)

Allaamah Ibne Ka’seer copies from Imaam Waaqidee;

“One day, while Hazrat Sa’ad Bin Abee Waqqaas (*Allaah is well-pleased with him*) was sitting, his servant came in such a condition that blood was flowing on both his heels. Hazrat Sa’ad asked him, “Who has done this to you?” He said, “Your son Amar has!” Hazrat Sa’ad said [for his son Amar Bin Sa’ad], “O Allaah, kill him, and also make his blood flow.” And *du’aa* [supplications] of Hazrat Sa’ad were accepted.”

(*Al-Bidaayah Wan Nihaayah, vol-8, pg.273*)

KHAULI BIN YAZEED

Khauli was that ill-fated person who killed the Exalted Hazrat Imaam Husaien (*Allaah is well-pleased with him*) and had separated his blessed head from the sacred body. For his arrest Mukhtaar sent Mu’aaz Bin Haani, and his special guard Abu Amar, along with some fighter guards. They came and surrounded the house of Khauli. When this ill-fated found out, then he hid in a place inside his house. And said to his wife, “You feign that you are unaware.” Mu’aaz told Abu Amar to call-out [for Khauli]. After hearing the voice Khauli’s wife came out. They inquired, “Where is your husband?” She said from the tongue that I do not know where is he, but with the gesture of the hand she told them about his hiding place. They came to that

قال على لعبرو بن سعد كيف انت اذا
قسبت مقاما تخير فيه بين الجنة و
النار فتختار النار

(ابن اثير، جلد ٤، صفحہ ٩٤)

كان سعد بن ابى وقاص رضى الله عنه
جالسا ذات يوم اذ جاء غلام له ودمه
يسيل على عقبه فقال له سعد من
فعل بك هذا؟ فقال ابنك عمرو فقال
سعد اللهم اقتله و اسل دمه و كان
سعد مستجاب الدعوة (البراية والنهاية،
جلد ٨، صفحہ ٢٤٣)

place and arrested him. Khauli was presented before Mukhtaar, he ordered to kill and burn him. Thus; this ill-fated wretch [Khauli] was first killed then burned.

Note: Khauli’s wife, Nawaar Binte Maalik Bin Nahaa r, was a resident of Hazramaut [Yemen]. Since; the day Khauli brought the head of the Exalted Hazrat Imaam Husaien (*Allaah is well-pleased with him*) from that day she became her husband’s enemy.

(*Tabree, vol-7, pg.127, Ibne A’seer, vol-4, pg.94, Al-Bidaayah Wan Nihaayah, vol-8, page.272*)

SHIMR ZIL-JAUSHAN

Muslim Bin Abdul Laah Al Zabaabi says while riding on fast horses we accompanied Shimr Zil-Jaushan and came out of Koofah. Zirbee the slave of Mukhtaar followed us. We rode our horses very fast, but Zirbee caught us up and did an attack on Shimr. He kept defending his [Zirbee’s] attacks eventually Shimr did such a strike with sword that he broke his waist. When Mukhtaar came to know about this, he said, “If Zirbee would have consulted me, I would have not ordered him [Zirbee] to attack Shimr in this manner.”

Shimr went from there, and approximately in between Koofah and Basra on the edge of the river reached a village called Al Kaltaaniyyah. There, he [Shimr] called a villager labourer [worker], after hitting and beating him, forced him to deliver his letter to Mus’ab Bin Zubaier. On the letter this address was written. “Addressed to, Ameer Mus’ab Bin Zubaier from Shimr Zil-Jaushan.” That labourer took this letter and left from there. In the way a big village was populated. After reaching there, this labourer [worker] stopped to meet a friend labourer and was complaining to him about Shimr’s harshness and terrorization. Coincidentally, Abu Amar the commander of Mukhtaar’s guards, along with some soldiers had also come to this same village to set-up a battle station. At that precise moment, when these two labourers’ [worker’s] were talking, a guard of Mukhtaar named Abdur-Rahmaan Bin Ubaied passed from there. He saw that Shimr’s letter in the hand of this labourer, after reading the address he asked the labourer, “Where

is Shimr?" The labourer informed the address to him. This soldier immediately came and told Abu Amar. He immediately went with his armed guards towards that direction. Muslim Bin Abdul Laah says, "I said to Shimr, "We should leave from this place because I feel somewhat fear here." Shimr said, "I will not leave this place before three days and I think you're feeling this fear because of the liar Mukhtaar, and you have become terrified." Therefore; at night I woke-up by hearing the sound of the horses' hooves. And while I was still rubbing my eyes, then during this time they came and proclaimed *Takbeer* [*Allaahu Akbar*, Allaah is the Greatest!] and surrounded our hovels. We just left our horses etc., and went out running on foot. They all dashingly pounced on Shimr, and Shimr could not even wear his clothes and the iron breastplate etc. While only covering an old sheet and just holding a spear in his hand Shimr started fighting with them. After a little while, I heard with the voice of *Takbeer* [*Allaahu Akbar*], "Allaah has killed the vile person!" Then his dead body was thrown for the dogs."

(*Tabree*, vol-7, pg.121, *Ibne A'seer*, vol-4, pg.92, *Al-Bidaayah Wan Nihaayah*, vol-8, pg.270)

Maalik Bin A'yan Al Juhani narrates that Abdul Laah Bin Dabbaas, who killed Muhammad Bin Ammaar Bin Yaasir, he informed Mukhtaar about the name of some people amid the killers of Husaien. Amongst them Abdul Laah Bin Usaied Bin An Nazzaal Al Juhani, Maalik Bin An Nusaier Al Baaddee, and Haml Bin Maalik Al Muhaaribi were also included, and they lived in Qaadisiyyah. From his commander's Mukhtaar sent one of his commanders, Abu Nimr Maalik Bin Amar Al Nahdi, to arrest them. The commander reached there and arrested them and brought them and presented them before Mukhtaar. Mukhtaar said to them;

"O the enemies of Allaah, يا اعداء الله و اعداء كتابه و اعداء
Allaah's book, Allaah's Prophet, رسول الله و رسول ابن الحسين ابن
and the Prophet's Progeny! Where على ادو الى الحسين قتلتم من امرتم
is Husaien Bin Alee! Fulfill the rights of Husaien in front of me! O,

tyrants! You have killed that One, on بالصلوة عليه في الصلوة فقالوا رحبكم
whom you have been Commanded الله بعثنا ونحن كارهون فامنن علينا
to send *Durood* [Blessings] in الله بعثنا ونحن كارهون فامنن علينا
Salaah [*namaaz*]!" They said, واستقنا قال البختار فهلا مننتم
"Allaah have mercy upon you. We على الحسين ابن نبيكم واستقيتوه
were sent by force even though we واستقيتوه الخ
did not like it. Now, you do a favour
upon us and release us." Mukhtaar
said, "Did you act kindly with the
Grandson of your Prophet and
released him and gave him water to
drink?"

Then Mukhtaar said to Maalik Al Baddee, "You removed Husaien's cap [turban]?" Abdul Laah Bin Kaamil said, "Yes sir, he had removed it." Mukhtaar ordered, "Cut his both hands and feet and leave him so that he would shudder [twist and turn] and die in the same condition." Therefore; his order was followed and he died while shuddering. And the other two, meaning Abdul Laah Al Juhani was killed by Abdul Laah Bin Kaamil and Haml Bin Maalik Al Muhaaribi was killed by Si'r Bin Abi Si'r on the orders of Mukhtaar.

(*Tabree*, vol-7, pg.124, *Ibne A'seer*, vol-4, pg.93)

HAKEEM BIN TUFALIEL AT-TAA'EE

In Karbalaa, Hakeem was the one who confiscated the clothes and weapons of Hazrat Abbaas *Alamdaar* [The Flag-bearer], and fired arrow at the Exalted Hazrat Imaam Husaien. He would say, "My arrow struck at the trousers [*paajaamah*] of the Exalted Imaam, by which he did not receive any harm." Mukhtaar sent Abdul Laah Bin Kaamil to arrest Hakeem, he went and arrested him. Hakeem's family went to Adee Bin Haatim and pleaded so that he would get him released. Mukhtaar had respect and regard for Adee. So, Adee came to Mukhtaar to endorse Hakeem. While on their way, the guards came to know, so they said to Abdul Laah Bin Kaamil that Mukhtaar will accept Adee's recommendation and this vile person

[Hakeem] will be saved, even though you are well-aware of his crime. It is better, that we do not take him to Mukhtaar and kill him.” Ibne Kaamil gave the permission. Therefore; Hakeem was taken in a house and was told, “You took-off the clothes of Abbaas Bin Alea we will take your clothes off.” Hence; they took all his clothes off and made him naked. Then said, “You shot an arrow at Hazrat Husaien, now we will make you the target of arrows.” After saying this, they killed Hakeem with arrows.

Here, Adea came to Mukhtaar so he gave him honour. And inquired the reason for his visit. Adea explained. Mukhtaar said, “Abu Zareef! You recommend for the killer of Husaien?” Adea said, “He is been falsely accused.” Mukhtaar said, “If this is true, then we will release him.” While this conversation was still taking place, then Ibne Kaamil came and informed about Hakeem’s killing. Mukhtaar said, “Why did you kill him so quickly, before bringing him to me? Look, this Adea has come to intercede for him, and Adea is worthy for this thing that his intercession should to be accepted.” Ibne Kaamil said, “Your Shi’ah [lovers] did not accept, and I became compelled.” Adea began to verbally abuse Ibne Kaamil. He also started replying, but Mukhtaar ordered him to stay quiet. Adea became angry and came back.

(Tabree, vol-8, pg.138, Ibne Aseer, vol-4, pg.94, Al-Bidaayah wan-Nihaayah, vol-4, pg.272)

Abu Sa’eed As Saieqal says that Si’ril Hanafi informed the whereabouts of some of the killers of Husaien to Mukhtaar. He sent Abdul Laah Bin Kaamil to arrest them. He arrested Ziyaad Bin Maalik, Imraan Bin Khaalid, Abdur-Rahmaan Bin Abee Khushaarah Al Bajalee, and Abdul Laah Bin Qaies Al Khalaani out of them. And presented them before Mukhtaar, he [Mukhtaar] asked them,

“O the killers of the One who
is the Leader of the pious people
and the Leader of Young men of
Paradise! Indeed, today Almighty

يا قتلة الصالحين وقتله سيد شباب
اهل الجنة قد اقاد الله منكم اليوم
لقد جاءكم الورد بيوم نحس وكانوا

Allaah will take revenge from you!” Indeed, that Warss [valuable herbal grass] has brought a very unfortunate day for you today. That Warss which was with Hazrat Husaien, which they had seized. Mukhtaar ordered, “Behead them publicly.” Thus; this is how it was done with them.

(Tabree, vol-7, pg.125, Ibne Aseer, vol-4, pg.94)

ZAIED BIN RUQAAD

This wretch oppressor had shot [fired] an arrow at Hazrat Abdul Laah Bin Muslim Bin Aqeel, which had hit his forehead. To save his forehead he placed his hand over it but the arrow struck in such a way that the hand also pegged to the forehead, and was unable to separate. At that time, it came from his tongue, “O Allaah! The way these enemies have killed us by dishonouring and disgracing us, You too kill them the same way by dishonouring and disgracing them.” Then this same wretch Zaied again shot an arrow which struck in the stomach of Hazrat Abdul Laah and he was martyred. This ill-fated use to say that I came to that young man, the arrow which was struck [launched] in his stomach, I took out that one very easily, but that arrow which was struck [launched] in his forehead, I tried a lot to take that out, the arrow did come out but the blade could not be taken out.” Mukhtaar sent Abdul Laah Bin Kaamil for the arrest of this ill-fated one. So, Ibne Kaamil, surrounded Zaied’s house with his brigade. This ill-fated Zaied was a very brave man. He came out to fight with a sword. The guards plunged on to him. Ibne Kaamil said, “Do not kill him with spear and sword, instead kill him with arrows and stones.” The brigade fired so many arrows and hit stones on to him that he fell down. Ibne Kaamil said, “Look, if there is life left in him then bring him.” Since there was still life left in him, so the taskforce brought him. Ibne Kaamil told them to bring fire and finished him in fire.

(Tabree, vol-7, pg. 129, Ibne Aseer, vol-4, pg.95, Al-Bidaayah wan-Nihaayah, vol-4, pg.272)

AMAR BIN SUBAIEH

This ill-fated wretch would say, "I have injured the supporters of Husaien with arrows and did not kill anyone." In the middle of the night, Mukhtaar sent police for his arrest. At that time, Amar was fast asleep on the roof of his house while keeping his sword beneath his pillow. The police sneaked up quietly on to the roof, and caught him, and also seized his sword. Amar said, "Allaah ruin this sword, how close it was to me and now has become how far." The police brought him and presented him before Mukhtaar. He ordered, "Keep Amar in prison until the morning." When the morning came, the general court assembled and many people gathered then Amar was brought. He said in the crowded court, "O the Group of the disbelievers and vicious ones! If I had a sword in my hand, then you would have known that I am not coward and weak. It would have been a matter of joy for me if I was killed by someone else's hand rather than yours, because I consider you people the worst of the creations! I wish, at this time also; the sword was in my hand. I would have contested you for a little while." After that, he punched Ibne Kaamil who was standing next to him on his eye. Ibne Kaamil while smiling caught his hands and said, "This person says that I have injured the Prophet's Family with spears. Now, you give us order regarding him?" Mukhtaar said, "Bring spears, and injure him with spears." Therefore; he was killed by striking him again and again with spears.

(Tabree, vol-7, pg.129, Ibne A'seer, vol-4, pg.95)

Moosa Bin Aamir says,

"Indeed, Mukhtaar said, "Find the killers of Husaien and bring them to me, because until I will not purify the whole earth and the city with their impure existence, I do not enjoy eating and drinking."

(Tabree, vol-7, pg.124)

ان السختر قال لهم اطلبوا الى قتلة
الحسين فانه لا ييسوغ لي الطعام
والشراب حتى اطهر الارض منهم و
انقي البصر منهم (طبري، جلد ٤، صفحہ ١٢٣)

Due to this passion of Mukhtaar and the reason of his taking the revenge of the blood of Husaien, a great number of the general and affluent people were attached to him and became his followers. When Mukhtaar got free from the killing of the tyrants like Amr Bin Sa'ad, Shimr Zil-Jaushan and Khauli Bin Yazeed etc., so now he thought about the ill-fated Ibne Ziyaad. Because after Yazeed more than anyone the responsibility of the incident of Karbalaa was liable upon Ibne Ziyaad. The existence of this ill-fated one bothered Mukhtaar a lot. Unless he had not finished him, how could have he been at peace. Therefore; he sent Ibraaheem Bin Maalik Ashtar with a robust and experienced large army to fight with him. On the other hand, Ibne Ziyaad also came to know about it, so he too came with massive fighters' troop to contest. A great battle took place between these two armies at a distance of five [5] Kos [1 Kro'sa or Kos is about 3000 meters or 1.8 miles] from the city of Mosul/Mosil at the side of the river. In the end, after a fierce battle the fighters of Ibne Ziyaad were defeated. The defeated troop ran away along with Ibne Ziyaad. Ibraaheem Ashtar ordered to follow them and kill them. Therefore; a lot of people of Ibne Ziyaad were killed and this ill-fortunate was also killed. Ibraaheem separated the head from the body and burnt his dead body.

