

Husayn, the Saviour of Islam



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Author(s):

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The book presents the lifetime of Imam Husayn (as) from birth to martyrdom, and concentrates his life with his mother; the mistress of the world's women, and his father and brother, and his role in wars and the rest affairs before his imamate, and a precise exposition of Karbala occurrences.

Category:

Utume & Uimamu [5]

Imam al-Husayn na Karbala [6]

Important notice:

NOTE: DILP has made utmost effort to add the references to the text; however, in few places the author has added references in abbreviations that could not be located and added to the text. Since the book is old and the author has passed away, addition of these references is not possible. We apologize for inconvenience.

Miscellaneous information:

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Featured Category:

Kuwatambulisha Ahlul Bayti (Familia ya Mtume (S) [7]

Vyanzo vya Utafiti Zaidi [8]

Majibu ya Imani Potofu [9]

Imani ya Ushi'a Kueleza [10]

The history of mankind is a chain of successful and failing revolutions, one replacing another, only to be replaced by yet another. Revolutions have always been a tool of evolution. A sure sign that change must occur. The message of Muhammad was in the true sense of word a revolution.

It gave mankind a new vision, a new sense of purpose; it was the message of peace and goodwill, of love and tolerance, in a society where hatred, corruption and lust of power ruled high. It was beyond

social, cultural and geographical barriers.

It perceived all human beings to be one, originating from the same creator. And yes, difficult though it was, Muhammad did succeed in creating a society based upon the values he preached.

But alas within a brief period of less than half a century after his death, the society he had conceived crumbled, the values he held dear were lost. By careful manipulation and shrewd planning those who opposed him during his life grasped the power. Their rule was a reign of terror. The oppressive authority of Bani Ummaya was bent upon systematically dismantling Islamic jurisprudence.

The prophets' traditions were being slaughtered or otherwise silenced. It was true, as it always is in such crucial times, that fear and greed remained the only motivations. The general public, as it was under the perpetual fear of the sword on its head, remained quiet.

It seemed that no one would be able to challenge the oppressors. The situation demanded timely action failing which the shariat of Muhammad was bound to be doomed and the sacrifices made for it would have come to naught. If Muhammad's message was right, someone had to take a stand, Husayn, the grandson of prophet stood up. Yazid—the Umayyid ruler wanted him to endorse his anti-Islamic rule by pleading allegiance. No! no! Not Husayn. He was surrounded by Yazid's army; it was the desert of Karbala.

He lost his friends and family, all butchered right before his eyes. There he stood all alone; completely worn out physically, withered and lean, pale and thin, on the sands of Karbala, a daring feat it was. It required much more than robust energy, more than enduring vitality, more than unyielding will, more than patience; it required a firm belief.

In his cause and in Allah itself. A belief that is the foundation of Islam. He was slaughtered mercilessly, but his mission survived, the revolution of Muhammad was rekindled. Hope was revived, courage re-instilled in the masses. By butchering Husayn and plundering his family, Yazid assured his own defeat. It is more than thirteen centuries and Husayn is still the source of inspiration for humanity at large.

This book is a narration of his journey both physical and intellectual, its courses and its effects. We at Tarikhe Tarsile Qur'an realize that readers may differ in their views regarding the detailed material presented herein. But one fact remains, there never was a Husayn before him, there has been none after.

Anwer Ali

T.T.Q.

A small book of about twenty-five pages "The King of Martyrs" was published in 1925 and since then, it was reproduced four times and every time in several thousands and yet the demand for it had been on

the increase, and this is the Fifth enlarged edition.

With the increase in the standard of literacy among the masses, the demand for the Islamic literature in its original purity is growing steadily. Today, more than ever; the awakened intellect of the human world is seriously in quest of the invaluable knowledge which Islam alone can provide. The pity is that most of the great Muslim scholars, who are the stores of knowledge about the original teachings of Islam, do not care for the modern western languages, and those who have mastered these languages have never had the benefit of a serious study of Islamic literature through the original sources.

Whatever knowledge, about Islam and the Islamic literature, these scholars of the modern languages possess, they could have it from the prejudicial translations into those languages mostly by the missionary class, brought out with the exclusive purpose of spreading prejudice against Islam, and the Holy personalities of the Faith to secure the unearned glorification for their own heroes and enlist believers in their own respective creeds.

Unfortunately some of our own brethren get the information from such hostile sources and present it as the genuine truth and never care to scrutinise with reference to the original sources of the knowledge. The kind or the degree of knowledge about Islam and the Islamic affairs which some of these men possess is disclosed from their talks and writings.

Particularly in regard to the great event of Karbala which has been termed in the very Word of God, i.e., the Holy Qur'an, as "*Zibhe Azeem*" or the Great Slaughter, most of our Muslim brethren either do not know it at all or they have been misinformed or have grossly misunderstood it. One thing very gratifying which has been often noted, that is when such ill-informed ones are rightly informed, they immediately acknowledge the Truth, the glory of Husayn, the Holy King of Martyrs, the divinity endowed in his Holy Personality and the important part the devotion to the Holy Imam, plays in elevating the human soul to the heights of heavenly glory.

This book is intended just to give a glimpse of the divine plan implemented in the enactment of the great heart-rending tragedy and the unique and the glorious position of its Holy Hero and the Godly Band of his faithful comrades.

Uninformed or misinformed of the original teachings of Islam and the actual position of its great Heroes, some of our brethren have unwarrantedly and unreasonably criticised certain acts of devotion on the part of the devotees of the Faith and its Great Heroes, terming it polytheism. A very brief clarification of the matter has also been given at the end of this brief work for the information of those who would like to have it.

It is earnestly hoped that the learned readers will mind the matter, graciously by passing the mistakes, if any, in the printing matter. This book needs reprinting and it is under contemplation, and God willing the next issue will be free from such shortcomings. I am indebted to the following devotees of the Holy King of Martyrs who helped the publication of this humble work:

1. Muhammad Abdullah Al-Husayni (Our American Brethren in Faith and a staunch Devotee of the King of Martyrs and the one whose attachment to the Holy Ahlul Bayt is ideal).

I have to helplessly restrain myself from mentioning the names of the devotees of the Holy Imam who have helped this publication, for their expressed desire not to have any publicity of their names.

S. V. Mir Ahmed Ali

Karachi, 11- 6 - 1964

The Importance of the Context

It is a fact acknowledged by one and all in the world of intelligence that things isolated from their natural set up away from the connected events, without the necessary reference to their original context, can neither be properly studied nor correctly understood nor duly judged. The great heart-rending martyrdom of Husayn, the second grandson of the Holy Prophet Muhammad, was not a casual event of an ordinary sacrifice of any ordinary saint.

The divinity endowed in the gruesome tragedy, can be correctly viewed only when it is studied along with the background concerned with its genetic factors. If anyone has failed to understand the real value of the great event of universal import to the human race as a whole, it must be due to the wrong angle from which it would have been viewed.

What a world of difference, the difference in the point of view a reader creates, can very well be seen from the various opinions which the readers of one and the same holy scripture form, for the view of one and the same object, naturally differs a great deal from angle to angle.

Taking for instance the example of the Holy Qur'an which being the unmistakable and the unchallengeable Final Word of God it is understood differently by different people who study it from the different points of view away from the correct one.

Some are rightly guided by the Holy Qur'an but from the very same Holy Book of God, some draw a different meaning altogether misleading, and get themselves beguiled to criticise its teachings and to attack the Holy Prophet Muhammad.

The Holy Qur'an has itself declared this aspect of its study saying:

***"This Book (the Qur'an), no doubt is there (about its being the Word of God), (but) it is a guidance (only) for the pious."*(2:2)**

***This (The Holy Qur'an) is only a narrative for (the ordinary) people, and a guidance and an exhortation to the pious."*(3: 138)**

Thus to have a correct view of the great sacrifices offered by the Holy Prophet and the divinely chosen members of his family, more particularly the invaluable sacrifices offered by the Holy Imam Husayn, the second grandson of the Holy Prophet, it is essential to view the events in their proper context connected with their causative factors and the other important environmental background.

It is only to serve this unavoidable demand for the correct understanding of the Great Events that some of the important factors connected with the Great Tragedy, are herewith given with the maximum possible brevity, leaving the other details for a deeper study of the subject by those interested in it.