وہ تخت ہے کس قبر میں وہ تاج کہاں ہے اے خاک بتا زور عبید آج کہاں ہے

Woh Takht Hai Kis Qabr Meyñ Woh Taañ Kahañ Hai
Ae Khaak Bataa Zour-e-Ubaied Aaj Kahañ Hai

In which grave is that throne, where is that crown
O dust, tell me where is the strength of Ubaied [Ibne Ziyaad] today

When Ibne Ziyaad's head was brought in Koofah, then Mukhtaar assembled a general court and ordered to present the head of Ibne Ziyaad. Incidentally, when the head was presented on this day also it was Aashuura the 10th Muharram of 67 AH. Mukhtaar addressed the Koofi's, "Look, six years ago from today, at this same place, in front of this ill-fated one, the head of Hazrat Husaien was presented. And today, the head of this ill-fated one is placed before me. I have not done any failure in taking the revenge of the blood of Husaien."

The heads of ill-fated Ibne Ziyaad and other degraded ones were kept at a certain place as a display. Then, the people saw that a thin snake appeared, it looked at all the heads and then it entered in the mouth of Ibne Ziyaad and came out of the nostril of the nose and then re-entered from the nose and came out of Ibne Ziyaad's mouth and it did like this several times. Therefore; Hazrat Umaarah Bin Umaier says,

“When the heads of Ubaiedul Laah Bin Ziyaad and his allies were brought, then they were kept in order on the ground of the *Masjid*. When I reached closer to them, the people who were present there they were saying, “It has come! It has come!” So, all of sudden, a snake came, and it started slithering on the heads, until it entered the nostrils of Ubaiedul Laah Bin Ziyaad. It stayed there for a while then again came out and went away. Until it disappeared. Then the people again started saying, “It has come! It has come! Thus; this snake did like this, two or three times.” This *Hadees* is *Hasan Saheeh*. [It is correct and authentic *Hadees*]
(Tirmizee Shareef#3780, Baabul Manaagib)

Hazrat Mugheerah states that,

After the martyrdom of Hazrat Husaien, Marjaanah (the mother of Ibne Ziyaad) said to her son Ubaiedul Laah [Ibne Ziyaad], “O Wretch! You have killed the

لها جاء براس عبيدالله بن زياد و
اصحابه نضدت في المسجد في الرحبة
فاتتهيت اليهم وهم يقولون قد جاءت
قد جاءت فاذا حية قد جاءت تخلل
الرؤس حتى دخلت في منخري
عبيدالله بن زياد فبكثت هنيهة ثم
خرجت فذهبت حتى تغيبت ثم قالوا
قد جاءت قد جاءت ففعلت ذلك
مرتين او ثلاثا هذا حديث حسن
صحيح
(ترمذي شريف: ٣٨٠٠، باب المناقب)

Grandson of the Holy Prophet (Sallalahu 'Alaiehi Wa Sallam). Oath in the name of Allaah! You will never be able to see Paradise.”
(Tahzeebut Tahzeeb, vol-2, pg.357, Ibne Aseer, vol-4, pg.103)

At the time of Ibne Ziyaad's killing, Ibnul Mufarrigh expressed these poetic verses;

ان البنايا اذا مازن طاغية هتكن استار حجاب وابواب
When deaths come to any tyrant and oppressive [person]
It tears apart the doors and the coverings of them meaning it disgraces them

اقول بعد او سحقا عند مصرعه لابن الخبيثة و ابن الكودن الكابي
At the time of death of that filthy and corrupt woman's son and that unworthy and degraded man's son
I say, thank goodness he is destroyed

لا تقبل الارض موتاهم اذا قبروا وكيف تقبل رجسا بين الشواب
You are (one of those ill-fated ones), the dead ones of whom, are not even accepted by the earth at the time of burial
How can it accept, the one who is covered in filth and dirt?
(Ibne Aseer, vol-4, pg.103)

Umaier Bin AI Hubaab As Sulami said while rebuking the fighters of Ibne Ziyaad;

وما كان جيش بجبع الخمر والزنا محلا اذا لا في العدو لينصرا
The fighters who are indulged in the consumption of alcohol and fornication while being stationed
They cannot be victorious against a powerful opponent

(Ibne Aseer, vol-4, pg.104)

گندم از گندم بروید جو ز جو از مکافات عمل غافل مشو
Gandum Az Gandum Buruyad Jau Ze Jau
Az Makaafat-e-Amal Ghaafil Mashau

From wheat only, wheat grows and from barley only barley grows
Do not be ignorant from the retaliation of your actions
[You reap what you sow]

The fact is this, Mukhtaar took the revenge of the sacred blood of the Karbalaa's Martyrs very well. Beneath the sword he sliced thousands of enemies of the Holy Prophet's family. And by picking one by one he sent the enemies to hell. And did not do any kind of leniency with anyone. To such an extent, that the wretch Shimr, who according to one narration was Mukhtaar's brother-in-law, and the son of Shimr who was his nephew [sister's son], he also ordered to cut their necks. When he [nephew] presented this excuse that I was not even included in the Battle of Karbalaa, what is my fault? Then, Mukhtaar replied, "Indeed! You were not present but you would be proud that my father has killed Husaien."

MUKHTAAR'S CLAIM OF PROPHETHOOD

The remarkable role which Mukhtaar carried-out regarding the killers of Hazrat Husaien (*Allaah is well-pleased with him*), sad that he could not retain [maintain] this great goodness in his favour. And everlasting mischievousness empowered upon him, and he claimed of 'Prophecy' and said that *Jibraa'eel-e-Ameen* brings revelation to me, and Allaah Almighty has Penetrated in me." *Ma'aazal Laah* [I seek Allaah's protection]. The news of him being a great liar was already given by the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) *Aalam Maa Kaana Wa Maa Yaqaan* [The One who knows about everything that has happened and will happen] *سيكون في ثقيف كذاب ومبير* (Tirmizee #3944, *Kanzul Ummaal*#38366-38389, *Baabu-Maa Jaa-a fi Saaqeef Kazzaab wa Mubeer*, Muslim#2545-229) "Indeed soon, a great liar and the one who will kill will be in *Saaqeef* [tribe]." Therefore; in *Tirmizee Shareef* a whole chapter, *باب ما جاء في ثقيف كذاب ومبير* is present, and [in which it is mentioned that in *Saaqeef* tribe, there will be liar and the one who destroys] and also *Hadees* is present in *Saheeh Muslim Shareef*.

(Muslim 2545-229)

The commenters of *Hadees* agree on this, that by the 'great liar' of *Saaqeef* [tribe] it refers to Mukhtaar and by '*Mubeer*' [The one who will destroy] it refers to Hajjaaj Bin Yoosuf. Hazrat Abu Bakr Bin Shaiebah says that a person said to Hazrat Abdul Laah Bin Umar (*Allaah is well-pleased with him*) "Mukhtaar says that revelation descend upon me." He replied, "He says right, because Allaah says in Qur'aan إِنَّ الشَّيْطَانَ يُوْهُو حُنَ إِلَىٰ أُولِيْهِمْ And indeed, the devils inspire their friends" (*Holy Qur'aan, chapter Al An'aam, verse. 121*) Like it is mentioned in the book, *Al Iqdul Fareed*.

Mukhtaar wrote a letter to Akhnaf Bin Qaies that you are leading your Nation towards Hell, from where no return is possible.

وقد بلغني انكم تكذبون فان كذبت فقد كذبت رسل من قبلى ولست بخير منهم

Also, this statement has reached me that you people deny me. So, if you deny me, thus the Prophets before me were also denied and I am not better than them.

(*Tabree*, vol-7, pg.132, *Al-Bidaayah wan-Nihaayah*, vol-8, pg.275)

Ieesaa Bin Dinaar says, "I asked Abu Ja'far (Hazrat Imaam Muhammad Baaqir *Allaah is well-pleased with him*) about Mukhtaar so he said, "I have seen my father Hazrat Alee Bin Husaien (*Zaienul Aabideen*) cursing Mukhtaar while standing at the door of the Holy Ka'bah." A person said to him, "Allaah sacrifice me upon you. You are cursing that person who was killed in the matter concerning your people." He said, *انه كان كذابا يكذب على الله وعلى رسوله* "Undoubtedly, he was a great liar, because he would verbalize lie for Allaah and His Prophet."

(*Tabqaat Ibne Sa'ad*, vol-5, pg.213)

Allaamah Imaam Jalaalud Deen Suyoottee (*Allaah have mercy on him*) says,

"And during the period of the Caliphate of Abdul Laah Bin Zubaier, the great liar Mukhtaar,

وفي ايام الزبير كان خروجه البختار
الكذاب الذي ادعى النبوة فجهاز ابن

who had claimed of prophet-hood, rebelled [against Abdul Laah Bin Zubaier]. So, Ibne Zubaier prepared and sent a troop to contest with him in 67 AH. Which defeated this cursed one [Mukhtaar] and killed him.”

(Taareekhul Khulafaa, pg.82)

ساحل کو دیکھ دیکھ کے یوں مطمئن نہ ہو کتنے سفینے ڈوبے ہیں ساحل کے پاس بھی

Saahil Ko Daykh Daykh Kay Yuun Mutma'in Na Ho

Kitnay Safeenay Duubay Hayn Saahil Kay Paas Bhee

Do not be contented like this while looking at the shore-line
How many boats have also been drowned near the shore-line

Some people when they hear or read this kind of thing, they become surprised, that the person whom Almighty Allaah chose to take the revenge from the enemies of His Beloved Prophet's (Sallal Laahu 'Alaiehi Wa Sallam) Family, how can he be astray, great liar and cursed? Can a cursed and great liar also be fortunate enough to accomplish such remarkable endeavour?" The reply to this doubt is, that to occur like this is not in any way absurd and impossible according to the Islaamic Law and the intellect. See; Iblees the accursed [Shaietaan] was what a great worshipper, devoted, knowledgeable and learned but in the end, he became accursed. See the incident of Bal'am Bin Baa'oor, he was what a worshipper, devoted and his supplications were accepted. Eventually he fell in the ditch of destruction, and will enter Hell in the form of a dog. Similarly; there are many such individuals who have fulfilled great remarkable things, but in the end by being a victim of fatedness they were destroyed and ruined.

This humble author, would like to say, "As far as the revenge of the unjust blood-shed of the Exalted Hazrat Imaam Husaien (Allaah is well-pleased with him) is concerned, if you have already read in the

الزبير لقتاله الى ان ظفر به في سنة
سبع وستين وقتله لعنة الله
(تاريخ الخلفاء، صفر ٨٢)

previous pages [reference page #404] that Almighty Allaah sent revelation to His Beloved Hazrat Muhammad (Sallal Laahu 'Alaiehi Wa Sallam), "I killed seventy thousand [70,000] people in revenge of the killing of Yahyaa Bin Zakariyyaa (Salutations upon them). And in revenge of the killing of your Grandson, I will kill twice of this [amount]." Thus, the History is a witness that, to take the revenge of the unjust killing of Hazrat Yahyaa Bin Zakariyyaa (Salutations upon them), Almighty Allaah appointed the worst creation and tyrant like Bukht-e-Nasar, who had claimed of being the God. Likewise, to take the revenge of the killing of the Exalted Hazrat Imaam Husaien, Almighty Allaah appointed the great liar like Mukhtaar Saqfee [the worst person from the creation]. Therefore; Almighty Allaah states وَكَذَلِكَ نُوَلِّي بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ ﴿١٢٩﴾ "And thus We set the cruel one against the other in lieu of what they have done." (Holy Qur'aan, chapter Al An'aam, verse.129) It means, by empowering tyrants over tyrants, then by the hands of the tyrants [He] dishonour's, disgraces, destroys and devastates the tyrants. Therefore; an Arab poet says,

وما من يد الايد الله فوقها ولا الظالم الا سبيل بظالم

And there is no hand meaning any power but on it is Allaah's

Hand, meaning there is the Power of Allaah

And there is no tyrant but because of some other tyrant, he will be involved in suffering and hard-ship

Huzoor Saiyyid-e-Aalam [The Grand Chief of the Worlds] the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) says,

ان الله ليؤيد هذا الدين بالرجل الفاجر

"Indeed, Allaah gets this Religion of Islaam helped even through a vicious meaning an immoral person."

(Bukhaari Shareef #6606, As Siraajul Muneer, Sharah Jaami'us-Sagheer, vol-1, pg.371)



THE EXCELLENCE OF AASHOORAA

Aashooraa is derived from the word *Aashr*, and the meaning of *Aashr* is the digit ten [10]. By *Aashooraa* it means the tenth day of the month of Muharram. Some learned people say this day is called *Aashooraa* due to this that, Almighty Allaah rewarded ten noble excellences on the ten Prophets [Salutations upon them]. On this day Hazrat Aadam's (Salutations upon him) repentance was accepted. Hazrat Nuuh's (Salutations upon him) Ark settled on the Mount Joodi. Hazrat Moosaa (Salutations upon him) received deliverance from Pharaoh [Fir'aun] and Fir'aun was drowned. Hazrat Ieesaa (Salutations upon him) was born and on this same day, he was raised to the Heavens. Hazrat Younus (Salutations upon him) received deliverance from the stomach of the fish on this same day and his Nation's offense was forgiven. Hazrat Yoosuf (Salutations upon him) was taken out of the well. Hazrat Ayyuub (Salutations upon him) was cured from the famous illness. Hazrat Idrees (Salutations upon him) was raised to the Heavens. Hazrat Ibraaheem (Salutations upon him) was born and also on this same day the fire became garden [was cooled] for him. Hazrat Sulaimaan (Salutations upon him) was blessed with the country [ruling power].

Besides these several other rewards, noble excellences and incidents also took place on this day which have been copied by the commentators of *Hadees* and the Scholars of History and Biographies. It is proven, that even before the incident of Karbalaa, the Day of *Aashooraa* was considered a respected and highly regarded day. And it is present in the sacred *Hadees* that even the Day of Judgement will come on Friday, the 10th of Muharram on the Day of *Aashooraa*.

(غنية الطالبين ملخصاً) (Ghunyatut Taalibeen Summarised)

DEEDS OF AASHOORAA

Hazrat Abdul Laah Bin Abbaas (Allaah is well-pleased with him) states;

“The Holy Prophet (Sallal Laahu ‘Alaiehi Wa Sallam) commanded to fast on *Aashooraa* (Muharram) the tenth [10] day of Muharram.”

(ترمذی شریف: ٧٥٥) (Tirmizee Shareef-755)

There is great excellence, reward and blessing of the fast of *Aashooraa* of Muharram. The Holy Prophet (Sallal Laahu ‘Alaiehi Wa Sallam) said,

افضل الصيام بعد رمضان شهر الله الحرام

“After the month of Ramadaan the most excellent fasts are the fasts of the month of Allaah, Muharram.”

(Muslim Shareef-2756)

Hazrat Abdul Laah Bin Abbaas (Allaah is well-pleased with him) says;

ما رايت النبي صلى الله عليه وسلم يتحرى صيام يوم فضله على غيره الا هذا اليوم، يوم عاشوراء

“I did not see the Holy Prophet (Sallal Laahu ‘Alaiehi Wa Sallam) seeking the fast of any other day by preferring them to be superior except the Day of *Aashooraa*. By the fast of *Aashooraa* the sins of one year are forgiven.”

(Bukhaari-2006, Muslim-2662)

Therefore; the Holy Prophet (Sallal Laahu ‘Alaiehi Wa Sallam) says;

وصيام يوم عاشوراء احتساب على الله ان يكفر السنة التي قبله

“In the fast of the Day of *Aashooraa*, I keep the hope from the Grace and Graciousness of Almighty Allaah, that Almighty Allaah will make it the expiation [Kaffaarah] of the sins of the previous year.”

(Muslim Shareef-2746)

Also, the scholars have written that on this Day even the beastly animals keep fast.

Note: Since on this day, even the Jews would keep fast, because on this day they received deliverance from their enemy the tyrant Pharaoh [Fir'aun]. And it is the saying of the Holy Prophet (Sallal Laahu ‘Alaiehi Wa Sallam); “Oppose the Jews, for this reason the Islaamic Scholars say that alone the fast of the 10th of Muharram should not be kept rather the fast of the 9th should also be kept.” It means, that two fasts should be kept. So that there would not be similarity with the Jews. And regarding the fast of the 9th Muharram a Prophetic saying

is also present. This way, both the *Ahaadees* will be followed.

Hazrat Anas narrates that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said,

“The one who fasts on the first sacred Friday of Muharram, all his previous sins are forgiven. And whoever fasts three [3] days of Muharram, meaning Thursday, Friday, and Saturday, Almighty Allaah writes for him the worshipping (rewards of) of nine hundred [900] years.”

(*Nuz-hatul-Majaalis*, vol-1, pg.176)

Ummul-Mu'mineen Hazrat Saiyyidah Aaishah Siddeeqah (*Allaah is well-pleased with her*) narrates that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said,

“The one who fasts on the first sacred Friday of Muharram, all his previous sins are forgiven. And whoever fasts three [3] days of Muharram, meaning Thursday, Friday, and Saturday, Almighty Allaah writes for him the worshipping (rewards of) of nine hundred [900] years.”

(*Nuz-hatul-Majaalis*, vol-1, pg.177)

Sultaanul Auliya Hazrat Khawaaajah Nizaam-ud Deen *Mahboob-e-Ilaahee* (*Allaah have mercy on him*) says that *Shaiekhul Islaam Wal Mursaleen*, *Qutbul-Aqtaab*, Hazrat Baabaa Fareed-ud Deen Mas'ood *Ganj-e-Shakar* (*Allaah is well-pleased with him*) said regarding the excellence of the fasting of *Aashooraa*;

“In the fast of *Aashooraa*, even the doe [hind/female deer's] of the forest, do not give their fawns [children/kid] milk, due to the reason of friendship [devotion] with the Family of the Prophet of Allaah (*Sallal Laahu 'Alaiehi Wa Sallam*). Thus, why this fast should be lapsed? [meaning should be left].”

(*Raahatul Quloob*, pg.58)

The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said;

“The one who performs four [4] *rak'at* on the Day of *Aashuura*, in each *Ra'kat* after chapter *Faatihah* [*Al Hamd*] reads chapter *Ikhlaas* [*قل هو الله احد*] eleven [11] times. Almighty Allaah forgives his sins of fifty [50] years and makes a pulpit of *Noor* [Luminous Light] for him.”

(*Baiehaqee* #3513, *Shu'abul Iemaan* #3513, *Nuz-hatul-Majaalis*, vol-1, pg.178)

Also, *Rahmat-e-Aalam* [The Mercy for the World] the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said;

“For the one who does copiousness [abundance] for his family and relatives (of food etc.), on the Day of *Aashooraa*. Almighty Allaah does abundance on him throughout the entire year.”

(*Baiehaqee*, *Shu'abul Iemaan* # 3513, *Nuz-hatul Majaalis*, vol-1, pg.178)

که در روزه عاشورا آهوان دشتی بدوشتی خاندان رسول الله ﷺ فرزندان خود را شیرنمیدهند پس چرا باشد که روزه را نگاه ندارند (راحت القلوب، صفحه ۵۸)

من صلی یوم عاشوراء اربع رکعات یقرء فی کل رکعة فاتحة الكتاب و قل هو الله احد احدى عشرة مرة غفر الله له ذنوب خمسین عاما و بنی له منبرا من نور (نزهة المجالس، جلد ۱، صفحه ۱۷۸)

من وسع علی عیاله واهله یوم عاشوراء وسع الله علیه فی سائر سنته (تبیق شعب الایمان: ۳۵۱۳، نزهة المجالس، جلد ۱، صفحه ۱۷۸)

There was a man in Egypt, who had nothing except only one cloth. On the Day of *Aashooraa*, he performed the morning Salaah [*Fajr*] in the *Masjid* of Hazrat Amar Bin Al Aas (*Allaah is well-pleased with him*). The custom of this place was that on the Day of *Aashooraa*, the women would go to this *Masjid* for *Du'aa* [Supplication]. Thus; a woman said to this person, "For Allaah's sake, give me something for my family and children." That man said, "Alright come along with me." After going to his house, he took-off that cloth and gave it to this woman from behind the door. This woman gave *du'aa* [supplication] that Almighty Allaah would dress [garb] you in the clothes of Paradise.

The same night, this man saw in dream, an exquisitely beautiful *Hoor* [The maiden of Paradise], she had a fragrant apple with her. She broke the apple so in it she found a garb [dress]. This man asked this *Hoor*, "Who are you?" She said, "I am *Aashooraa*, your wife in Paradise!" Then this man woke-up and found the entire house fragrant with good smell. After doing *wuzu* [ablution] he performed two [2] *rak'aat* and made *Du'aa*, "O Allaah, if she is truly my wife in Paradise, then confiscate my soul and let me reach her in Paradise." Almighty Allaah accepted his *Du'aa* and he immediately died.

(*Nuz-hatul Majaalis*, vol-1, pg.178)

پہنچا مریض اپنے مسیحا کے پاس

Pounhchaa Mareez Apnay Maseehaa Kay Paas

The patient reached his healer

Imaam Abdul Laah Yaafi'ee Makki (*Allaah have mercy on him*) copies that there was a rich Judge, in the city of "Rai"★ On the day of *Aashooraa*, a beggar came to him and he said to the Judge, "Almighty Allaah would give you honour, I am a beggar having family and children, I have come in your presence. For the sake of the auspiciousness and honour of this day [*Aashooraa*], give me ten *Mann* [400 kg] of flour, five *Mann* [200 kg] of meat and two *dirhams*." The Judge promised that he will give at the time of *Zuhr* [afternoon prayers]. That beggar came at the time of *Zuhr*. The Judge said, "I will give you at the time of *Asr* [late afternoon prayers]." When the time of *Asr* came, the Judge evaded the beggar, and did not give anything. The beggar left by being disheartened. On the way, a Christian was sitting at the doorway of his house. The beggar said to him, "For the sake of the auspiciousness and honour of this day give me something." The Christian said, "What is the significance of this day [*Aashooraa*]?" The beggar described the honour and respect of this Day. And told him this day, is the day when rewards were bestowed to the honourable Prophets (*Salutations upon them*) and Hazrat Imaam Husaien the Son of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and the most Beloved of Hazrat Faatimah Zahraa (*Allaah is well-pleased with them*) was martyred. The Christian said to the beggar, "In regards to your need, you have given the means and oath of the honour and pledge of a very great day, therefore; describe your need." The beggar requested for the same flour, meat and *dirhams*. The Christian gave him ten [10] sacks of flour, two and a half *mann* [2 ½] [100 kg] of meat, and twenty [20] *dirhams* and said, "This is for you and your family. Until I am alive, due to the noble excellences of this Day of this month, do take this much every year." The beggar took all this and went to his house. When the night approached, and that same Judge slept so in dream he heard from an Unseen voice, "Lift your head up and see." The Judge raised his head up and saw there were two Palaces. The walls of one were of gold and silver and the other one was of red rubies. The Judge inquired, "O my Allaah! These Palaces belong to whom?"

★This word is written in several ways [Rey/ Rayy/ Rai, city of Iran new name is Tehran]. T/N

It was stated to him, “Both of these were for you, if you would have fulfilled the need of the beggar. But since you discarded him, so now both these Palaces have become of that Christian.” The Judge was startled and suddenly woke from the sleep, and started regretting, “Haa’ay! Haa’ay! [Sigh/Sigh, O No, O No!].” In the morning, he came to that Christian and said, “What good deed have you done last night?” The Christian inquired the reason for asking the question?” The judge told his dream and said, “In exchange of that good deed which you have done with the beggar, sell it in my hand for one hundred thousand [100,000] *dirhams*.” The Christian said, “Even if someone gives me *Dirhams* equal to the entire world then also, I will not sell it, this is what a great deal that has taken place with Almighty Allaah.” After saying this, that Christian recited *Kalimah Shahaadat* [The Declaration of Faith] and became a Muslim and said, “Without a doubt this Religion [of Almighty Allaah and his Beloved Prophet *Sallal Laahu ‘Alaiehi Wa Sallam*] is true.”

(*Rauzur-Rayaahen*, pg.151)

A person heard from some scholars that if anyone does the charity of one [1] *dirham* on the Day of *Aashooraa*, Almighty Allaah will grant him a thousand [1000] *dirhams* in its return. This person

فقيل له هذان كانا لك لو قضيت حاجة
الفقير فلما رددته صار الفلان
النصراني فانتبه القاضي مرعوباً ينادي
بالويل الشبور فغدا الى النصراني فقال
له ماذا فعلت البارحة من الخير
فقال له وكيف ذلك فذكر له الرؤيا
ثم قال له يعني الجليل الذي عملته
مع الفقير ببائة الف فقال له النصراني
اني لا ابيع ذلك ببلء الارض كلها ما
احسن البعامة مع هذا الرب الكريم
اشهد ان لا اله الا الله واشهد ان
محمداً رسول الله وان دينه هو الحق
(روض الرايين، ص ١٥١)

had done the charity of seven [7] *dirhams*. After one year he again heard from some scholar so he started saying that this is not correct. I gave seven [7] *dirhams* in charity, one year has passed I did not receive even a coin in return of this. He left after saying this. In the night, someone called at his door. He came outside, so the person who was calling said, “O liar, here take these seven thousand [7000] *dirhams*, if you would have been patient until the Day of Judgement, then don’t know you would have received how much rewards.”

(*Rauzul-Afkaar*)

It is proven by this narration that to keep fast on the Day of *Aashooraa*, to give alms and charity, to read *Nawaafil* [voluntary Salaah], to do *Zikr-o-Azkaar* [Remembrance of Almighty Allaah and read holy phrases] etc., are a cause of great excellence, receiving rewards and recompense [merit].

It was surely the Will of Almighty Allaah that the Grandson of His Beloved Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*), and the Leader of the Young men of Paradise, would also attain the grand status of highly elevated Martyrdom on this most auspicious and blessed day. ★

★ In this Era of sedition of the 14th Century, the enemies of *Ahle Baiet* [Holy Prophet’s family] known as *Khawaarij* [Kharijites], have done such superciliousness [crossed the limits] in the expression of their enmity, obstinacy, hatred and inner brutality against *Ahle Baiet* [Holy Prophet’s Family]! That, we seek Allaah’s protection!

A’laa Hazrat (*Mercy upon him*) says;

“This corrupt group, the one spreading mischief, discordance, division and turmoil in *Ummah* [Muslim Nation], have started saying in their writings and speeches that 10th Muharram, the Day of *Aashooraa* is not the Day to remember with love and respect the Grandson of the Beloved Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*), and nor it is a Day to mourn the Catastrophic incident of Karbalaa. Rather, it is a Day of happiness and it is a Day of such excellence that marriages should be done on this day. Therefore; it has reached my ears that this corrupt group while acting upon this, have started celebrating marriages on this Day. Certainly; if this is not the animosity with the Family of the Holy Prophet [*Ahle Baiet-e-Rasool*], then what is it? From the beginning of the Universe till the end, *Aashooraa* is a Day of great excellence. In the previous pages, under the titles of the Excellences of *Aashooraa* and the Practices of *Aashooraa*, the narrations and references of the highly respected pious people have passed through (Cont pg. 435)

Remember this; the hardships and difficulties which came upon the Exalted Hazrat Imaam Husaien (*Allaah is well-pleased with him*) on this day, they became a cause of the elevation of his status and greatness of his rank. Therefore; we should learn lesson and get admonition [warning] from his incomparable sacrifice which he solely gave for the Pleasure of Almighty Allaah and the eternity of Islaam and the voice of truth and righteousness which he raised against disobedience, transgression and vicious crimes. And even besides most awfully terrorizing difficulties and calamities he remained steady on *Haqq* [The Truth]. And we must learn to remain firm on the Truth and righteousness, and make our habit and practice to give sacrifice for the Pleasure of Almighty Allaah and the eternity of Islaam. And on this day, we should do abundance of good deeds and virtuous practices. And should avoid saying such words and doing such actions which are absolutely contrary to the Will, Teachings and Guidance of Almighty Allaah and His Beloved Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). Though, if at the time of the

your glance. Any Muslim who has even a slight bit of love and respect for the Holy Prophet's Progeny [*Aale Rasool*], for the sake of humanity he will surely be grieved by reading or hearing the difficult ordeals afflicted upon the Family of the Holy Prophet. And will also condemn and express their grievances on the oppressions and brutal tyrannies of the Yazeedi's. On a Day in which such a great tragedy took place, in their remembrance even if he does not do *Ieesaal-e-Sawaab* [Forwarding Rewards] with *Faatihah Khawāani*, *Sadqah* [giving charity] or *Khaieraat* [Things given charitably and doing good work etc]., then at least he should also not do any such act by which it will show that he has received any happiness from this catastrophe. Amongst the friends and close-relatives, if any accident takes place in the neighbourhood, then no matter even if it is a day of any great importance and worth such kinds of happy functions are postponed. The dearest and the closest-relations of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) must be dearest, valuable, and most beloved to every Muslim than even our own relations. Also, the love of the dearest and close relations of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is mandatory upon us. Certainly, to be happy on the grief of the beloved Ones is not a good act. Those who do like this, they must remember, that those people who became happy by the tranny and oppression which took place on the Family of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), their end was also worst in this world and the wrath of the Hereafter is still what's left. To celebrate wedding on the Day of *Aashooraa* is evidence of their hatred and animosity with the Holy Prophet's Family [*Ahle Baiet*]. Almighty Allaah keeps us in His Protection from every kind of disrespect and insolence.