The Whole Human Race– One Family

Humanity or the human race as a whole, was originally one family, consisting of the children of one and the same parents, which fact had long been forgotten and even today, in many parts of the world, it is totally neglected and has become practically unknown.

Leaving aside the wild tribes of the wilderness of Africa, one cannot help sorrowfully and disgracefully citing the living instance of the treatment which the coloured members of the human family, receive from the white ones of the same lineage, in spite of the latter's lofty claim to the high standard of civilization and culture. The truth about the unity of the human race as a whole was declared to the world, most expressively and repeatedly, for the first time by the Holy Qur'an:

"All human beings are a single nation.. ". (2:213)

"And human beings are naught but a single nation and yet they disagree..."(10: 19)

"And verily this your nation (the human beings) is a single nation..."(21:92)

"And verily this your nation (the human beings) is a single nation. "(23:52)

No other scripture prior to the Qur'an and no leader of any Faith before the Holy Prophet of Islam had so expressly and emphatically preached this Truth.

How the Human Family Got Divided

Groups of the members of the human family moved in various directions, searching for a better living for themselves and their livestock and inhabited the various parts of the globe as they found them helpful to their interest.

According to the kinds of places they occupied, the need of one settlement naturally differed from the other. The various climates of the different places, gradually affected the original features and the complexion of the different groups in the different places of their respective habitations. The ways and the means of living also, of the group in one place naturally differed from that of the others in the other

parts of the earth.

Those who settled in the tropical zones got their skins sunburnt and grew to be black, and those in the cold climates remained white in their complexion. New things and new situations that each group had to adjust itself with, needed new words to be coined to name the new objects.

These new names peculiar to each group, put together brought forth a separate language of each group as its own, according to the needs peculiar to it, quite different from that of the others. The lack of the means of conveyance and communication, with the natural barriers of high mountains, the deep seas, the wide rivers, the vast plains and the dense forests full of wild beasts, was not helpful for easy and frequent visits between the different groups settled afar from each other. Gradually with the passage of time, the groups of the members of one and the same human family, got permanently separated into different units by themselves, separating each other by virtue of the differences in their physical features, complexion, language, dress and the ways of living.

To identify itself, distinguishing and differentiating from the others, each group got itself known by a particular name like the Aryans, the Mongolians, the Semites, the Dravidians, the Saxons, and with the various other names as the different tribes in Africa and elsewhere have chosen for themselves. As time passed on, each group began priding over the other and looking down upon them, with its own fanciful distinctions. Thus gradually the universal family interest got divided into group interest, and this sectional feeling developed into group selfishness which generated group quarrels and tribal wars which separated the various groups from each other further more.

Each group got interested in destroying the other group altogether, to own their properties and to kill or capture the men, women and even the children to serve them, or to make money by selling them to the others as slaves. Thus started the shedding of the blood of the human family by its own members.

With the dissensions getting more and more intensified, the hatred between the groups becoming deeper still, the gulf of the differences separating each other becoming wider and wider, and each group losing its interest in the other, the feeling of mankind belonging to one and the same family was altogether lost, and each group treated the other as the alien one, unknown to it, without any bonds of affinity at all. Thus man became the enemy of man, and lived a beastly life in the jungles he occupied, each group preying upon the other.

The Man-Made gods and Deities

The inherent consciousness of the individual weakness, physical, moral and spiritual, in each human being, forced him to seek a supreme protector with superhuman powers to secure his life and his life-interest, against his antagonists, both human as well as imaginary demons and devils. Owing to his own enmity and hatred against the others, man feared man and at the same time believed in all sorts of evil spirits, and dreaded their haunts. To protect himself against his enemies, real and imaginary, and for the

success in his efforts, in his interest and against the interest of the others, man coined his own fanciful gods and imaginary guardian deities and began worshipping them, offering all sorts of sacrifices to them.

To please his own fancifully coined gods or to appease the wrath of his own fantastically dreaded imaginary demons and devilish beings, man used to offer sacrifices of not only animals but also his fellow human beings. Thus came forth not only tribal gods but also the favourite family gods and the gods of each member of a family, who were fancied to be powerful patrons and protectors. A particular form of each such imaginary deity was fancied and it was idolised, and thus began idolatry in the world.

Besides the innumerable idolised man-made gods, whatever was found to be huge or awesome to him, man began worshipping it, thinking that by paying homage to such things, the harm or the hurt which those objects were fancied to effect, could be averted. Thus fire, the mountains, the seas, the huge rivers, the venomous serpents like the cobra and other similar fantastically dreaded objects, became the objects of worship.

Similarly, whatever was found to be beneficial to him and serving his purpose, man began worshipping the things, thinking that by his worship he was pleasing those objects viz., the sun, the moon, the various planets and the stars, the animals like the cow which gives milk and the bull which ploughs the field etc.

The Guidance from God

Although the All-Merciful Creator, Lord of the Universe has endowed each living creature with the instincts and senses necessary for its proper behaviour to exist, yet man having been stationed amidst the temptations of the various impulses from within his own self and the other objects of attraction from without needed the extra mercy of the All-Merciful to be guided through some divinely inspired agencies. The correct guidance to the creatures, can only come from none but the All-Knowing, All-Merciful Lord Himself. Man, left to himself without any guidance from his Creator, could never have any ray of the light of knowledge of the things and the energies in the midst of which he has been placed. With the advent of human life on earth, started also the divine guidance from God, through God's own inspired and divinely conditioned messengers.

Some of these apostles were adhered to, by man, some suffered the worst of tortures and miseries at the hands of the people, and some were even mercilessly killed. Very rarely was any prophet listened to, and rarer still was any prophet safe among the people, and the rarest is the case of any of the heavenly messengers having been honoured in this world.

When in this modern age of ours, the age of the wonderful advance of human intellect, to the extent of the successful flight of man round the earth several times within a few hours, and when man has hit the moon and there are the efforts with prospects of success, to reach the other planets and the stars, we have on our earth, in millions, human beings still worshipping stone-gods, animals, serpents, mountains,

rivers and even trees and many other similar objects, it can easily be imagined in what an abyss of ignorance, degradation and barbarity, the souls in human frames were lying in, and what a beastly and brutal life it would have been thousands of years ago.

Prophet after prophet, the All-Merciful continued to send to each unit of the human family in the different parts of the earth, and in spite of the brutal treatment man meted out to the apostles of God, no people were deprived of the divine blessing of proper guidance. This fact also was announced for the first time to the world, by the Holy Qur'an:

“And every people had a Prophet.”(10:47)

“And certainly We raised in every people a Prophet.”(16:36)

“And there is not a people but a warner has gone among them.”(35:24)

No scripture prior to Qur'an and no religious leader prior to the Holy Prophet of Islam had ever declared this so impressively and so repeatedly. And every prophet that was sent to a group of people, was sent with the respective language of the people and this fact also was for the first time declared to the world by the Holy Qur'an.

“And We did not send any apostle but with the language of the people, so that lie might explain to them.”(14:4)

Thus, through His infinite Mercy, the All-Merciful Lord did not cease His guidance to man, although man was not tired of his torturing and murdering of messengers from God.

Humanity and its Guidance

As already explained above, every creature could have guidance only from its Creator Lord and man having been created with a decidedly higher object of life on the earth, needed guidance through higher sources than mere instincts which are also gifted in the nature of the lower sphere of creation. Man has been endowed with a unique native endowment called the *Conscience* which is a common award or gift to the human species as a whole.

This great guiding factor is called Rasool Batini or the latent apostle which invariably guides every human being in enabling him to differentiate between the true and the false, the good and the bad and that which is profitable and harmful to his being. Since this unique blessing is liable to be snatched away by the satanic forces which are ever active against wholesome human life on earth, the All-Merciful Lord, to further strengthen the human conscience, instituted the manifest guidance through the external preaching of the truth by His apostles who were duly inspired with the knowledge to serve the purpose of putting humanity, which had gone astray, again on the right track.

With the spread of the human family and its inhabiting the different parts of the earth, apostles of God were also sent to each such habitation to guide the people of the place, in the various languages they had developed for their own respective uses, which fact is borne out by the Holy Qur'an, *vide* 14:4.

And lest his people may fall easy victims to imposters or false prophets, every apostle of God identified his successor, and even prophesied about the advent of the other prophets who were to come in the later generations, if they had to come with any special message of a higher value for the people.

“Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.” (New Testament, Acts 3:24)

God Himself had declared beforehand about the advent of some of His apostles, exhorting mankind to follow them, if they wished salvation for themselves. The Last one of the apostles of God had to come to mankind as a whole with the Final Code of Discipline for a Universal Control, and for the elevation of human life in all parts of the earth, for all times until the end of the world. The prophecies about the Last Apostle of God were incorporated in all the heavenly scriptures and had earned great currency among the peoples in the various parts of the globe. The Holy Qur'an refers to this fact:

“Those who follow the Apostle, the Ummi, whom they find written down with them in the Torah and the Evangel...” (Holy Qur'an 7:157)

The above verse of the Holy Qur'an informs us that the advent of the Holy Prophet Muhammad, was prophesied by all the preceding apostles of God, and a covenant was also taken from the respective people that they should accept him and hearken to whatever he would tell them. Verses 22 to 25 of chap 3 of the Acts of the New Testament bears testimony to this fact:

“For Moses truly said unto the fathers, a Prophet shall the Lord your God raise up unto you of your brethren, like unto me, from your own people a prophet like me. You must listen to whatever he tells you. And it will be that everyone who does not listen to that prophet will be utterly rooted out from the people. And all the prophets, as many as have spoken, from Samuel and those after him, also predicted these days. You are the descendants of the prophets and of the covenant that God gave to your ancestors, saying to Abraham, “And in your descendants all the families of the earth shall be blessed.” (New Testament, Acts, 3:22–25).

While all the preceding apostles of God conveyed to their respective people the glad tidings of the advent of the Universal Prophet of God, whom every human soul on the earth had to compulsorily follow, the Universal Prophet, the Holy Prophet Muhammad came to lay down as a cardinal doctrine of his faith that all apostles of God preceding him should be accepted as equally truthful, infallible and holy:

“The Apostle Muhammad believeth in what has come down unto him from his Lord, and so do the believers and His Books (the different Holy Scriptures) and His apostles. They say: We make no difference between any of His Apostles...” (Holy Qur'an 2:285)

The believers in Islam are also described in the Holy Qur'an:

“And those who believe in that which has been revealed to thee (O' Our Apostle Muhammad) and that which was revealed before thee...” (Holy Qur'an 2:4)

Thus the position of the Holy Prophet Muhammad is unique among all the apostles of God, that while the predictions about his advent, made by the preceding apostles, are fulfilled in him, he on the other hand unlike any one of his predecessors, had enforced a compulsory article of Faith, to believe in the truthfulness and infallibility of all the apostles of God gone before him and who had been victims of blasphemies and blackmailing by the people. This same fact has been borne out in another place in the Holy Book of the Christian Church:

“The Lord thy God will raise up unto thee a Prophet from the midst of thee of thy brethren, like unto me: unto him ye shall hearken.” (Deuteronomy 18:15)

“I will raise them a Prophet from among their brethren, like unto them, and will put My words in his mouth; and he shall speak unto them all that I shall command him.”

“And it shall come to pass that whosoever will not hearken unto My words which he shall speak in My Name, I will require it of him.” (Deuteronomy 18:18, 19)

A covenant was made with Abraham which is referred to in the Holy Qur'an:

“And remember that Abraham was tried by his Lord with certain commands, which he fulfilled: He said: “I will make thee an Imam to the Nations.” He pleaded: “And also (Imams) from my offspring!” He answered: “But My Promise is not within the reach of evil-doers.” (Holy Qur'an 2:124)

The Old Testament corroborates this statement in relating the divine promise of God to Abraham about his two sons Isaac and Ishmael:

“And I will make of thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing.” (Genesis 12:2, 3)

“And as for Ishmael, I have heard thee; Behold have blessed him and will make him fruitful, and will multiply him exceedingly: Twelve Princes shall he beget and I will make him a great nation.” (Genesis 18:20)

“And I will establish my covenant between Me and thee and thy seed after thee in generations for an everlasting Covenant to be a God unto thee and thy seed after thee.”

“And I will give unto thee and thy seed after thee, the land whereat thou art a stranger, all the land of Canaan for an everlasting possession and I will be their God.” (Genesis 17:7, 8)

And God fixed circumcision as a token of this covenant:

“This is My Covenant which ye shall keep between Me and you and thy seed after thee; Every man child among you shall be circumcised” (Genesis 17:10)

“And ye shall circumcise the flesh of your foreskin and it shall be a token of the covenant between Me and thee” (Genesis 17:11)

“And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house and circumcised the flesh of their foreskin in the selfsame day as God had said unto him.” (Genesis 17:20)

Under the same covenant, Jesus who was an Israelite through his mother Mary (Maryam), did also receive the circumcision after eight days of his birth and only after that was he named Jesus:

“And when eight days were accomplished for the circumcision of the child, his name was called JESUS.” (Luke 2:21)

And every Muslim as a true follower of the tradition of Abraham, whose direct descendant was the Holy Prophet Muhammad, receives circumcision, the token of the Great Covenant, fixed by God.

John the Baptist who appeared just before Jesus, clarified the matter furthermore when he answered the enquirers who asked him, “Who art thou?”

“And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him who art thou?

And he confessed, and denied not; but confessed, I am not the Christ.

And they asked him, what then? Art thou Elias? And he said, I am not. Art thou that Prophet? And he answered No.” (John 1:19– 21)

The questions of the Jews and the answers given by John the Baptist, make it crystal clear that the expectation of the advent of the Promised Last Prophet, had gained a household currency among the people. The advent of Elias and Christ had been fulfilled. Jesus, before his departure from this world, took special care to announce in his repeated prophecies about the advent of the Last one of the Apostles of God, who had to deliver to mankind the Final Word of the Lord, and who, in the religion which he would preach, would abide with mankind forever, and who had to give out the whole of the truth to mankind which Jesus could not do for his people's inability to bear it:–

“And I will pray the Father, and He will give you another Comforter, that he may abide with you forever.” (John 14:16)

By the above statement of Jesus, it is quite clear that his mission was only for a time and not for all times

and that which was to be permanent had yet to come:–

Supplement

“Nevertheless I tell you the truth, that it is expedient for you that I go away, for if I go not away, the Comforter will not come unto you, but if I depart I will send him unto you, and when he is come he will reprove the world of sin and of righteousness and of judgment.” (John 14:7-8)

Jesus made it clear that the Last one of the Apostles of God could not come to deliver the Final Word of God and the whole of the Truth, until the one who had come just to serve the timely need of the age, did not depart, lest the imperfect and the perfect should be confused, and it would create discord, disorder and confusion instead of unity and harmony:–

Jesus had further declared:

“But the Comforter which is the Holy Ghost whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance whatever I have said unto you.” (John 14:26)

By the above declarations, Jesus has made it perfectly clear that he that had to come after him was the Holy Ghost, and the same statement of Jesus also makes it clear that he had not said everything about the Truth, which duty according to him, had been assigned by the Lord to the Comforter who was the Holy Ghost:–

Jesus had done his best when he said:–

“I have yet many things to say unto you but ye cannot bear them now.”

“But when he, the ‘Spirit of Truth’ is come; he will ‘guide you unto all truth’ for he shall not speak of himself, but ‘whatever he shall hear that shall he speak’ and he will show you things to come.” (John 16:12-13)

The above declaration by Jesus makes it clear:

1. That Jesus had to go away, without disclosing the whole truth due to the inability of the people to bear it then.
2. That the one who had to come after him would guide mankind unto all truth which he (Jesus) could not do.
3. That the one to come after him ‘would speak’ only that which he will hear from the Lord which quality Jesus did not claim for himself

4. That the Spirit of Truth to come after him would show mankind things to come which Jesus did not do, and he will abide forever.

Besides all the above prophecies, there are many similar declarations made by the other Apostles of God in the various parts of the earth, at different times, emanating from the Divine Mercy of the Lord, to keep mankind informed of the Great Guide mankind would be blessed with, who would consolidate all the goodness preached through the different Apostles gone before him in the various parts of the world, at different times, against the clouds of ignorance which were impending to darken the atmosphere of the earth as a whole. The promised Last Deliverer, Muhammad, appeared when in spite of the labours of all the preceding apostles of God, there was darkness everywhere on the earth.

The Holy Prophet Abraham, at the command of God, had brought and left his wife Hagar with his baby son Ishmael, in the wilderness of the barren desert land of Arabia, at the spot now called MECCA. The post where Hagar and the Baby Ishmael were left was not only barren, sandy and uninhabited, but was also waterless. For miles together around the place there was no trace of water.

In short, when the poor mother wanted a little water for her Baby dying of thirst, she ran hither and thither in her agony of maternal love for her dying Baby. She ran from hillock to hillock, getting on the heights and throwing glances all around, searching for some trace of water, but all in vain. At last she sat down totally disappointed, only to witness the impending death of her child, when suddenly she noticed a miraculous fountain of fresh drinking water gushing out from under the heels of her Baby (Ishmael) as it struck its feet on the earth, in its struggle with the choking thirst. This fact has also been vouched by the Bible:—

“And the water was spent in the bottle, and she cast the child under one of the shrubs.

And she went, and sat her down over against him a good way off as it were a bowshot; for she said, Let me not see the death of the child. And she sat over against him, and lifted up her voice, and wept.

And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? Fear not; for God hath heard the voice of the lad where he is.

Arise, lift up the lad, and hold him in thine hand for I will make him a great nation.

And God opened her eyes, and she saw a well of water and she went, and filled the bottle with water, and gave the lad drink”. (*Genesis 21: 15–19*)

This miraculous spring, today is called the Zam Zam which is now surrounded by the great Mosque around the Holy Ka'ba. This divinely created spring, generated from under the feet of Ishmael began giving fresh drinking water, not only to the poor mother and her baby son but also to the travelers and

their caravans and through this providential facility, the spot developed into a habitation with its unique importance as the halting place for caravans from the various directions, as a junction of the routes to the various important centres of trade.

Hagar and Ishmael lived at the place, and when Abraham again visited them, Ishmael his son whom he had left in babyhood, to the care of God, was a grown-up young lad. Abraham, aided by his young son Ishmael raised up the walls of the ancient Prayer House which was founded since time immemorial, exclusively for worship to the only True God, which is now called the Holy Ka'ba to which Hajj (the pilgrimage) or a devoted visit has been enjoined by Islam on all its adherents. The same spring which gushed out from under the feet of Ishmael even today flows with greater force, more than sufficient to supply fresh drinking water to millions of visitors to the House of God raised by Abraham and Ishmael.

Abraham, while raising the walls of the Holy House prayed to God to accept it, saying:

"And when Abraham and Ishmael raised the foundations of the House (Saying) Our Lord! accept from us; surely Thou art the Knowing.

"Our Lord! and make us both submissive (Muslims) to Thee and (raise) from our offsprings a nation submitting to Thee, and show us ways of devotion and turn to us (Merciful), surely Thou art the Oft Returning (to mercy), the Merciful:

"Our Lord! and raise up in then: an Apostle from among them who shall recite to them Thy communications and purify them; surely Thou art the Mighty, the Wise. (Holy Qur'an 2: 127-129)

In response to the above prayers, God addressing Abraham said:

"And when We made the house a resort for men, and a (place of) security, and: Appoint for yourselves a place of prayer on the standing place of Abraham.

And We enjoined Abraham and Ishmael, 'Purify My House for those who visit (it) and those who abide (in it) for devotion and those who bow down (and) those who prostrate themselves. (Holy Qur'an 2: 125)

Abraham tested with a sacrifice

Abraham repeatedly had visions of slaying his son Ishmael. The Bible of the Christian Church also mentions this with the change of the name of the son from Ishmael to Isaac, which change is obviously a Jewish tampering of the original event to suit their selfish ends, to shift the great sacrifice to Isaac, the father of the Israelites. A vision to an apostle of God is deemed to be the Lord's directive to him, to act according to the directions given therein. Abraham related his vision to his son Ishmael saying:

"O'Son! I see in vision that I slay thee." (Holy Qur'an 37: 102)

Ishmael, the dutiful son who was himself to be an apostle of God, submitted to his father saying:

***"O'Father! Act as thou hast been bidden (by the Lord) and thou wilt, if God Willeth, find me of the patient ones."* (Holy Qur'an 37: 102)**

Abraham told his wife, Hagar, the mother of Ishmael that he was taking his son to his friend; and equipping himself with a knife and a rope, left for an altar on a nearby mountain. Abraham laid down his son Ishmael and tied his hands and legs lest the boy should struggle while being slain, and blindfolded himself with a piece of cloth apprehending his failure due to his paternal love, to bear the sight of his son rolling in his own blood, and in compliance with the divine directive received through the dream, Abraham offering his son to God, passed the knife across, cutting the throat under it.

Abraham declared Truthful, but the Sacrifice, postponed

As soon as Abraham was sure that he had slain his son under the knife, he immediately uncovered his eyes to pray to the Lord to accept his sacrifice, but to his great surprise, he found Ishmael standing aside and instead of Ishmael a ram lay slain. Any other father would have only rejoiced at the miraculous escape of his son, but Abraham with his wonderful love and devotion to the Lord and with his ideal submission to His Will, stood sorrowful and disappointed thinking that his offering was not accepted by the Lord, but a heavenly voice immediately consoled Abraham saying:

***"O'Abraham! of course thou hast faithfully fulfilled the dream, thou art of the truthful ones, but verily it is an open test, we have substituted it with a Greater Sacrifice. We have transferred it to later generations."* (Holy Qur'an 37: 105–108)**

The substitute–sacrifice destined to take place instead of the one offered by Abraham, has been called by God as an *Open Test* and a *Great Sacrifice* from which one naturally infers that the one to be sacrificed would be greater than Ishmael in his position with the Lord, and such a great sacrifice could naturally be offered by the one who would be superior to Abraham in his submission to God's Will.

What Abraham was demanded to enact was only a test:

1. To make it known to mankind the degree of Abraham's love of God, and his submission to God's Will.
2. To make Abraham himself aware that he was still lacking in resistance to witness the blood of his son when it had to flow in the fulfilment of the Will of the Lord.
3. To declare the ideal devotion of Abraham and his implicit submission to God, even to sacrifice his own son, when commanded by the Lord to do it.
4. To make it known to man that when it is demanded in obedience to God's command, man should sacrifice even his own son.

5. To make the children of Adam (Man) know that in obedience to their parents, they must surrender themselves as Ishmael did.
6. To make it known to mankind that such an event is under the Divine Will and it is a Great Test which shall be enacted openly and it shall come to pass in the time to come, in the seed of Abraham.

Besides, the test, if it had to profit mankind, must be an open test? With its causes and events openly known, to earn the appreciation of its consequent effects. Abraham enacted the slaughter in obedience to God's command, but since the nature of the command was shrouded in a dream and every one could not know that the dream of an apostle of God is a revelation of God's Will, and with the ignorance of this mystic factor, people, instead of appreciating the unique submission of Abraham to the divine will of the Lord, would have condemned Abraham for having fanatically slaughtered his son, beguiled by his own fanciful interpretation of his dream. Thus if Abraham had in those circumstances been allowed to slaughter Ishmael, the value of the Great Sacrifice would have practically been wasted and its great purpose would not have been fully served.

Secondly, the object of the sacrifice was, to associate it with the life of the great Apostle, so that humanity in its sympathy towards the tragic event may give due admiration to the Apostle, but there, in this case, admiration would have gone only to Ishmael as being the victim of Abraham's personal interpretation of his dream, which the people could have mistaken to be fantastic, and Abraham would have been condemned for his conduct, which in fact was a unique instance of perfect submission to God's will.

And over and above the other reasons, the sacrifice, if it had been left to be enacted by Abraham, would have been a sheer waste, for no universal religion had yet been regulated and enforced for the human race as a whole, for mankind as a whole to be drawn to it, through its sympathy towards the event. Moses had yet to present the Ten Commandments and Jesus had to revive the teachings of Moses after they had been corrupted, and yet when the teachings of all the apostles from God got corrupted, Muhammad the Last Apostle of God, the *Maetrea* foretold by Buddha, the '*Comforter*,' the 'Holy Ghost' and '*the Spirit of Truth*' prophesied by Jesus, to abide with mankind forever, had yet to come.

And the Great Sacrifice was then to be offered for only then the human sympathy for the heart rending sufferings of the Great Divine and his faithful comrades would lead mankind as a whole towards the universal religion. Islam is the only divinely revealed and perfectly regulated code for human discipline cumulative of the teachings of all the apostles of God and which contains the Truth which was exposed piecemeal by the other prophets in different ages, to different people, in different languages.