[*Kaukab Noorani Okarvi Ghufira Lahu*]

remembrance of his Martyrdom and the hardships and difficulties which were afflicted upon him, due to love and pain tears come out and ones starts crying profusely then this is laudable and virtuous, and is real *Sa'aadat* [auspiciousness]. But do not do chest-beating etc., this is absolutely not permissible and completely forbidden.

CRYING WHILE LISTENING TO THE DETAILS OF THE MARTYRDOM

In the earlier pages, these *Ahaadees* are already mentioned, that when Jibraa'eel-e-Ameen gave the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) the news of the Martyrdom of the Exalted Hazrat Husaien (*Allaah is well-pleased with him*), then the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) shed tears after hearing this news. ★ Also, on the Day of Martyrdom *Ummul Mu'mineen* Hazrat Umme Salamah (*Allaah is well-pleased with her*) saw in the dream that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is crying. He said, "I had just gone to the place of Martyrdom of my son Husaien." By this it can be imagined; the sacred heart of *Sarkaar-e-Dou Aalam* [The Chief of Both the Worlds] the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) must have received how much sorrow and grief. When *Ameerul Mu'mineen* Hazrat Alee (*Allaah has blessed his face*) on his return from the Battle of Siffeen, passed through the land of Karbalaa, he had also stated while crying that how many young men of the Family of Muhammad (*Sallal Laahu 'Alaiehi Wa Sallam*) will be martyred on this ground and the Earth and the Sky will cry over them. Also, at the time of the Martyrdom, the shedding tears of blood by the

*Note: The Holy Prophet's (*Sallal Laahu 'Alaiehi Wa Sallam*) becoming tearful, nearly fifty-five [55] years ago, just by the thought of it, on hearing the news of the Martyrdom of Husaien. This is a proof of this thing, that on the mentioning of the Martyrdom to shed tears with love and devotion without any false pretend and falsification is also a tradition [*Sunnah*] of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and a deed worthy of rewards and goodness.

A'laa Hazrat (*Mercy upon him*) says; "Which *Sunni* is there, who will not have the grief of the terrifying event of Karbalaa or by its Remembrance his heart is not saddened and the eyes is not filled with tears? Yes, during adversities we have been Ordered to do patience. The Islaamic Law forbid us from *Jaz'a* [Impatience] and *Faz'a* [Bewailing]. And the one in whose heart there is no grief and he (Cont pg. 437)

Earth and the Heavens, the lamentation and recited eulogies of the Genies [*Jinnaat*] have already been mentioned in details of the Exalted Imaam's Martyrdom. Furthermore, the Earth becoming dark for three days and the sky becoming red proves, this event was so colossally grievous and heinous that it had traumatized everyone. *Qutbul Aqtaab, Ghauṣ-us Ṣaqalaien, Mahboob-e-Subhaani* Saiyyid Abdul Qaadir Jeelaani (*Allaah is well-pleased with him*) says in a book ascribed towards him *Ghunyah tut-Taalibeen*.

Hazrat Hamzah Bin Az Zaiyyaat عن خيرة بن الزيات قال رايت النبي صلى الله عليه وسلم ابراهيم الخليل عليه السلام في المنام يصليان على قبر الحسين بن علي says, "I saw the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and Prophet Ibraaheem Khaleelul Laah (*Salutations upon him*) in a dream. Both of them were performing Salaah (funeral prayer) at the grave of Hazrat Husaien Bin Alee."

It also states in the same book, that Hazrat Usaamah, narrates from Hazrat Imaam Ja'far As Saadiq (*Allaah is well-pleased with him*) that;

"The day Hazrat Husaien Bin Alee هبط على قبر الحسين بن علي رضي الله عنه يوم اصاب سبعون الف ملك سيكون عليه الى يوم القيامة (غنية الطالبين، صفة ٣٢٢) (*Allaah is well-pleased with him*) was martyred, from that day seventy thousand [70,000] Angels have descended upon his grave who will keep on crying over him until the Day of Judgement."

(*Ghunyah-tut Taalibeen*, pg.432)

does false expression of grief this is hypocrisy. And to deliberately bring grief within oneself and to nourish it, is against the Approval [Of *Shari'ah*]. The one who does not have the grief of it [Of the Event of Karbala] he must not stay without any grief. Rather, he should have the grief of not having this grief [Of the Event of Karbala], because his love is incomplete. And the one whose love is not complete his *Iemaan* is also incomplete. والله تعالى اعلم. Almighty Allaah is the Most Supreme Knower.

(*Fatawaa-e-Rizviyyaah*, vol-24, pg.488)

A'laa Hazrat (*Mercy upon him*) says;

"*Sultaanul Auliyyaa* Hazrat Saiyyidinaa Khawaaajah Muhammad Nizaam-ud Deen *Mahboob-e-Ilaahee* Dehlvi *Quddisa Sirruhu* states that in the sacred month of Muharram of 656 AH, I honourably came in the blessed court of *Sultaanul Masha'ikh, Shaiekush Shuyuukhul Aalam, Burhaan ul, Saiyyidul Aabideen, Badrul Aarifeen, Umdadul Abraar, Qadwatul Akhyaar, Taajul Asifiyaa, Siraajul Auliyyaa, Burhaanul Ush-Shar'a Wad-deen, Shaiekhul Islaam Wal Muslimeen* Hazrat Baabaa Fareed-ud Deen Mas'ood *Ganj-e-Shakar* (*Allaah is well-pleased with him*). He said while explaining the blessed importance of *Aashuura* [The first ten days] of Muharram;

دریں عشرہ در چیز دیگر مشغول نمی باید شد
مگر در اطاعت و تلاوت و دعا و نماز که آمده
است مشغول گردد و انیر که دریں عشرہ قهر
میرود و رحمت بسیار نازل میشود..... بعد
از آن فرمود که نمیدانی دریں عشرہ بر سرور
عالم صلی الله علیه و آله چه گزشت و فرزندان او را چگونه
زار زار کشته و بعضی در تشنگی هلاک شده اند
که قطره آب آں بد بختان بدان خداوند
زادگان ندادند چون شیخ الاسلام دریں سخن
رسیده نعره بزد و بیشتا و چوں به هوش باز آمد
گفت ز بی سنگدلان و ز بی کافران و بے
عاقبتان و بے سعادتان و نامهربان که دائم
و قائم میدانند که ایشان فرزندان بادشاه
دین و دنیا و آخرت اند و زار زار می کشتند

"In these ten days, one should not remain busy in any other work besides the Obedience to Almighty Allaah, *Tilaawat* [Recitation of Qur'aan], *Du'aa* [Supplication], and Salaah [*Namaaz*], etc. Because in these ten days the Wrath of Allaah also took place, and a lot of Mercy of Allaah has also descended." After this, he said, "Do you not know, in these ten days, what *Huzoor Sarwar-e-Aalam* [The Grand Chief of the World] the Beloved Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) went through? And, how his sons were mercilessly martyred? Some were martyred in the state of thirst. Those wretches did not give even a single drop of water to these Beloveds of Allaah. When *Shaiekhul Islaam* said this thing, he fainted by making an exclamation and fell down [he felt so much grief that he could keep a

control on his sad feelings]. When he became conscious, he said, “They were how cruel hard-hearted, *Kaafir* [Infidel] without good end, ill-fortune and merciless, even though they knew very well that he is the Son of the King of the Religion, the Worldly life and the Hereafter. Even then they martyred him with such great cruelty. And this thought did not come to them, that tomorrow what face will they show to the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) on the Day of Judgement.”

(*Raahatul Quloob*, pg.57)

Hazrat Khawaajah Abul Hasan Yameen ud deen Ameer Khusroo Nizaami (*Allaah have mercy on him*) says that on the date 5th of Muharram 691 AH, I had the blessed honour of showing my respects to Hazrat Saiyyidi-naa Khawaajah Muhammad Nizaam-ud Deen *Auliya Mahboob-e-Ilaahee* (*Allaah keeps his shadow upon us*), by kissing his feet.

During the discourses, Hazrat Khawaajah while being in tears said, “Everyone knows about the conditions of the Beloved children of Hazrat Faatimah Zahraa (*Allaah is well-pleased with her*) that how those cruelest people martyred them hungry and thirsty in the wilderness of Karbalaa.” Then he said, “On the day of the Martyrdom of Imaam Husaien (*Allaah is well-pleased with him*) the whole Universe became dark and blackened. The lightning started shining, the Earth and Sky did not stay still [started moving/shaking], the Angels were pursuing and were again and again seeking permission (from Almighty Allaah) that if You Order, then we will crush and destroy all those brutal beasts who afflicted agony. It was Ordered, you have nothing to do with it, this is how it is Destined. I know and My Friend knows [It a secret between Me and My friend], your intrusion is not in it.

ایں قدر بخاطر ایں ہانگیزرو کہ فردائے
قیامت برخواجہ عالم چہ خواہیم نمود (راحۃ
القلوب، صفحہ ۵۷)

میانِ عاشق و معشوق رمزیت کراماً کاتین را ہم خبر نیست

Mayaan-e-Aashiq o Mashooq Ramzeest

Kiraaman Kaatibeen Raa Hamm Khabar Neest

There is such secrecy [sign] between the Lover and the Beloved
Which is not even known to the two Angels [*Kiraaman Kaatibeen*
recording Angels]

On the Day of Judgement, I will get the judgement done by my Friend (My beloved) regarding those malicious, whatever he will say, it will happen according to that.”

(*Afzalul Fawaa'id*, Urdu translation, pg.75)

**TO ARRANGE THE GATHERING OF MUHARRAM AND
TO DO NAZR AND NIYAAZ WITH THE INTENTION OF
IEESAAL-E-SAWAAB, TO PLACE SABEEL AND TO MAKE
PEOPLE DRINK MILK, ETC**

Hazrat Sa'ad Bin Ubaadah (*Allaah is well-pleased with him*) came in the honour of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and said, “O Prophet of Allaah [*Yaa Rasoolal Laah Sallal Laahu 'Alaieka Wa Sallam*] my mother has passed away.”

So which *Sadaqah* [voluntary charity] is most virtuous (which I could do for my mother). The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said, “Water.” So, Hazrat Sa'ad (*Allaah is well-pleased with him*) excavated a well and said, “This is for the mother of Sa'ad.”

(*Abu Daawood-1681*)

These words in this *Hadees*, *هذه لامر سعد* [*Haazihi Li Ummi Sa'adin*], ‘This well is for the mother of Sa'ad,’ meaning it is made for the purpose of Forwarding Rewards to her soul. By this, it is clearly proven that the person whose soul is concerned for sending the rewards, any charity or alms should be done [on his behalf]. If

on this charity, alms and *Niyaaz* [offering] *Majaazee* [figuratively] the name of that person is taken meaning should be said like this that, "This *Sabeel* [kiosk/counter for the distribution of drink/water etc.], is for Hazrat Imaam Husaien and the Martyrs of Karbalaa (*Allaah is well-pleased with them*); or this food, or this *Niyaaz* [offering] is for the sacred Companions, or the blessed *Ahle Baiet* or Hazrat Ghauṣ-e-A'zam, or Hazrat Khawaajah Ghareeb Nawaaz, then certainly, certainly the water of this *Sabeel*, and that food and *Niyaaz* etc., will not become *Haraam* [forbidden]. Otherwise, we will also have to say this, that the water of this well was also *Haraam* [forbidden], regarding the water of which well it is said, this water is for the mother of Sa'ad." The water of this well is considered *Halaal* [permissible] and pure near the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), the respected Companions, *Tabaa'een*, *Taabi'een*, *Tab'a Taabi'een* and the people of Madeenah. So, for the water of that *Sabeel* about which it is said this is for Imaam Husaien and the Martyrs of Karbalaa (*Allaah is well-pleased with them*) or this *Niyaaz* etc., is for so and so, then that is also *Halaal* [permissible] and *Taiyyib* [pure/paak] near the Muslims.

It is in the authentic and famous book of Hanafi Mazhab [Ruling Doctrine of Faith], *Hidaayah Shareef*;

Indeed, a person can convey the rewards of one's own acts to another person, whether it is of Salaah, or it is of fasting, or it is of charity or alms, etc. This is the true *Ahle-Sunnah Wa Jamaa'at*.

Hazrat Shaah Abdul Azeez Muhaddiṣ Dehlvi (*Allaah have mercy on him*) states;

All the people of the *Ummah* [Islaamic Nation] consider and loved Hazrat Alee and his Blessed Descendants as Spirituals Guides

and Spiritual Director and they accept that the Divine Affairs are associated with these respected people. And they always do *Faatihah* [Forwarding rewards], *Durood* [Blessing], *Sadaqaat* [voluntary charities] and *Khaieraat* [Things given charitably and doing good work etc.] on their sacred names. Therefore; all the Friends of Allaah also do the same way."

(*Tuhfah Isnaa Ashariyah*, pg.396)

The same Shaah Saahib narrates in another place;

The food which should be prepared for *Niyaaz* [offering] of Hazrat Imaam Hasan and [Imaam] Husaien, and on which *Faatihah*, *Qul Shareef* [Qur'aanic chapter Ikhlaas] and *Durood* is read, that becomes *Tabarruk* [holy/blessed], and to also eat it is certainly very good.

(*Fataawaa Azeezee*, pg.75)

Hazrat Shaah Waleeyul Laah Saahib Muhaddiṣ Dehlvi (*Allaah have mercy on him*) states,

In cooking and eating rice cooked with milk (*Kheer*) for the *Faatihah* of any pious person with the intention of forwarding rewards to his soul, there is no harm in it, it is permitted. And if *Faatihah* is given of any pious person then it is also permissible for the 'well to do' [affluent] people to eat it.