The Greatest of the Sacrifices ever offered by any man would naturally be for the sake of a religion meant for the human race as a whole, and it could be offered by the one whose life would be, not for himself but for the fulfilment of the Mercy of the Lord unto the whole of Mankind.

The Failure of Judaism and Christianity

The purely monotheistic faith preached and practised by the great Israelite prophets Moses and Jesus, had totally failed to exercise any more of its correct influence on the minds of the Jews and the Christians who had gradually sunk deep in all sorts of idolatrous beliefs and pagan practices. The followers of Jesus the most recent of the apostles of God, preceding the Holy Prophet Muhammad, had become polytheists in worshipping three gods instead of the One Whom they were commanded to serve:

“Unto thee it was shown that thou mightiest know that Lord is God; there is none else besides Him.”

"I am the First and I am the Last and besides Me there is no God." (Isaiah 44:6)

“Hear O' Israel, the Lord thy God is One Lord.” (Deuteronomy 6:4)

"I am God, and there is none else; I am God, there is none like Me.” (Isaiah 46:9)

“I am the Lord that is My Name, and glory will not give to another, neither My praises to graven images...” (Isaiah 42:8)

The New Testament:

"And Jesus answered him, the First of all Commandments is, O' Israel, the Lord our God is One Lord.” (Mark 12:29)

Then saith Jesus unto him, get thee hence Satan, for it is wrtten thou shalt worship the Lord thy God and Him only shalt thou serve. (Matthew 4: 10, Luke 4:8)

".... .an idol is nothing in the world, and there is none other God but One.” (Corin 8:6)

“But to us there is but One God the Father.” (Corin 8:6)

In spite of the definite Commandments from God conveyed to the people by the holy prophets Moses and Jesus, the Israelites and the Christians had started deifying their prophets and their saints, worshipping them. Among the Christians had sprung up schools worshipping the idols of Mary, Jesus and also the other saints of their own fancy. The Christians condemned the Israelites as being meaningless, in their faith and the Israelites criticised the Christians similarly in return, while both of them were on the wrong track diametrically opposed to what they had been preached by their respective teachers, Moses and Jesus.

Every nation had a guide in an apostle from God and there was not left anyplace on the Earth which had

not a warner or a guide (10:47, 16:36, 35:24) to fight the satanic forces of evil and wickedness which effectively ruled over the thoughts and actions of the human race. Satan had beguiled every nation of the world and had taken every nation far away from goodness in thought and action. Corruption ruled all over the world:–

“Mischief had appeared in the land and the sea, of what was wrought by the hands of mankind...”
(Holy Qur'an 29:41)

Asia, which was the birthplace of the religious guides and the apostles of God, had become the seat of all sorts of idolatry and heinous crimes were committed in the name of religion. People in India worshipped not only their own gods and goddesses but also animals, the serpents, the trees, the mountains, the rivers, the sun, the moon, and the stars. Many such objects were invoked as demigods or the agents of God, who were believed to be able to grant the prayers of man. To appease the anger or to gain the pleasure of the deities, all kinds of rituals and offerings, including human sacrifices were offered. The teachings of the sacred Vedas in India had created sects and sub-sects and had instituted communal hatred and caste distinctions as a part of the religious observances. Women had been deprived of any place in the human society and denied the right of inheritance. Woman was not only freely used by man in the licentious satisfaction of that sexual urge in him, in the uncontrolled and the unrestricted polygamy but was subjected to the disgraceful system of Polyandry. In India a woman had no right to live after her husband but to burn herself to death, in the same fire in which her husband's body was cremated.

Persia was worshipping fire as God and the people believed in two independent gods of virtue and vice, i.e., Mazda and Ahriman. The countries towards the Pacific were also buried deep under similar fantastic beliefs. Buddha had come to create the spirit of self-annihilation or self-denial in the day-to-day life of man but he was misunderstood and quite a new and most impracticable creed became innovated in his name, demanding humanity to tear itself away from the human society and to resort to wilderness and to live on begging as the ‘Bhikshus’.

The countries professing the religion of the Church founded in the name of Christ, had started preaching the belief in three gods: Father, the Son and the Holy Ghost. This peculiar phenomenon of three in one and one in three, had created diverse schisms and conflicting sects which vied with one another in exploiting their brand as to how the man Jesus could also be God and how one could be three, and the same three could remain one. The most impracticable ideals were preached, i.e. turning the other cheek when one is smitten and surrendering the coat also when the cloak is taken away.

“And unto him that smiteth thee on the one cheek, offer also the other, and him that taketh away thy cloak forbid not to take thy coat also.”

“Give to every man that asketh thee, and of him that taketh away thy goods ask them not.” (Luke 6:20, 30).

Such horrible excesses were committed by the Christians in their heartless persecution of even the monotheistic Jews, that the records of their barbarous atrocities are absolutely unsurpassed in the history of the world.

Not to uproot any evil but in their madness to swell the ranks of the followers of their own established churches, the inhuman atrocities and the brutal conduct of the Christian authorities would need volumes to relate them in all their details. Gibbon has pictured their character and conduct in his famous work '*The Decline and Fall of the Roman Empire*':

"At Minorea", says Gibbon, "the clerics of St. Stephen converted in eight days five hundred and forty Jews; with the help, "indeed, of some wholesome seventies, such as burning the synagogues, driving the obstinate infidels to starve among the rocks etc". In Alexandria the Jews were "expelled from the city, their houses plundered and their synagogues appropriated to the use of the Church. The account of the Jews who were plundered, sent away naked, banished, starved, tortured, left to perish in prison, hanged and burnt by the Christians would fill many volumes."

Gibbon further reports: *"In almost every province of the Roman world, an army of fanatics without authority and without discipline, invaded the peaceful inhabitants; and the ruins of the fairest structures of antiquity still display the ravages of those barbarians who alone had time and inclination to execute such laborious destruction."*

Why go far to explore the ancient history of Christianity? Let us take into account the recent atrocious and inhuman attack of Rome (Italy), the seat of the supreme head of the Christian Religion, the Pope, on another poor Christian country, Abyssinia, in World War II: Italy played havoc upon the poor, helpless, ill-armed Abyssinians, merely for some territorial lust. Should not the intelligent ones and the free-thinkers question these Church authorities, if these acts were according to the teachings of Jesus? Should not the intelligent ones and the free-thinkers among our Christian brethren question their Church authorities? What happened to the commandment referred to in (*Luke 6:29-30*).

Arabia presented a consolidated view of all kinds of vices and crimes which were current in the different countries around it. Along with all the barbaric inhuman character and the brutal conduct found elsewhere in the world, Arabia had added something still more grievous and further heinous in nature.

Idolatry had been so much ingrained in the nature of the people that besides the three hundred and sixty idols in the very sacred shrine of the Ka'ba, the House built by Abraham and his son Ishmael, exclusively for the worship of the One True God, there were also household gods of every family and every house. And every individual had his own fancied favourite guardian deity which he held as his personal favourite god. Before a man started on a journey, he would carry with him four stones, three to make the hearth, and the fourth to be worshipped, and sometimes only three stones were thought to suffice, for after the cooking was over, one of the stones of the hearth, could be worshipped.

Stepmothers were inherited by the issues of a dead father, to be wifed, and female babies were buried

alive because of a fanciful shame against giving away one's daughter to another man to be his wife.

Heartless plunder of travellers and of the unprotected habitations had become a proud profession.

Use of all sorts of intoxicants had neither any restriction nor control.

Angels were hailed as the daughters of God. Famous ancestors of the people were worshipped as the agents of gods.

Fantastic superstitions had gained the strongest hold upon the minds of the people.

Internecine feuds were of the greatest concern to the people which engaged their whole attention for generations together. Human destiny was imagined to be determined and decided by certain stars.

A controlled and disciplined life was a mockery to the people. People led a nomadic life, wandering with their cattle and camping under the tents of camel-skin wherever they found water and shade and forage for their animals. A settled and a peaceful life which was essential for cultivation of the human society and culture, was not only unknown to the people but seemed to be impracticable. Petty groups of people lived in small villages and still smaller groups had settled down in small townships. The whole of the Peninsula was divided into independent petty habitations, each tribe and clan assuming itself into a separate political unit. Hostilities once started continued for generations together.