(*Zubdatun-Nasaa'ih*, pg.132)

وامور تلوینیه را با ایشان وابسته میدانند و فاتحه درود و صدقات و نذر بنام ایشان رائج و معمول گردیده چنانچه با جمیع اولیاء اللہ ہمیں معاملہ است (تحفۃ اشاعرۃ، صفحہ ۳۹۶)

طعامیکہ کہ ثواب آل نیاز حضرت امامین نمایند بر آں فاتحہ و قل و درود خواندن تبرک می شود خوردن او بسیار خوب است (فتاویٰ عزیزی، صفحہ ۷۵)

و شیر برنج بنا بر فاتحہ بزرگ بقصد ایصال ثواب بروح ایشان پزند و بخوراند مضائقہ نیست جائز است و گر فاتحہ بنام بزرگ دادم شود اغنیارا ہم خوردن جائز است (زبدۃ الناصح، صفحہ ۱۳۲)

Hazrat Shaiekh Ahmad Majd Shaiebaani (*Allaah have mercy on him*) who is the intelligent student of Imaam Muhammad Shaiebaani (*Allaah is well-pleased with him*), is from the respected Progeny of *Imaamul A'immah, Siraaajul Ummah*, Hazrat Imaam-e-A'zam Abu Haneefah (*Allaah is well-pleased with him*). Hazrat Imaam Majd Shaiebaani (*Allaah is well-pleased with him*) was a confluence expert of the Knowledge of *Shari'ah* [Islamic Law] and *Tareeqat* [Spiritual Path], and was a person of piety and temperance, and enjoyed spiritual pleasure. Whose all life was spent in virtuousness and encouraging people to do good and forbidding them from doing sins. Speaking about his sacred life, *Shaiekh-e-Muhaqqiq* Hazrat Allaamah Shaah Abdul-Haqq Muhaddi's Dehlvi (*Allaah have mercy on him*) says;

And he was on the way of his spiritual Master and Guide in keeping extreme love and devotion for the Family of the Holy Prophet (*Salutations upon them*). It is said that, in the first ten days of *Aashuura*, and in the first twelve days of Rabi-ul-Awwal, he would not wear new and extravagant clothing. And during the nights of these days he would just sleep on the floor, and would do *I'tikaaf* [Seclusion for devotion] in the shrines of *Saadaat* [The Family of the Holy Prophet *Sallal Laahu 'Alaiehi Wa Sallam*]. And every day, according to possibility, he would add more in the quantity of provisions [food-stuff] for [*Niyaaz*] presenting rewards to the sanctified souls of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and his blessed respected

دوی بغایت محبت خاندان نبوت علیہ التحیة
موصوف بود بر طریقه پیر خود گویند که در عشره
عاشورا و دوازده از اول ربیع الاول جامه نو
و جامه شسته پوشیدی و در لیالی ایام جز
بر خاک نه خفتی و در مقابر سادات معتکف
شدی و هر روز بقدر امکان بروج حضرت
رسالت صلی الله علیه و آله و بارواح خاندان مطهر
توسیع طعام میکرد و چوں روز عاشورا شدی
کوزهای نواز شربت پر کردی و بر سر خود
نهادی و بدر خانه سادات رفتی و یتیمان و
فقیران ایشان را بخوار میدیدی و در ایام
که چندان گریستی گویا آل واقعه در حضور او
شده است۔ (اخبار الانبیاء، صفحہ ۱۸۴)

family members. And, on the Day of *Aashooraa*, he would carry on his head new earthen vessels filled with *sharbet* [sweet-milk drink] and he would go to the homes of *Saadaat*, and would make their orphans and destitute drink from it. Also, during these days he would do mourning, grieving, and crying as if, the incident of Karbalaa is taking place in front of him."

(*Akhbaarul Akhyaar*, pg.184)

Hazrat Shaah Abdul-Azeez Muhaddi's Dehlvi (*Allaah have mercy on him*) states,

"What is the actual practice of this *Faqeer* [humble person], I write it. From this it should be assumed that two gatherings are held during the whole year in the house of this *Faqeer*. One gathering of *Zikr-e-Wafaat Shareef* and the second gathering of *Zikr-e-Shahaadat*. And this gathering is held on the Day of *Aashooraa*, or one or two days before it. Nearly; four to five hundred rather one thousand people or even more than this are gathered, and read *Durood Shareef*. After that, this *Faqeer* comes and sits in the gathering and then those excellences of Hazraat Hasanaien (*Allaah is well-pleased with them*) which have been presented in the sacred *Ahaadees* they are mentioned in the discourse. And the news of the Martyrdom of these respected people which came in view in the sacred *Ahaadees*, and some details of the events [of Karbalaa] and the worst end of their killers are described."

During this time, some *Maraa'si* [Eulogies/elegiac poems] which were heard from the *Jinn* [Genie] and fairy by Hazrat Umme-Salamah and other Companions

دریں ضمن بعضے مرثیہ ہا کہ از مردم غیر یعنی
جن و پری حضرت ام سلمہ و دیگر صحابہ رضی اللہ عنہم
شنیدہ اند نیز مذکور میشود و خواب ہائے

(Allaah is well-pleased with them) [of the Holy Prophet Sallal Laahu 'Alaiehi Wa Sallam] they are also mentioned. Also, those traumatizing dreams which were seen by Hazrat Ibne Abbaas and other sacred Companions (Allaah is well-pleased with them) [of the Holy Prophet Sallal Laahu 'Alaiehi Wa Sallam] which proves the immense grief and sorrow that was felt by sacred Soul of Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) are also mentioned. After this, the recitation of the Holy Qur'aan is completed, and then after reading five verses whatever thing is present for eating, *Faatihah* is done on it. During this time, if any melodious reader reads *Salaam* or if there is a coincidence of reading *Mar'siyah* according to *Shari'ah*, then often the attendees of the gathering and also this *Faqeer* [humble person] engulfs in a state of crying, trembling and grief. This much comes into practice. Thus; if all this which is mentioned was not permissible near this *faqeer*, then this *faqeer* would have definitely not undertaken it."

(Fataawaa Azeezee, vol-1, pg.110)

Hazrat Shaah Rafee-ud Deen Saahib Muhaddi's Dehlvi (who is also a translator of the Holy Qur'aan), states in a *Fatwaa* [verdict].

Secondly, to appoint a day and month for *Meelaad Shareef*,

متوحش کہ حضرت ابن عباس و دیگر صحابہ دیدہ اند و دلالت بر فراطحزن و اندوه روح مبارک جناب رسالت مآب ﷺ می کنند مذکور می گردد بعد از آن ختم قرآن مجید و پنج آیت خوانده بر ما حضرت فاتحہ نموده می آید و دریں بین اگر شخصی خوش الحان سلام می شود خواند یا مرثیہ مشروع ایں اتفاق می شود ظاہر است کہ دریں بین اکثر حضار مجلس را و ایں فقیر را ہم رقت و بکا لاحق می شود ایں است قدرے کہ بہ عمل می آید پس اگر ایں چیز ہا نزد فقیر ہمیں وضع کہ مذکور شد جائز نمی بود اقدام بر آں اصلاً نمی کرد۔ (فتاویٰ عریزی، جلد ۱، صفحہ ۱۱۰)

which is for the sake of the people to gather at a certain place during Rabi-ul-Awwal, and besides this;

"In the month of Muharram on the Day of *Aashooraa* or beside this some other time, to organize the gathering to describe the Martyrdom of Imaam Husaien (Salutations upon him), to listen to *Salaam* [Salutations] and *Mar'siyah* [Eulogies] prescribed by *Shari'ah* [Islamic Law], and to express grief and to cry on the oppressive conditions of the Martyrs of Karbalaa is permissible and correct."

Muftee Abdul-Haiey Saahib Lukhnawi states in his *Fataawaa*;

Question: If tears starts from the eyes while thinking about the hardships of Karbalaa and the thought of the plights of Imaam so is there anything wrong [imperfection] in it or not?

Answer: There is nothing wrong [imperfection] in it. *Baiehaqee* and *Haakim* have narrated that the sacred eyes of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) became tearful with this same grief. And, on the Day of the incident of Karbalaa, Hazrat Ibne Abbaas and Hazrat Umme Salamah (Allaah is well-pleased with them) saw the Holy Prophet (Sallal Laahu 'Alaiehi Wa

انقعا و مجلس ذکر شہادت امام حسین علیہ السلام در ماہ محرم در روز عاشورا یا غیر آں و شنیدن سلام و مرثیہ مشروع و گریہ و بکا بر حال شہدائے کربلا جائز و درست است۔

سوال: مصائب کربلا خیال کردہ و احوال امام تصوریدہ اگر اشکها از چشم جاری شوند پنج مضائقہ دار دیا نہ؟ جواب: پنج مضائقہ ندارد و بیہقی و حاکم روایت کردہ کہ چشم مبارک آں سرور ﷺ بدیں غم اشکها ریختہ بود در روز واقعہ کربلا ابن عباس و ام سلمہ رضی اللہ عنہما آں سرور ﷺ را بخواب دیدند پریشان موغبار آلودہ چنان چہ احمد و بیہقی ایں مضمون را روایت کردہ است و ایں گریہ امر غیر اختیار نیست۔

(مجموعہ فتویٰ، جلد ۳، صفحہ ۱۲۷)

Sallam) in dream that he is worried and grieved (and) his hair is covered with dust. Therefore; this topic has [also] been narrated by *Ahmad* and *Baiehaqee*. And this crying was an involuntary act.

(*Majmuu'ah Fataawaa*, vol-3, pg.127)

MARAAŚI [TO READ EULOGIES]

A'laa Hazrat Imaam Ahle Sunnat Mujaddid-e-Deen-o-Millat, Hakeem-ul Ummat Allaamah Shaah Ahmad Razaa Khaan Saahib Bareilvi (Allaah have mercy on him) states,

“The gatherings which is for Hazrat Saiyyidinaa Imaam Husaien and the sacred respected Holy Prophet’s Family [*Ahle Baiet Allaah is well-pleased with them*] in which from the correct, authentic narrations their excellences, ranks, and statuses are described, and it is absolutely free from *Maatam* [chest-beating], the renewing of grief etc., and actions which are contradictory [differing] to Islaamic Law, doing this, in itself is good and praiseworthy, whether in them prose is read or poetry. Even if that poetry due to being a *Musaddas* [stanza consisting of six lines/sestet] in which details about Hazrat Saiyyidush Shuhadaa is described, which is commonly named as *Maraaśi* [Eulogies], now this is not that *Marśiyah* which is prohibited by the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*).”

و نهی رسول الله صلى الله عليه وسلم عن البرائی والله سبحانه وتعالى اعلم

(*A'aalee Al-Ifaadah fii Ta'ziyatil-Hind Wa Bayaanish-Shahaadah*, pg.13)

In the same booklet he says in another place:

Describing about the sacred Martyrdom of Imaam Husaien is real auspiciousness, when it is free from fabricated narrations, prohibited utterances and illegal Islaamic intention عند ذكر الصلحين تنزل الرحمة۔ (It means that at the time of describing about the pious people Mercy is descended.) (pg.8)

TA'ZIYAH DAARI

In the third place of the same booklet, he says about *Ta'ziyah Daari* [Keeping and displaying the replica of the Exalted Imaam Husaien’s shrine]:

The reality of *Ta'ziyah* was this much, that by making the correct replica of the sacred shrine of *Huzoor Shahzaadah Gulgoon Qabaa* [The Grand Prince in the Flowered Garb] Husaien the one martyred with tranny and cruelty (Blessings and Salutations upon his Highly respected maternal Grandfather and him) to keep in house. According to Islaamic Law, there was no harm in it. To make and keep images of houses etc., and every non-living is all permissible. And to keep the replica [model] of such things near, which would generate greatness by being associated with the honourable ones of the Religion, is absolutely permissible. Just like from hundreds of years, group by group, the *A'immah* [Religious Leaders] of Religion, and the authentic Righteous Scholars have made the design of *Na'laieen Shareef* [The sacred sandal] of *Huzoor Saiyyid-e-Kaunaieen* [The Grand Chief of the Entire Universe] the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*), and have written in their series of booklet its great blessings and extensive benefits. Whoever has doubt, he should read Imaam Allaamah Ahmad Bin Al Muqaree Talmisaani’s ‘*Fath-ul Muta’aal*,’ etc. But the senseless ignorant people, by completely destroying this real permissibility have curved such hundreds of senseless absurd things that the echoing of, save me, save me comes from the sacred *Shari’ah* [The Islaamic Law]. Firstly, in the image of *Ta'ziyah* the real copy of the sacred Shrine [Of Hazrat Imaam Husaien] did not stay preserved. Every place, new shape, new way [design], as if it has no concern or association with the real copy. Then on some were fairies, in some was *Buraaq* [Winged Horse] and vulgarity pomposity. Then for the advertisement of grief it’s parading from lane to lane, from desert to forest, chest-beating and lamenting around it. Someone is bending down and saying *Salaam* to these pictures, someone is busy in doing circumambulation [*tawaaf*], someone is fallen down [bowed down] in prostration. Someone by considering these innovated things as

Ma'aazal Laah [I seek Allaah's protection] the Shrine of Hazrat Imaam Husaien blessing and Salutations upon him and his respected maternal Grandfather started making and asking for his *Mannat* [vows/desires] from this mica [silver/golden sheet] and consider it as the fulfiller of their desires. Also, further other entertaining shows, musical instruments and drums, the meeting and mixing of men and women at night, and many different kinds of absurd games are increase absurdity on all this. In short, *Asharah* [Ten days] of Muharram-ul Haraam, from the early Religion's Laws till this sacred Religious Law [of Islaam], was considered a very blessed and a very appropriate time of worship. These absurd customs have made it an era of illiteracy and worthless fairs. Then the burden of innovation became so zealous, that even *Khaieraat* [things given charitably and doing good work etc] was not left as *Khaieraat*. Show-off and pompous is done openly. Then that also not like this, that it would be given in the right way [directly] to the needy. Rather, they will throw it by sitting on the rooftops. The bread is falling down on the ground; the Provisions of Allaah is being disrespected. Wastage is taking place by the money falling in sand and disappearing, but so what, they did succeed in achieving fame, that so and so person is distributing *Langar* [providing food].

Now, the flowers of the spring of *Asahrah* bloomed this way that the people started jostling while playing musical instruments, pomp's of different kinds of games, crowds of vulgar and harlot women everywhere. Full customs of *Shaiwani* [Hindus lustrous] festivals. Rituals of the festival like all this, and with it the thoughts of all that. As if, these made pictures are the funerals of the respected Martyrs (*Allaah is well-pleased with them*). Some by snatching and pulling, and remaining by breaking and ripping have been buried. Every year, the crime of wasting money and the burden of punishment remain discrete.

Almighty Allaah for the sake of the respected Martyrs of Karbalaa (*Allaah is well-pleased with them*), give our brothers the ability to do righteous deeds, and grant them repentance from bad actions. *Aameen* [So be it]. Now, *Ta'ziyah Daari* [Keeping and

displaying the replica of his shrine] is the name of this dislike act, that is absolutely *Bid'at* [innovation], *Najaa'iz* [impermissible] and *Haraam* [forbidden]. Yes, if the People of Islaam, in a permissible way, would have remained restricted on the auspiciousness of *Ieesaal-e-Sawaab* [Forwarding Rewards] to the blessed souls of the Honourable sacred Martyrs (*Allaah is well-pleased with them*) then it was how good and cherished. And if, in view of their passion and love, the copy of the Sacred Shrine was desired, then they should have just limited themselves on permissible [act], that they should have placed the correct copy of the sacred Shrine as a *Tabarruk* [holy/blessed] and *Ziyaarat* [viewing] in their homes. And would have safe themselves from the show-off of grief and fabrication of tormenting, doing *nohah*, chest-beating, lamentation, and other evil acts and over-all definite innovations. There was also no harm in only this much. But now, in this imitation also there is a fear of resemblance with the People of Innovation and the blame of display of the replica of his shrine. And in future, a suspicion for our children and the true believers of being involved in innovation. And it is stated in a *Hadees*:

اتقوا مواضع التهم [Also safe yourselves from the places of allegations] (*Ihya Uloom ud Deen*, vol-3, pg.36, *Miftaahul Ghaieb*, vol-24, pg.590, *Al Baab Fee Uloomil Kitaab*, vol-15, pg.240, *Sharah Sunan Ibne Maaajah* by *Suyootee*:2559) And it is mentioned that,

من كان يؤمن بالله واليوم الآخر فلا يقضن مواقف التهم

A person who has believe in Almighty Allaah and the Day of Judgement he should absolutely not stay at the places of allegations. (*Faiez-ul Qadeer* #839, *Al Bahr-ul Muheet*, vol-6, pg.287, *Fath-ul Qadeer*, vol-2, pg.345, *Roohul Ma'aani*, vol-6, pg.447, *Lisaan-ul Meezaan*:677)

Therefore; such models of the sacred Shrine of *Huzoor Saiyyidush Shuhadaa* (*Allaah is well-pleased with him*) should also not be made, rather one should be content only with the correct print on the paper. And keep them to yourself as a relic, without mixing with prohibited things. Just like from the sacred *Haramaien*, we get the pictures of the sacred Ka'bah and the blessed shrine [*Rauzah shareef*]. Or in *Dalaailul Khaieraat Shareef* [Book of Durood

Shareef], the sketches of the sacred Luminous grave are drawn [Salutations on those who follow the right guidance] Allaah Subhaanu Ta'aalaa knows the best.

(Fatawaa Rizviyyah, vol-24, pg.512)

In this same booklet it is mentioned in the fourth place:

To, place a *Sabeel* [kiosk/counter for the distribution of drink/water etc.], when the intention is good and the aim is to acquire the Pleasure of Allaah, and for Forwarding rewards to the sacred souls, and the blessed *A'immah* [The pious religious Leaders]. This is undoubtedly; best, preferable and an act of attaining blessing. It is present in *Hadees*, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) stated:

إذا كثرت ذنوبك فاسق الباء على الباء تتناثر كما يتناثر الورق
من الشجرة في الريح العاصف

(Kanzul Ummaal: 10183, Jaami'ul Ahaadees: 2727, Meezaanul I'tidaal: 9206, Taareekh-e-Baghdad:3417)

“When your sins become excessive, then make people drink water upon water [again and again]. The sins will fall down like in strong winds the leaves of trees.”

(Al Khateeb has reported from Hazrat Anas Allaah is well-pleased with him, vol-6, pg.403:3464)

Likewise, to feed the food, to distribute food is also preferable and a cause of rewards. It is mentioned in a *Hadees* the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) says,

ان الله عز وجل يباهى ملائكة بالذين يطعمون الطعام من عبيده

“Almighty Allaah, amongst His worshippers, those who feed the food to the people. He praises them to Angels and says to the Angels, “Look, they are doing what a good work.”

(Narrated Ash Shaikh Fis Sawaab through Al Hasan Mursalan)

But that which is called *langar lutaanaa* [to throw the food for

distribution], the people sit on the roof-tops and throw flat-breads (etc.), some comes in the hands, some falls on the ground, and some comes under the feet. This is not allowed, there is disrespect of *Rizq-e-Ilaahee* [The Food of Allaah] in it.

(Pg. 11)

SABR [PATIENCE], JAZ'A [IMPATIENCE] AND FAZ'A [BEWAILING]

Almighty Allaah states:

And give glad-tidings to the patient. Those when they are afflicted by some misfortune say: “إنا لله وإنا إليه راجعون” [Surely, we belong to Allah and to Him is our Return] Those are the ones upon whom are Blessings and Mercy from their Lord, and these are the people who are rightly-guided.

(Holy Qur'aan, chapter Al Baqarah, verses#155-7)

وَبَشِّرِ الصَّابِرِينَ الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٥﴾ أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ ۖ وَأُولَٰئِكَ هُمُ الْمُفْتَخِرُونَ ﴿١٥٦﴾ (البقره)

It is proven by this Qur'aanic verse that those people who, at the time of difficulty while practicing patience and tolerance say that our living and dying is only for Almighty Allaah. For only them is the glad-tidings of Blessings and Mercy of Almighty Allaah. It is stated,

إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٥٦﴾ (البقره)

Surely, Allaah is with those who have patience.

(Holy Qur'aan, chapter Al Baqarah, verse#153)

It is learned from this that the patient ones have a special Closeness with Almighty Allaah.

Most certainly, the steadfast shall be fully rewarded without measure.

(Holy Qur'aan, chapter Az Zumar, verse#10)

إِنَّمَا يُؤْتَى الصَّابِرُونَ أَجْرُهُمْ بِغَيْرِ حِسَابٍ ﴿١٠﴾ (الزمر)

The way and the habit of the pious People of Allaah and the True believers is just to do patience, because this is liked by their True Worthy of Worship and Real Beloved Almighty Allaah. And impatience, whining, moaning, complaining, and bewailing is extremely disliked by Almighty Allaah.

The Exalted Hazrat Imaam Husaien (*Allaah is well-pleased with him*) says that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said,

“There is no such Muslim, who is stricken with any calamity, even though a time has passed on [after] it, and later while remembering it he says *إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ* “*Innaa Lil Laahi Wa Innaa Ilaiehi Raaji'oon*” [Surely, we belong to Allaah and to Him is our return]. Then for him, Almighty Allaah will renew it, and like that day, will bestow Rewards and Blessings. The day he had received the calamity.”

(Ahmad:1734, Ibne Maajah:1600, Baiehaqee, Mishkaat, Jaami'ul Ahaadees # 206942, Naieul Autaar #1494, Durre-Mansoor, vol-1, pg.156, Kanzul Ummaal:6634-6840)

Hazrat Anas (*Allaah is well-pleased with him*) says that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) have said:

“There is no calamity, even though a period has passed over, then when the worshipper remembers it and say, *إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ* (*Innaa Lil Laahi Wa Innaa Ilaiehi Raaji'oon*) [Surely, we belong to Allaah and to Him is our

ما من مسلم (ولا مسلمة) يصاب
بمصيبة فيذكرها وان طال عهدها
فيحدث لذلك استرجاعا الاجد
له عند ذلك فاعطاه مثل اجرها يوم
اصيب بها (احمد: ١٤٣٢، ابن ماجه: ١٦٠٠،
بيهقي، درمنثور، جلد ١، صفحہ ١٥٦، كنز العمال: ٦٦٣٢ -
(٦٨٣٠)

ما من مصيبة وان تقادم عهدها
فيجدد لها العبد الاسترجاع الاجد
الله له ثوابها واجرها
(درمنثور، جلد ١، صفحہ ١٥٦)

return].” Almighty Allaah by renewing and refreshing it for him, again bestow him Rewards and Blessings.”

(Durre Mansoor, vol-1, Pg.156)

It is proven by these sacred *Ahaadees* that while remembering and mentioning of the difficulties of the Exalted Imaam Husaien (*Allaah is well-pleased with him*) the one who says, *إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ* “*Innaa Lil Laahi Wa Innaa Ilaiehi Raaji'oon*” [Surely, we belong to Allaah and to Him is our return].” He receives the rewards and blessings like the calamity of that day.

The Respected Readers have read in the previous pages that, those wretch killers after Martyring the Exalted Hazrat Imaam and his supporters (*Allaah is well-pleased with them*) had raised their heads on spears and roamed them in the lanes and the streets. Moreover; this is also stated that, they tied the looted bows of the martyrs, their turbans, and the sheets [shawls] of some sacred Ladies and coverings on their flags, and in the form of a procession while beating drums and trumpets, they proceeded towards the Governor's House. It is proven by this, to wander in the streets and markets by using the sacred and blessed names of the blessed Holy Prophet's family [*Ahle Baiet*] as a disgrace, and beating drums while raising the Flags etc., is a very bad act and one should refrain from it, as this is the way of the Yazeedi's. Similarly; to wear black clothes, to tear clothes, to tear the neckline of shirts [collars], to spread hair, to put dust on the head, chest-beating, and to hit the hands on the thighs, to take out horses and *Ta'zeeyay* etc., all this is impermissible, disallowed and false. If these things were permissible, prove of love and the cause of rewards then Hazrat Imaam Zaienul Aabideen, or other *A'imma* [Imaam's/Leaders] of Holy Prophet's Family (*Allaah is well-pleased with them*) would have done them, or called them as permissible. No one can prove that they did like this, rather from them the impermissibility of these things is proven.

Some people say, that on the Day of Martyrdom, Hazrat Umme Salamah (*Allaah is well-pleased with her*) saw in a dream that Holy Prophet's (*Sallal Laahu 'Alaiehi Wa Sallam*) sacred beard and blessed head had dust on it. So, it is learned that to put dust on the head on that Day is *Sunnah*. The answer to this is, dust to be placed by itself is something else, and to put it ourselves is a different thing. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) did not put the dust himself rather was placed by itself, because he was, personally present at the time of the Incident of Karbalaa, and was collecting the sacred blood. Indeed, at that time dust was blowing, and he had come after going through a long journey, as he had said, "I have just returned from the place of Martyrdom of Husaien." So, this way the placing of dust and particles is a certain act."

Saiyyid Ammaar Alee Saahib (Even though he is a ridiculous kind of Shi'ah) he writes in his explanation *Umdadul Bayaan* under this Qur'aanic verse *وَلَنبَلِّغَنَّكُمْ أَشْيَاءَ الْآيَةِ* (*Holy Qur'aan, chapter Al Baqarah, verse #155*) he says this, "Often people waste their rewards by doing innovations in Muharram. They play musicals instruments, and get them played, by inventing false *Ahaadees* by themselves they include in *Maraa'si* [Eulogies/elegiac poems]. By describing the narrations of diminution and exaggeration in the gatherings they destroy the beliefs of the people. And those tunes which are forbidden in Islaamic Laws they read *Maraa'si* in those tunes. The women recite *Maraa'si* (Eulogies) in loud voices. And the strangers [*Ghaier-Mahram*] hear their voice. And in these matters refraining is compulsory for the *Mu'mineen* [True Believers].

QUOTES OF A'IMMAH OF AHLE BAIET FROM THE AUTHENTIC BOOKS OF SHI'ITES

In Qur'aan and *Sunnah*, the true Believers have been prompted again and again for patience, and have been stopped from impatience [*Jaz'a*] and bewailing [*Faz'a*], and this is also the teachings of *A'imma* [Leaders/Imaam's] of Holy Prophet's Family. So, if we truly have love and respect for them, and we are their true followers then we should act according to their teachings. Therefore; see this:

1) Jaabir says that I asked Hazrat Abu Ja'far (Imaam Muhammad Baaqir *Salutations upon him*):

What is *Jaz'a* [impatience]? He said, to scream with a loud voice, meaning to wail and make loud noise, to hit slaps on the face, to beat the chest, to pull the hair of forehead, and undoubtedly the one who held (the gathering) of crying he has discarded patience. And by leaving our way, he has adopted a different way. And the one who does patience and says, *إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ* "*Innaa Lil Laahi Wa Innaa Ilaiehi Raaji'oon* [Surely, we belong to Allaah and to Him is our return]." And does the Glorification of Almighty Allaah, and would remain happy on whatever Almighty Allaah has done. Then, his rewards and blessing are confirmed on the Generous Graciousness of Allaah. And the one who does not do like this when any charge is applied on him then he is a bad person. And Allaah Almighty destroys his rewards and blessings.

(*Furoo-e-Kaafi, vol-1, pg.121*)

In this narration, along with the definition of patience, impatience and bewailing it is also described what is the conclusion of practicing on them.

2) Hazrat Abu Abdul Laah (Imaam Ja'far As Saadiq *Allaah is well-pleased with him*) says:

ما الجزع قال اشد الجزع الصراخ بالويل والعيول ولطم الوجه والصدور وجز الشعر من النواصي و من اقام النواحة فقد ترك الصبر و اخذني غير طريقة ومن صبروا سترجع وحيد الله عزوجل فقد رضى بها صنع الله وقم اجرة على الله ومن لم ينعل ذلك جرى عليه القضاء وهو ذميم واحبط الله تعالى اجرة (فروع كافي، جلد ١، صفحہ ١٢١)

“Indeed, both patience, calamity and hardship are afflicted to a *Mu'min* [True Muslim]. (When) calamity and hardship are afflicted to a *Mu'min*, then he does patience. And indeed, impatience, calamity and hardship both are afflicted to an infidel [Non-believer]. So; (when) calamity is afflicted to an infidel then he does impatience and bewailing.”

(*Furoo-e-Kaafi*, vol-1, pg.121)

In this narration, Hazrat Imaam has described the way of conduct and identification of Muslim and infidel [non-Muslim]. And is this, that towards *Mu'min* both patience and hardship come first. It means that along with hardship, patience also comes. Hence; at the time of hardship *Mu'min* only exhibits patience. Impatience does not even come towards him, which would be exhibited. And towards infidel along with hardship, patience does not even come. Rather only impatience comes. Therefore; from infidel, at the time of hardship, only impatience is exhibited. The conclusion is this, patience is the habit of *Mu'min* and impatience and bewailing are of the infidel.

3) It is also narrated from the same Hazrat Imaam Ja'far As Sadiq (*Allaah is well-pleased with him*) that:

In status, patience is like a head in the body of *Ieemaan* [Faith]. When the head does not remain, then the body also does not remain. Similarly, when the patience goes away then *Ieemaan* also does not stay. It means that both patience and *Ieemaan* are interconnected to one another.

(*Saafi Sharah Usool-e-Kaafi*, vol-4, pg.171)

ان الصبر والبلاء يستبقان الى المؤمن
فباته البلاء وهو صبور وان الجزع و
البلاء يستبقان الى الكافر فباتيه
البلاء وهو جزوع

(فروع كافي، جلد ۱، صفحہ ۱۲۱)

الصبر من الايمان بمنزلة لراس من
الجسد فاذا ذهب الراس ذهب
الجسد كذلك اذا ذهب الصبر ذهب
الايمان (عاني شرح صول كافي، جلد ۴، صفحہ ۱۷۱)

4) At the sacred departing of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) during the bath, funeral rituals and burial *Ameerul Mu'mineen* Hazrat Alee (*Allaah is well-pleased with him*) said, “O Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) my mother and father would die for you, with your passing away those affairs [matters] are discontinued, which would have not happened by anyone's else demise. And those acts of Prophet-hood, are Revelation of Allaah, and Heavenly news etc. And your Graciousness was common by which similarly everyone has benefitted from it.”