Women were treated as mere chattels, as objects to serve man, to satisfy his animal passions (i.e., his sexual lust), without any right to inherit their deceased fathers, husbands or other relatives. A woman could be teased and tortured to any extent at the un-controlled fancy of man. She could be left in suspense, neither being allowed to marry nor divorced. Woman's lot was very miserable. Besides polyandry which was freely practised, prostitution was also rife as a recognized profession. The treatment meted out to womanhood was saturated with contempt.

The dreadful belief in the existence of genies and evil spirits, played havoc in the minds of the people and had found a solution in the use of fanciful charms and incantations. Peculiar and fanciful beliefs about the existence of the human soul after its leaving the corporeal body were maintained by the people and the worship of the dead formed a part of their religion.

Nowhere on the earth were current the practices or original teachings of any of the apostles of God. Corruption ruled all over the earth, and vice and wickedness had darkened it altogether.

The Land of Advent of the Last Apostle of God

The peoples in the various parts of the earth had been given guidance from God in their respective languages through the apostles. Yet man followed Satan and led a wild and brutal life. The people of the barren sandy desert of Arabia, led a nomadic life, roaming in the waterless plains with their herds of

cattle and settling down wherever they found water for themselves and pasture for their animals. Most of the land was not suitable for grains and the soil and the climate could grow only date palms on it.

The staple diet of the people was dates and the milk of camel and sheep. Owing to the scarcity of any other means of earning their livelihood, the people in groups preyed on each other for their own survival and thus got addicted to the worst of crimes such as plunder, pillage and carnage which had become their personal traits and profession. Drinking and debauchery were a part of daily life.

After the death of their fathers, the men possessed their stepmothers as their wives, and out of a fanciful shame against giving their daughters to be the wives of the others, they buried alive their own female babies. Individual selfishness and group interest had been so much ingrained in their blood and emotions that a mere trifle of an offence against any individual was sufficient to generate warfare between the tribes for ages and generations together. There was no law for man to resort to, and might alone was considered to be right. The people were not only drowned in ignorance but were also most unyielding in nature.

The Darkness Demanded the Promised Light

The hopeless situation on the earth against which the infinite knowledge of the All-Knowing and the All-Merciful Creator Lord had already determined the panacea, had dawned. The darkness which shrouded the earth, demanded the dawn of the Brightest Light which had been promised by the Lord. At last dawned the heaven's Brightest Light in the arrival of **Muhammad**, the Last Apostle of God who was called by Buddha as *Maetrea* (i.e., the Mercy), by the Prophets preceding Jesus as The Prophet, and by Jesus with several glorious titles viz., '*The Spirit of Truth*,' '*The Comforter*,' and '*The Holy Ghost*' etc.

The Lord's Covenant with Abraham Fulfilled

At last on the 17th of the Lunar Month Rabiul Awwal in the Year of the Elephant (*Amul Feel*) A.D. 587, Muhammad the Divine Light destined to expel once for all the darkness, and destined to abide in his law with mankind forever, had his birth in this physical world, in the seed of Abraham through Ishmael, in the fulfilment of the Covenant which the Lord had established with Abraham.

Heaven's Announcement of the Advent of the Last Apostle of God

Events recorded by the historians relate that as the Holy Prophet Muhammad was born in Mecca, there were heavenly signs announcing the great advent of the Promised Mercy to the Worlds, the Last of the Apostles of God, and the deliverer of the Lord's Final Word to humanity, i.e., the Holy Qur'an, the Final Code of Discipline for Mankind.

1. The idols installed by the pagans in the Holy Ka'ba, themselves fell down striking their faces to the ground.
2. In the distant land of Persia, where Fire was worshipped, the fire burning continuously for a thousand years in the altar got itself extinguished.
3. The palace of Naushirwan the Just, the Persian King was shaken to its foundation.
4. A quake shock shook the Earth.
5. There was an extraordinary issue of the shooting stars from heaven.

It is quite obvious that the above signs were given to awaken man from his slumber to know the arrival of the Promised Prophet with the Final Word of Guidance from the Lord, for mankind as a whole.

The Immediate or the Nearest Ancestry of Muhammad the Promised Prophet, the Comforter, the Spirit of Truth, the Holy Ghost

The Qurayshites were the direct descendants of Abraham through Ishmael, and Abde Manaf had four sons, Hashim, Muttalib, Naufal and Abdush Shams. Hashim died, away from home in one of his trade expeditions and a young son of his was left in the Caravan. Muttalib the brother of Hashim went and fetched the son of his late brother and brought him up along with his own children, and thus the son of Hashim was known as Abdul Muttalib. The children of Hashim through his son Abdul Muttalib were called the Hashimites. Abdul Muttalib had three sons, Abdullah, Abu Talib and Ja'far.

Abdush Shams, the son of Abde Manaf, had a clever, crafty and active Roman slave boy Umayya whom Abde Manaf had purchased and presented to his son Abdush Shams. Umayya, a heathen by birth, had spent his childhood among the Roman Christians. He was not only of questionable birth but was also evil hearted, mean by nature and vicious in temperament. His master Abdush Shams owing to his close attachment, held him as an adopted son. Umayya in his pride, bore an inherent envy and enmity against Hashim and the Hashimites. Abde Manaf, before his death, had handed over the charge of his privileged hereditary duties of service to the Holy Ka'ba to Hashim his eldest son who was very noble by nature and godly in temperament. This aggravated the hatred, jealousy and animosity of Umayya which tendency continued as a personality trait from generation to generation in his seed.

The recent inquiries by the famous scholar Al-Ameeni of Iraq, the author of the celebrated work 'Al-Ghadeer', and the other great research scholar Imad Zadeh of Iran, in their great works, discount the story by Ibn Athir and others, of Abdush Shams and Hashim being the twin issues of Abde Manaf, born with their backs joined, which were separated by a lancet, and some fortune teller predicting everlasting enmity between the descendants of the twins; and Umayya being the son of Abdush Shams. However,

the issues of Umayya, the slave boy adopted by Abdush Shams, became known as the Umayyids and their inherent envy and enmity against the Hashimites came to stay as their hereditary trait as the native endowment which further developed in the Umayyid blood. The enmity between the two groups went on increasing. The Hashimites were known for all kinds of virtues and goodness while the Umayyids became notorious for the opposite qualities.

As day-by day the honour, reverence, regard and respect for the goodness of the Hashimites went on increasing more and more, the jealousy and enmity of the Umayyids was got further more aggravated against the Hashimites. In short, the Hashimites were good, noble and gentle, while the Umayyids were wicked, mean and aggressive. The Hashimites held the Trustee and the Custody of the Holy House of God, the Ka'ba, which was the most coveted and unique honour enjoyed exclusively by the Hashimites. The Umayyids envied this the most, and could not bear it.

While the charitable disposition of the Hashimites could not allow the hoarding of any personal wealth, the selfishness and niggardliness of the Umayyids had enabled them to store abundant wealth which had made the Umayyids ever more haughty and proud against the noble, the gentle and the meek ones of the Hashimites. Much fuel was added to the already burning fire of envy and enmity of the Umayyads when Abdul Muttalib, son of Hashim, miraculously discovered the natural spring-well of 'Zam Zam' which lay hidden and unknown to any one, for ages together.

This mysterious un-covering of the well by Abdul Muttalib which was nothing short of a miracle, enhanced the regard and the reverence of the people for him in the Arabian Peninsula as a whole. This old veteran in the seed of Abraham, through Ishmael, was the grandfather of the 'Spirit of Truth', The Holy Prophet Muhammad and Ali.

Abdul Muttalib worshipped none but the One True God and was always resigned to the Divine Will. His faith in God was proved in the ready response he had to his prayers to Him, when the Abyssinian Christian Prince reached the outskirts of the town of Mecca with a huge army on elephants, with the determination to destroy the Holy House of God, the Ka'ba. History records the wonderful event that an aerial force of innumerable tiny birds, the Ababyel, appeared with small stones in their tiny beaks and dropped the stones on the soldiers mounted on the elephants, killing the soldiers and the huge animals on the spot. This routed the enemy totally and the Abyssinian Prince who had come to destroy the Holy House, had to experience the total destruction of his huge army, and was himself killed by a small stone dropped on him by a tiny bird. The year of this attack on Mecca by the Christian army on elephants, was such a historic and memorable event of importance that it gave birth to an Era of its own, called the Aamul Feel, i.e., the Year of the Elephant, for the people began to count the passage of time from that date. And this historic year of the miraculous defeat and destruction of the enemy of God, and the mysterious heavenly rescue of the Holy House, the Ka'ba, was to mark the birth of the Last Apostle of God, the Holy Prophet promised to Mankind through Jesus in the Middle East and by the great sages like Buddha in India who had foretold his people about the advent of the Last Buddha calling him in the

Pali language as “*Maetrea*,” and as regards the predictions in the Christian scriptures (see Deuteronomy 18:18, John 1:21, John 16:17) already given in the earlier pages.