And if you [the Holy Prophet *Sallal Laahu 'Alaiehi Wa Sallam*] would have not ordered us to be patient, and would have not stopped us from impatience and wailing, then we would have cried so much on your departing, that the liquid [water] of our bodies would have dried-out.

(*Nahjul Balaaghah*, vol-3, pg.254)

ولو لا انك امرت بالصبر و نهيت عن
الجزع لانفدنا عليك ماء الشئون -

(نجد البلاغة، ص ۲۵۴ ج ۳)

In this saying, somethings are worth consideration. Firstly, the passing away of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is the greatest tragedy and no one else's departing is equal to the passing away of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). Secondly, Hazrat Alee (*Allaah is well-pleased with him*) is clearly saying this, if the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) would have not ordered us to be patient, and would have not stopped us from impatience and wailing then we would have cried a lot. Thirdly this, that Hazrat Alee (*Allaah is well-pleased with him*) remained patient even on such a tragic occasion, and did not do impatience and wailing because this was not allowed.

5) When the incident of the Martyrdom of *Ameerul Mu'mineen* Hazrat Alee (*Allaah is well-pleased with him*) took place, at that time Hazrat Imaam Husaien (*Allaah is well-pleased*

فلما قرء الكتاب قال يالها من
مصيبة ما اعظمها مع ان رسول الله
صلى الله عليه واله وسلم قال من

with him) was in Madaa'in [place]. Hazrat Imaam Hasan (Allaah is well-pleased with him) informed him via writing.

(Furoo-e-Kaafi, vol-1, pg.119)

اصيب منكم بمصيبة فليذكر مصابه
بي فانه لن يصاب بمصيبة اعظم منها و
صدق صلى الله عليه وآله وسلم

(فروع كافي، جلد ۱، صفحہ ۱۱۹)

So, when he [Hazrat Husaien Allaah is well-pleased with him] read the letter, he said, "What a big tragedy has befallen. But the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) have said that whenever anyone amid you faces any tragedy, then he should just remember the tragedy of my departing [passing away], because for a Muslim, there will not be any greater tragedy than the tragedy of the departing [passing away] of the Prophet. And the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said the truth."

See, by the Martyrdom of Hazrat Alee (Allaah is well-pleased with him) the amount of grief Hazrat Husaien (Allaah is well-pleased with him) must have felt, certainly no one else can feel it. But after reading the grief-stricken news of the Martyrdom [of Hazrat Alee] he absolutely did not become impatient and wailed. Rather he acted with patience and said, "There cannot be any tragedy greater than the passing-away of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). When it is Ordered to be patient on that greatest tragedy than how can it be permissible to be impatient on any other tragedy."

6) Hazrat Alee (Allaah is well-pleased with him) says:

The one who beats his hand on his thigh at the time of tragedy [hardship], his deeds are wasted.

(Nahjul Balaaghah, vol-3, pg.185)

من ضرب يده على فخذه عند مصيبة
حبط عمله (نجم البلاء، جلد ۳، صفحہ ۱۸۵)

7) Hazrat Abu Abdul Laah (Imaam Ja'far As Saadiq Allaah is well-pleased with him) says that:

The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, "Any Muslim who at the time of calamity hits his hand on his thigh he destroys his rewards and benefits."

(Furoo-e-Kaafi, vol-1, pg.121)

قال رسول الله صلى الله عليه وآله
وسلم ضرب المسلم يده على فخذه
عند المصيبة احباط الاجرة

(فروع كافي، جلد ۱، صفحہ ۱۲۱)

8) It is also narrated by him, he says:

"To scream and shriek and to tear clothes on the dead body is inadmissible and inappropriate."

(Furoo-e-Kaafi, vol-1, pg.122)

لا ينبغي الصياح على البيت ولا شق
الثياب (فروع كافي، ج ۱، ص ۱۲۲)

In the second narration, these words are additional, ولكن الناس لا يعرفونه والصبر خير لكن The people do not understand this, and patience is better.

9) Al Alaa Bin Kaamil says, "I was sitting near Hazrat Abu Abdul Laah Imaam Ja'far As Saadiq (Salutations upon him) then from a house the shrieking noise of a woman's scream came." Hazrat Imaam (while being angry) stood-up, then sat down, and after reading "Innaa Lil Laahi Wa Innaa Ilaiehi Raaji'oon [Surely, we belong to Allaah and to Him is our return] explained the same Hadees which is mentioned above in #7.

Then said, "Indeed, this is much loved and desired by us that in our lives, in our children, and in our wealth, there would be well-being and safety, but when a Divine Decree occurs, then we should like what Allaah has Liked for us."

(Furoo-e-Kaafi, vol-1, pg.2)

ثم قال ان لنحب اننا نعافي في انفسنا و
اولادنا و اموالنا فاذا وقع القضاء
فليس لنا ان نحب ما لم يحب الله لنا
(فروع كافي، صفحہ ۲)

10) Saiyyidush Shuhadaa [The Chief of the Martyrs] Hazrat Imaam Husaien (Allaah is well-pleased with him) in the ground of Karbalaa said

to his sister Hazrat Saiyyidah Zaienab (*Allaah is well-pleased with her*):

“O Beloved sister, that right which I have on you, I give you the pledge of it, and say that on my tragedy and separation do patience. So, when I am killed, then certainly do not drub [hit] your face, and do not snatch your hair, and do not slit your neckline [collars], as you are the daughter of Faatimah Zahraa. Like she had done patience on the tragedy of the Prophet of Allaah, similarly you must also do patience on my tragedy.” (.... till end)

(*Anaaratul-Basaair*, vol-2, pg.297)

Now see, what the Prophet of Allaah (*Sallal Laahu 'Alaiehi Wa Sallam*) willed to Saiyyidah Faatimah Zahraa (*Allaah is well-pleased with her*) at the time of his passing-away.

Ibne Baabwaieh with authentic certification narrates from Imaam Muhammad Baaqir that at the time of his passing-away, the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said to his daughter, “O Beloved daughter, when I depart, then do not drub your face, do not scatter your hair and dishevel, do not lament on me and neither call the group of lamenters [mourners].”

(*Hayaatul Quloob*, vol-2, pg.852,
Furoo-e-Kaafi, vol-2, pg.214)

Saiyyidah did just according to this will, she did not do against it. The Exalted Imaam is also saying to Saiyyidah Zaienab that like your respected mother, you must also be patience in my tragedy. (Therefore; she also did according to the will).

It is stated in '*Jilaa-ul Uyoon*' Urdu, vol-1, pg.187:

ابن بابویہ بسند معتبر از امام محمد باقر روایت
کرده است کہ حضرت رسول در هنگام
وفات خود بحضرت فاطمہ گفت کہ اے
فاطمہ چوں بمیرم روئے خود را برائے من
فخراش و گیسوئے خود را بریشان مکن و وادیا
مگو و بر من نوحہ مکن و نوحہ گراں را مطلب
(حیات القلوب، جلد ۲، صفحہ ۸۵۲، فروع کافی،

جلد ۲، صفحہ ۲۱۴)

“O the fortunate Sister, the Fear of Almighty Allaah is compulsory. We should remain happy on the Divine Decree of Almighty Allaah. It should be clear that all the living things of Earth will taste the unbearable nectar of death. And even the creatures of the Sky will also not remain [alive]. But the Being of Almighty Allaah is Forever. And all the things are to be included in decline and perish. Allaah will make everyone die, and then He will again make them alive, only He is All-Eternal [Forever]. Look, our father, mother, and brother were martyred. And they were most Superior than everyone, the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) was *Ashraful Makhlooqaat* [The Noblest and the most Excellent of the created things], he also did not remain [physically] in the world, and departed towards the everlasting abode. Similarly, many preachers explained and willed their beloved sisters and said, “O the Respected Sister, I give you oath, when I go to the everlasting World after being martyred, do not tear [slit] your neckline [collars] and do not snatch your faces and do not cry screamingly.....(It is in vol-1, pg.201) And after ordering them to do patient with the promise of unending rewards of Allaah by consoling them he said, “Wear your sheets [shawls/cloth coverings] on your heads by being the contented troop on hardship and difficulty as only Allaah is your Saviour and Protector. Only He will free you from the evils of the enemies, and He will make certain your good end. And will involve your enemies in various kinds of wrath and difficulty. And in return of these hardships and difficulties, He will give you various rewards and will give you magnificent nobility and will honour you beyond imagination in the World and hereafter. And certainly, certainly do not detach [decline] from doing patience and endurance. And do not bring unhappy words on your tongue, as it is a cause of ruining rewards.”

11) It is in, *Jaame Abbaasi*, (Urdu printed Yoosufi, Delhi, pg.267)

It is *Makrooh* [repulsion/dislike] to wear black clothes, since Hazrat Imaam Ja'far As Saadiq (*Salutations upon him*) says, “Allaah Almighty send revelation to a Prophet that tell the *Mu'mineen* [True Muslims] do not wear the clothes [dress] of my enemies meaning black clothes.”

12) The question was asked from Hazrat Imaam Ja'far As Saadiq (Salutations upon him) that is the Salaah [Namaaz] correct by wearing black cap? He said, "Do not read Salaah [Namaaz] by wearing a black cap because black dress is of the dwellers [people] of Hell." And Ameerul Mu'mineen Hazrat Alee said to his companions that do not wear black clothes because this is the dress of Fir'aun [Pharaoh].

(Mann Laa Yahduruul Faqeeh pg.51)

THE TWELVE STATEMENTS OF THE TWELVE A'IMMAH OF AHLE BAIET (Allaah is well-pleased with them)

These are the twelve [12] statements of the twelve A'imma [The Leaders] of Ahle Baiet, according to their blessed number of twelve. I am presenting to the followers of the twelve leaders from their own authentic books. In them there are twelve statements and clear instructions are also twelve.

- 1) At the time of calamity, certainly do not leave patience and endurance since to be patient on calamity is the characteristic and sign of a Mu'min [True Muslim].
- 2) At the time of calamity, to do impatience and wailing, yelling and screaming, lamenting and bewailing this is the characteristic and sign of an infidel [Non-Believer].
- 3) At the time of hardship do not beat your face.
- 4) Do not do chest-beating [Maatam].
- 5) Do not spread your hair.
- 6) Do not pull your hair.
- 7) Do not be without a head-cover.
- 8) Do not hit hand on the thighs.
- 9) Do not tear clothes, nor slit your neckline [collars].
- 10) Do not bring unhappy words on your tongue meaning do not bring words against the Pleasure of Allaah Almighty.

سئل الصادق عليه السلام عن
الصلوة في القلنسوة اسود فقال لا
تصل فيها لانها لباس اهل النار
وقال امير المؤمنين لا صحابه لا
تلبسوا السواد فانه لباس فرعون الخ
(من الاسطره الفقيه، صفر، صفر ٥١)

11) Do not organize the gatherings of crying [Majaalis], as all this is against patience and contentment. And in Islaam, there is the Command of patience and gratification.

12) Do not wear black dress, because this is the dress of the Dwellers of Hell and Fir'aun [Pharaoh].

Now let's see, who by leaving his stubbornness, obstinacy and ignorance, and while exhibiting the true love, devotion and following of the respected A'imma of Ahle Baiet act on these instructions and who by doing wrong Taaweelaat [wrong interpretations] destroy their Iemaan and deeds.

Some people have written by doing great injustice, that even to narrate the Martyrdom with authentic references is also Haraam [not allowed], due to its resemblance with the Rawaafiz [Shi'ites]. Also, in Hadees there is the prohibition of reciting Maraa'si [Eulogies/ elegiac poems].

In regards to this, I would like to say, firstly to do Zikr [To mention about the details] of the Martyrdom of Hasana'ien-e-Kareema'ien [Respected Imaam Hasan and Imaam Husa'ien Allaah is well pleased with them] is certainly, certainly not the sign of Rawaafiz. Rather, Ahle Sunnat Wa Jamaa'at also do Zikr [To mention about the details] of the Martyrdom. Though, the 'Kharijites' [Separatist from Islaam/Schematics] do not do Zikr-e-Shahaadat, rather they are jealous of Zikr-e-Shahaadat and they dislike it very much. So, the ones who stops from Zikr-e-Shahaadat they became similar to the Kharijites. Secondly, the Rawaafiz do not even describe Zikr-e-Shahaadat with authentic sayings, they had often describe fabricated narrations. And they tell such things about sacred Holy Prophet's Family [Ahle Baiet] which are certainly not worthy of their elevated Grandeur. For example, they beaten their face and head, they had slit their neckline [collars] etc. They also read such Maraa'si [Eulogies/ elegiac poems] in which there are no true details rather there is more lies and false accusations. Thus; they do the insulting and degrading of the respected Companions of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). Moreover; in their gatherings, there is Naohah

[lamentation], *Maatam* [chest-beating] and making others cry fake tears etc. In the gatherings of *Ahle Sunnat Wa Jamaa'at*, the splendid Grandeur of the Companions of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is described, also the reply to the false accusations and slandering of the *Rawaafiz* is given. Also, the Remembrance of the Martyrdom is described with correct narrations and there is certainly no *Maatam* etc., then how did it become similar. And in *Hadees*, those *Maraa'si* [Eulogies/elegiac poems] which are disallowed, they are those *Maraa'si*, in which there would be nonsense and foul language [fiddle-faddle], lies, fabrication, and distorted details. And those *Maraa'si* in which there are truth-based events, then these kinds of *Maraa'si*, and such kinds of *Zikr* [To mention about the details of *Zikr-e-Shahaadat*], and speeches are certainly not disallowed. This is absolutely permissible. It is stated in the sacred *Hadees*;

عَنْ ذِكْرِ الصَّالِحِينَ تَنْزِيلُ الرَّحْمَةِ (Hilyatul Auliya, vol-7, pg.285). At the time of *Zikr* of the Pious people Blessings are descended. And it is stated in one sacred *Hadees*, وذكر الصالحين كفارة الذنوب (Kanzul Ummaal: 43584).

To do the Remembrance of the Pious people is redress [expiation] of the sins. And Saiyyidinaa Imaam Hasan and Imaam Husaien (*Allaah is well-pleased with them*) are the Leaders of the Pious People, and at the time of their blessed *Zikr* [To mention about the details of the Martyrdom of Hazrat Imaam Husaien] undoubtedly countless Blessings are descended. Therefore; their love is mandatory on every *Mu'min* [True Muslim]. So; if on the hardships of such Beloveds Ones, due to love, the heart gets soften and without a plan and control, involuntary trembling starts, and tears starts falling from the eyes, then this crying is also real Mercy and a sign of love and *Jeemaan*. However; impatience and bewailing, chest-beating etc., is undoubtedly disallowed and is impermissible. Like it has been explained.*

*It is in the volume 1, page 82 of the book, '*Ashrafus Sawaanih*' (printed *Idaarah Taaleefuat-e-Ashrafiah, Multan*): "During the time of establishment of Khaanpur when Hazrat Waalaa (Ashraf Alee Thaavi) saw this that *Ahle Sunnat Wal Jamaa'at* are also going to the *Majaalis-e-Azaa* (Gatherings of Mourning) of *Ahle Tashaieyu* (Shi'ites) and are becoming habitual of listening to the details of the Martyrdom. So, Hazrat Waalaa daily in the first ten days of Muharram continuously in order started describing the details of departing of the *Huzoor Sarwar-e-Aalam* (The Holy Prophet *Sallal Laahu 'Alaiehi Wa Sallam*), the respected *Khulafaa-e-Raashideen* (*Allaah is well-pleased with them*). So that, in this motive there would not (cont pg 466)

Hujjatul Islaam Hazrat Imaam Ghazaali (*Allaah is well-pleased with him*) says;

"O Dear! You should know, that the people who cry and become very sorrowful, due to them, the excellence of patience does not fade. Rather by screaming, tearing clothes and by complaining a lot however, the rewards of patience do keep diminishing [reducing]."

(*Akseer-e-Hidaayat, Translation of Keemiyaa-e-Sa'aadat, pg.459*)

When the eminent Son of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), Hazrat Ibraaheem passed away, then the tears started flowing from his eyes. By considering this crying to be impatience some companions of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said, "O Respected Prophet, you also cry?" He (*Sallal Laahu 'Alaiehi Wa Sallam*) said, "This is not impatience (to shed tears involuntary with the pain of love), this is *Rahmat* [Mercy]. Then said,

ان العين تدمع والقلب يحزن ولا
نقول الا ما يرضى ربنا وانا بفراقك يا
ابراهيم لحزونون (مشکوٰۃ: ۱۷۲۲)

"Indeed, the eyes are flowing and the heart is grieved but I will only say that by what our Creator [Rabb] is Happy. O Ibraaheem, I am grieved on your separation."

(*Mishkaat#1722*)

BRIEF BENEFITS OF REMEMBERING THE MARTYRDOM

In the description of Martyrdom [*Zikr-e-Shahaadat*] to mention the details of Excellences of the Companions of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), the Holy Prophet's Family [*Ahle Baiet*], especially the blessed Leaders [Hazrat Imaam Hasan and Hazrat Imaam Husaien], to come out in the battlefield for the honour of the Religion and Faith, and to openly proclaim *Kalimah-e-Haqq* [The Declaration of Faith]. For the honour, dignity and stability of

be any resemblance with the Gathering of Mourning. Then, such interest developed that the gatherings of Shi'ites became dull and the people instead of going there started coming here. Moreover, not only Sunnee rather the Shi'tes would also come in great number and would be very impressed. To such an extent, that they would also cry a lot after listening to the details of the departing of the first three Caliphs."

(*Kaukab Ghufira Lahu*)

the Religion while tolerating such excruciating difficulties which makes a person shudder. To express the importance of the honour of Religion. Not to leave the shield of patience and steadfastness in adversities. To sacrifice supporters, relatives, associates, children and even one's own life but not to bend in front of falsehood. Even after seeing the corpses of the relatives shuddering in blood and dust not to bring the words of complain on the tongues. Rather in every condition to do the Glorification of Almighty Allaah. Thus, even after seeing the remaining grieved Ones in extreme condition of forlorn state not to lose courage in the Path of *Haqq* [The Truth]. Even in trials to remain happy on the Pleasure of Almighty Allaah, and in the matter of Truth and Veracity to remain steadfast. By the discourse of these details, where in the hearts of the listeners, the love, greatness, and the elevation of the Exalted Imaam's status is developed. There also the importance of attaining the Pleasure of Almighty Allaah, the importance of honour and sacredness of Religion and for it to give the sacrifice of One's own life and wealth and the most passionate fervour to remain steadfast on the Way of Truth is also developed.

On the other hand, the betrayal of the Koofi's, only verbal and oral claims of love, unnecessarily only for the awards of the world to destroy the final end, to be a victim of the Wrath of Almighty Allaah for the insolence and disrespect of the Holy Prophet's Family, and to witness its worst outcome only in the world. The crying of the earth and the sky on the departing of the Special One's of Allaah and the appearances of changes in them, the killing of thousands of people in redress of the tyrannical killing of Imaam Husaien etc., after hearing them the listener learn lesson and warning. And, they learn to safeguard themselves from the disrespect and insolence of the Beloveds of Allaah, and doing insolence and dishonouring in their Grandeur and for the sake of world they save themselves from destroying their Religion. In short; there are numerous benefits, but here they are only described briefly.

Through these gatherings the correction of *Aqaa'id* [The True Beliefs] and *Aa'maal* [practices] of the people are done. On this

condition, that the Scholars who are delivering the lecture would describe *Haqq* [the Truth] with honesty and truthfulness, in the light of Holy Qur'aan and *Sunnah*. Willingly or unwillingly, with wrong arguments and absurd talks, they should not open or smoothen the divided paths of mischief, conflict and deviation. Also, in these gatherings, the people are told this, that the claim of love and devotion for the Beloved Son of Prophet is not merely full-filled by few customary rituals. Rather; by listening to the details about the Martyrdom of the Exalted Imaam, we should make this promise, that the way the Exalted Imaam in the Battlefield of Karbalaa with complete perfection did brilliant practical display of steadfastness on the Truth, patience, contentment, acceptance, loyalty and sincerity and has received the most elevated status and rank of the Pleasure of Almighty Allaah. *In Shaa Allaah*, by being a truthful and steady follower of *Shari'ah* [Islaamic Law] and the Holy Prophet's (*Sallal Laahu 'Alaiehi Wa Sallam*) *Sunnah* [Tradition] we will also adopt steadfastness on goodness and kindness. We will not refuse to give any sacrifice for the protection of Truth and Truthfulness, the safety of Religion and Faith, and for the welfare of Piety. Moreover; by making our talks and actions according to the characteristics and teachings of the Exalted Imaam we will keep his aim and aspiration continued and alive.

اسی مقصد کو زندہ یادگار کر بلا سمجھو حسین ابن علی کی زندگی کا مدعا سمجھو

Isee Maqsad Ko Zindah Yaadgaar-e-Karbalaa Samjho
Husaien Ibne Aleee Kee Zindagee Kaa Mudda'aa Samjho

Consider this purpose the living Memorial of Karbalaa
Consider it the purpose of the life of Imaam Husaien the
Son of Aleee

رمز قرآن از حسین آموختیم ز آتش او شعله ہم اندوختیم

Ramz-e-Qur'aan Az Husaien Aa Mokhtayam
Zaatish-e-Uoo Shu'lah Hamm Andokhtayam

We have learned the secrecies and hints of Qur'aan from Hazrat
Imaam Husaien

We have also gathered the flares of freedom from the fire of *Haqq*
kindled by Imaam Husaien

Al Hamdu Lil Laah! [Allaah be Praised] This humble slave of the Holy Prophet's sacred Family has written the true Events of Karbalaa with facts, and few related important issues. So; that the Muslim brothers, instead of listening to the wrong narrations and self-created distorted stories would be aware of the correct realities [of the Incident of Karbalaa]. And would also learn lesson, and warning from them.

HUMBLE REQUEST OF THE AUTHOR

In the end, I plea in the court of; "**Jigar Goshah-e-Rasoolul Laah** [The Most Beloved of the Holy Prophet *Sallal Laahu 'Alaiehi Wa Sallam*), **Noor-e-Nigaah-e-Saiyyidah Faatimah Zahraa** [The Luminous light of the Eye of Hazrat Saiyyidah Faatimah Zahraa], **Lakht-e-Jigar-e-Saiyyidinaa Alea Murtazaa** [The Most Dearest of Hazrat Alea Murtazaa], **Raahat-e-Jaan-e-Saiyyidinaa Hasan Mujtabaa** [The Solace of the Heart of Hazrat Saiyyidinaa Hasan Mujtabaa], **Rooh-e-Islaam** [The Soul of Islaam], **Jaan-e-Ieemaan** [The Life of Faith], **Khulaasah-e-Shahaadat** [The Essence of Martyrdom], **Shayr-e-Bayshah-e-Shujaa'at** [The Fearless Lion of Bravery], **Paiekar-e-Sabr-o-Razaa** [The Embodiment of Patience and Contentment], **Jaan-e-Sidq-o-Wafaa** [The Soul of Complete Truthfulness and Sincerity], **Shahzaadah-e-Kaunaien** [The Prince of the Universe], **Saiyyidush Shuhadaa** [The Chief of the Martyrs] **Hazrat Saiyyidinaa Wa Maulana Imaam Husaien** (Blessings and Salutations of Almighty Allaah upon your honourable Grand-father and all of them);

"O the Leader of the Young men of Paradise, only for the Pleasure of Almighty Allaah, and for the sake of your Beloved maternal Grandfather the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), **Fakhr-e-Aadam Wa Bani Aadam** [The Pride of Aadam and the Progeny of Aadam], **Rahmat-e-Aalam** [The Mercy of the Worlds], **Noor-e-Mujassam** [The Complete Personified Luminous], **Shafee-e-Mu'azzam** [The Prestigious Intercessor], **Huzoor-e-Akram** [The Most Grandest], **Hazrat Saiyyidinaa Ahmad-e-Mujtabaa Muhammad Mustafaa** (*Sallal Laahu 'Alaiehi Wa Sallam*), "Please

keep your Gracious Merciful Blessed Glance [Eyes] on me this incompetent, sinful. And on the Day of Judgement, do request for **Shafaa'at** [Intercession] in the honourable presence of your Kind, Merciful, and the Most Benevolent Grandfather the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) for me and my family. And keep us safe from all humiliations and disgrace. The Gracious Almighty Allaah would bestow countless Blessings upon you."

نور نگاہ سرور عالم میرا سلام اسلام کے شہید معظم میرا سلام

Noor-e-Nigaah-e-Sarwar-e-Aalam Mayraa Salaam

Islaam Kay Shaheed-e-Mu'azzam Mayraa Salaam

1. O the Luminous Light of the Eye of the Chief of the Universe the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) please accept my **Salaam** [Salutations]

O the Greatest Martyr of Islaam, please accept my **Salaam** [Salutations]

دین خدا کی حجت محکم میرا سلام اے کربلا کے فاتح اعظم میرا سلام

Deen-e-Khudaa Kee Hujjat-e-Muhkam Mayraa Salaam

Ae Karbalaa Kay Faatih-e-A'zam Mayraa Salaam

2. O the strong Evidence of Religion of Allaah, I present to you my **Salaam** [Salutations]

O the Greatest Conqueror of Karbalaa, please accept my **Salaam** [Salutations]

لاکھوں سلام راکب دوش رسول پر میری طرف سے خوب ہوں پور بتول پر

Laakhon Salaam Raakib-e-Doush-e-Rasool Par

Mayree Taraf Say Khuub Houñ Poor-e-Batool Par

3. Millions of **Salaam** [Salutations] be upon the Rider of the Holy Prophet's shoulder

From me there would be abundant upon you, O the Beloved Son of Hazrat Faatimah Batool

In need of your special favourable glance:

Muhammad Shafee Okarvi *Ghufira Lahu*



MANQABAT [POETRY IN PRAISE]
BY
HAZRAT SHAAH NIYAAZ AHMAD BARELVI
(ALLAAH BLESS HIM)

اے دل بگیر دامن سلطان اولیاء یعنی حسین ابن علی جان اولیاء

Ae Dil Bageer Daaman-e-Sultaan-e-Auliya
Ya'nee Husaien Ibne Alea Jaan-e-Auliya

O my heart, do become the adherent of the Emperor of the Saints
 Meaning of Imaam Husaien Bin Alea who is the Soul of the Saints

ذوقے دگر بجام شہادت ازورسید شوقے دگر بمستی عرفان اولیاء

Zauqay Digar Bajaam-e-Shadaadat Azuu Raseed
Shauqay Digar Ba Mastiy-e-Irfaan-e-Auliya

A unique kind of delight is received by his nectar of Martyrdom
 And the ecstasy of the desire of wisdom of the Saints is increased

آئینہ جمال الہیست صورتش زان روشدہ است قبلہ ایمان اولیاء

Aaenah-e-Jamaal-e-Ilaaheest Sooratah
Zaaf Roo Shudah ast Qiblah-e-Ieemaan-e-Auliya

O Imaam Husaien, your face [appearance] is like the reflection
 [mirror] of the Beauty of Allaah
 Due to this reason, your face is the Object of veneration [reverence]
 for the Faith of the Saints

تا کرد صرف حق سروسامان ہستیش گوے سبق ربودہ زمینان اولیاء

Taa Kard Sarf-e-Haqq Sar o Saamaan-e-Hastiyash
Go'ay Sabaq Raboodah Ze Maidaan-e-Auliya

You have sacrificed your existing Soul and everything for
 Almighty Allaah
 You have even superseded excellence, from the field of the Saints

روے نکوش مطلع صبح سعادتست سیماے اوست شمع شہتان اولیاء

Roo'ay Nikosh Mat la'e Subh-e-Sa'aadatash
Seemaa'ay Uoost Sham'e-Shabistaan-e-Auliya

Your Blessed Face [Appearance] is the rising forehead of
 auspiciousness
 The sacred colour of your Face [Appearance] is the bright light of
 the nocturnal prayers of the Saints

دارد نیاز حشر خود امید باحسین

باولیاء ست حشر محبان اولیاء

Daarad Niyaz Hashr Khud Ummeed Baa Husaien
Baa Auliyaast Hashr Muhibbaan-e-Auliya

Niyaz [poet] hopes that on the Day of Judgement I will be
 resurrected with Hazrat Imaam Husaien
 Those who have devoted love for the Saints they will also be
 resurrected with the Saints



حقیقت ابدی، ہے مقام شبیری

بدلتے رہتے ہیں انداز کوئی و شامی

Haqeeqat-e-Abadee Hai Maqaam-e-Shabbeeri
Badaltay Rehtay Hayn Andaz-e-Koofi-o-Shaami

Hazrat Imaam Hussaien's dignified firm stance for the Truth is the
 Everlasting Reality
 The Style and Ways of Koofi and Shaami [false-based] is
 Ever-changing

یہ کہہ کے ڈوب گیا آفتاب عاشورہ

رہے حسین کی تا حشر روشنی باقی

Yeh Kehh Kay Duub Gayaa Aaftaab e Aashooraa
Rahay Husaien Kee Taa Hashr Raushnee Baaqee

The sun of 10th Muharram set after saying this
 The radiance of Imaam Husaien remains till the last day