To Abdul Muttalib, the great godly chief of the noble Hashimites, were born Hazrat Abdullah and Hazrat Abu Talib and Ja’far. Hazrat Abdullah was destined to be the father of the Holy Prophet Muhammad (s.a.w.s) and Hazrat Abu–Talib to be the father of Ali who was to be the Divinely Commissioned Guide, immediately succeeding the Holy Prophet, as the First of the Twelve Holy Imams (i.e., the Twelve Princes promised in the seed of Ishmael *vide* (*Genesis 18:20*). Who was to be to the Holy Prophet Muhammad as was Aaron to Moses. Thus the Divine Light of Guidance to Humanity, which emanated from Abraham and Ishmael passed onto Abdul Muttalib, and got bifurcated to flow into the two channels of the seeds of Hazrat Abdullah and Hazrat Abu–Talib, in the seed of the former, to manifest in the apostleship and in the latter in the Imamate or the Divine guidance. To Hazrat Abdullah was born Muhammad, the Holy Prophet, and through Hazrat Abu–Talib came Ali, the Vicegerent of the Holy Prophet and the First Holy Imam (the divinely chosen Guide to Mankind). In the fulfilment of the divine plan, the Holy Prophet Muhammad was gifted by God with a daughter Fatimah Zahra, the Lady of Light, endowed with the maximum degree of purity and holiness ever had by any lady in the human race as a whole, destined to be the wife of Ali and the mother of the Eleven of the Twelve Imams, the Princes promised in the lineage of Ishmael (*Genesis 18:20*).

God had chosen Abraham and his descendants:

“Verily, God hath chosen Adam and Noah and the descendants of Abraham and Imran above all the worlds.”

“(Their) Offsprings, one of the other, and God is All – knowing.” (Holy Qur’an 3:32, 33).

This declaration of the Holy Qur’an is attested by the statement of the Old Testament: wherein God addressing Abraham says:

“And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee and unto thy seed after thee,”

“And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.” (Old Testament, Genesis 17–7, 8)

Under the promise or the covenant which the Lord established with Abraham and his seed, Abraham was endowed with the Divine Light of guidance (Imamat) (see 2:124 H.Q) and to Abraham and his seed Ishmael, was given the land now called Mecca and the country surrounding it, in which Abraham was first a stranger, and which since its being inhabited by Abraham and his seed Ishmael, had been uninterruptedly possessed by the descendants of Ishmael or his followers, to remain with them forever.

The Divine Light endowed in Abraham was bifurcated and passed into the two channels of the seed of Abraham viz., Ishmael and Isaac. Through Isaac, it passed on till Jesus, and through Ishmael it descended down to Abdul Muttalib and after Abdul Muttalib it was again bifurcated into the two channels, Abdullah and Abu-Talib, and again it was bifurcated into the two channels of the seed of Ali and Fatimah into Hasan and Husayn, Hasan destined to be the Second Holy Imam and Husayn to be the Third one and also the King of Martyrs.

From Husayn, it passed on to the Nine Holy Imams in his seed until the Twelfth or the Last one in the line of the Imam, i.e., Muhammad al-Mahdi, who is kept alive to re-appear before the end of the world. As Jesus the last one in the seed of Abraham through Isaac is kept alive, this Holy Imam, the last one in the seed of Abraham through Ishmael, is also kept alive, and both these two manifestations of the Divine Light endowed in the seed of Abraham will meet before the end of the world, to fulfil the divine plan of cleaning the earth of falsehood once for all, and establishing peace and harmony on it, in the place of aggression, iniquity, enmity and hatred which will be ruling the earth prior to their Final advent, and this will be the conclusion of the world.

The object of this work is only to present with extreme brevity the great historic event of the matchless sacrifice of the King of Martyrs the Holy Imam Husayn, in the seed of Abraham through the Holy Prophet Muhammad, offered to save the Truth and humanity from getting lost to falsehood forever, for the apostleship had been concluded with the revelation of the Holy Qur'an, the Final Word of God. If anything had to be done or could be done, to save the Truth, it was only through the Imam which was destined to do it, and Husayn was the divinely chosen one for it. Both Ali and Fatimah were martyred. Ali was assassinated while in prayer in the Mosque at Kufa and Fatimah was killed by the fall of the door of her own house, caused by a tyrant.

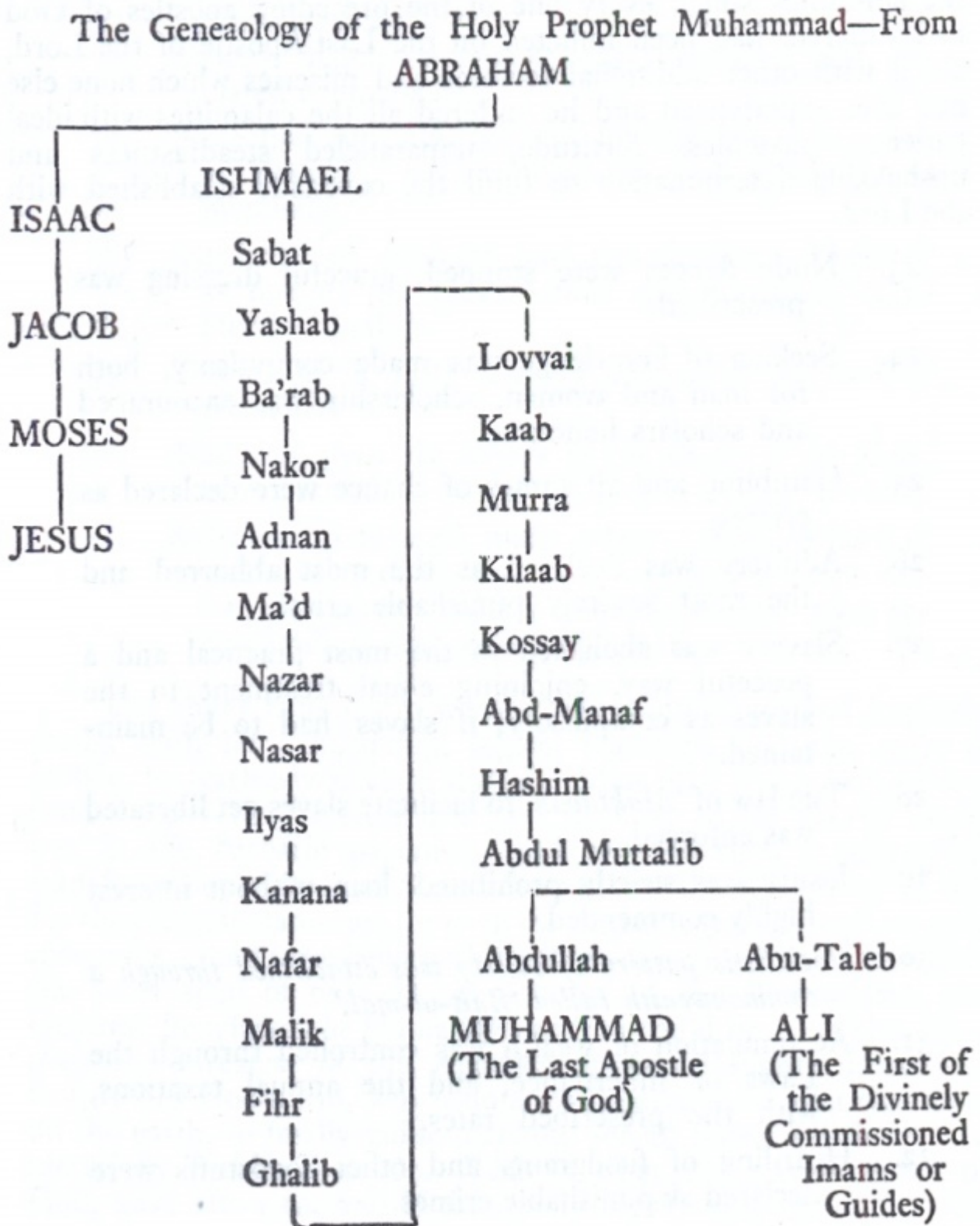
From Ali and Fatimah, were born Hasan and Husayn, the second and the third Imams Hasan was martyred by being secretly poisoned at the instance of Mu'awiyah, and Husayn was the victim of the brutal massacre, enacted by Yazeed the son of Mu'awiyah. Thus the Hashimites were the family of nobles and martyrs in the way of the Lord, while the Omayyads were the clan of tyrants and assassins.

The fact is that the Holy Five:

- 1) Muhammad..... The Holy Prophet
- 2) Ali The First Holy Imam
- 3) Fatimah.....The Lady of Light, the Holy Mother of the Eleven Imams
- 4) Hasan.....The Second Holy Imam
- 5) Husayn.....The Third Holy Imam

were the embodiment of the Divine Light or the models of the ideal godly life on Earth, the presentations

of the models of whose divine purity and Holiness in the practical life was the fulfilment of the Divine Plan and the realisation of the object of the creation of the Universe.



The Last Apostle of God

If anyone goes through the life of the Holy Prophet Muhammad, he will not be able to resist shedding tears for the tortures, the miseries and calamities which the great godly soul suffered at the hands of the

people. Any intelligent reader would find that all the sufferings which every one of the preceding apostles of God had suffered, had been inflicted on the Last Apostle of the Lord, along with other additional tortures and miseries which none else had ever experienced and he suffered all the calamities with ideal patience, matchless fortitude, unparalleled steadfastness and unshakable determination to fulfil the covenant established with the Lord.

- Nude dances were stopped, graceful dressing was prescribed.
- Seeking of knowledge was made compulsory, both for man and woman, scholarship was encouraged and scholars honoured.
- Gambling and all games of chance were declared as crimes.
- Adultery was declared as the most abhorred and the most severely punishable crime.
- Slavery was abolished in the most practical and a peaceful way, enjoining equal treatment to the slaves as compulsory, if slaves had to be maintained.
- The law of *Maktabah* to facilitate slaves get liberated was enforced.
- Usury was strictly prohibited, loan without interest highly commended.
- *Socialistic pattern of society was established through a commonwealth called 'Bayt-ul-mal.'*
- Accumulation of wealth was controlled through the Laws of inheritance, and the annual taxations, with the prescribed rates.
- Hoarding of food grains and other foodstuffs were declared as punishable crimes.
- Just and the correct use of Weights and Measures, was ordered.
- Cleanliness of body, thought, conduct and character was made compulsory.
- Varieties of food and drinks and the limits of eating and drinking fixed.
- Strictly regulated fasting was prescribed and declared compulsory.
- Protection of travelers and helping them as much as possible, made obligatory and highly commendable.
- Patronage of orphans and the destitutes declared as one of the great virtues and a strongly commended quality.
- Compulsion in faith strongly deprecated and strictly prohibited.

- Man was given the liberty in the choice of his faith, with personal responsibility for a correct decision.
- Reformation through many other characteristics and exclusively distinctive commandments was enforced through which human society was revolutionized and greatly profited.

The above facts justly warrant every intelligent and impartial reader with his scholarship, logical reasoning and the sense of justice, to fearlessly declare that the Man who could bring about such a wonderful revolution in the ideology of the people totally lost in the barbaric paganism, and effected such a miraculous transformation in every sphere of the practical life of mankind, which for the greatest statesmen, or even for the strongest of the dictatorial monarchs, could have been nothing short of an impossibility, within the short span of only 23 years, must be the Wonderman, the Greatest Benefactor of Humanity; and he could be none else other than the Greatest of the Apostles of the Almighty Lord.

In fact, it was God's will, which none could ever resist that was done on the earth, to finally guide mankind for all times, which He had mercifully promised to do. This is what the Last Prophet of God, gave effect to, and if this godly service is undone, he who does it, will be none but Satan, even, if the individual appears in human frame. And one who fights such a devil will naturally and necessarily be the greatest hero of humanity with the maximum divinity endowed in him, though he may not be a prophet, he must necessarily be a Deputy of an apostle of God. This is the point to be remembered in judging the personality of Husayn, the King of Martyrs.

Islam the Universal Religion for Mankind

The conception of God in Islam is unique in its strict Unitarian aspect. The jurisdiction of God, is not restricted or limited to any section of humanity or to any part of the world. God according to Islam is the '*Rabbul- Aalameen*' (i.e., The Lord of the Worlds i.e., the Absolute Monarch of the whole Universe).

Prophets sent before the Holy Prophet Muhammad were not for the human race as a whole, they were for particular peoples in various parts of the earth.

Even Jesus, the immediate predecessor of the Holy Prophet Muhammad, about his own self, had said:

“I am not sent but unto the lost sheep of the House of Israel.” (*Matthew 15- 22- 26*)

But *Muhammad* the Holy Prophet, the Last Apostle of God was not to guide any particular tribe, community or any part of the human race, but for mankind as a whole, and the religion Islam was revealed to be current for all times until the Day of Judgment. The Holy Prophet Muhammad had been sent as the *Rahmatunlil Aalameen*' (i.e., the Mercy unto the Worlds or the Universe).

“We have sent thee an Apostle for mankind.” (*4: 19*)

“Say O' ye people, I am the Apostle of God unto you all” (*7: 158*)

“We sent thee not but a Mercy unto the Worlds.” (21: 107)

“We sent thee not but unto mankind as a whole.” (34:28)

No creed preached by any religious leader or apostle prior to the Holy Prophet, was ever given any name, for it was incomplete and no imperfect thing, is ever given any name. Since the religion preached by the Holy Prophet, was the divinely perfected code of discipline for human life on earth, it was named Islam and was prescribed for the human race for all times till the end of the world.

“This day have I perfected for you your religion and completed My bounties on you and pleased Islam to be your religion.” (3:3)

“Verily the religion with God is Islam and whosoever seeketh a religion other than Islam, it shall never be accepted of him.” (3: 18, 4: 125, 2: 112)

The Holy Qur'an, the Word of God

The code of control, regulation and the discipline of the human life on the earth, called the Holy Qur'an, is not a Book edited by any mortal. It does not contain legends and stories or any collection of folklore on the life of the Holy Prophet or about the faith Islam. It is the very Word of God which was recorded then and there as it was revealed to the Holy Prophet through the Messenger Angel Gabriel, which is a complete Book, sent down for the use of the pious ones in the human race as a whole, for all times in all parts of the world.

“This is the Book, there is no doubt therein, a guide for the pious ones.” (2:2)

To Destroy Islam is to Destroy Humanity

When Islam is the divinely revealed religion for the human race as a whole, as the only religion acceptable to God (3:84), none but the Devil alone would aim to destroy or corrupt it, and the one who aims to do it, would be the worst enemy of mankind. He would naturally be the devil in human form. And the one who saves the religion from being destroyed or getting corrupted, would undoubtedly be the Greatest Benefactor and the Saviour of Truth and humanity as a whole. It has been clearly announced by the Lord in the Holy Qur'an that the one who saves a single human life, has saved humanity as a whole.

“Whosoever killeth a person without its being in return for killing a man, it is as though he hath killed mankind as a whole, and whosoever saveth a life, it is as though he hath saved the life of mankind as a whole. (Holy Qur'an 5:32)

The Fate of the Apostolic Missions, Previous to the Holy Prophet Muhammad

Although the All-Merciful Lord sent His apostles to guide humanity in the various parts of the earth, but the satanic resistance against every such godly mission was also counteracting against any lasting effect. Most of the apostles were killed. The sacred heavenly scriptures which were given to those apostles were either corrupted or made totally extinct. Fabricated stories from the folklore of the various people were used as sacred scriptures and mankind was misled by imposters.

Divine Measures to Secure the Final Word of God for Ever

The All-Knowing Creator Lord of the Universe, with His infinite knowledge, knew about the utter darkness which would shroud the human world, and had also determined the panacea for it, in the mission of the Last of His apostles about whom Jesus had declared that the Comforter who would come after him will abide forever. (John 14:16)

As all the previously revealed scriptures had been either corrupted or were made extinct, the Almighty Lord willed that the Holy Qur'an, His Final Word, shall be preserved for ever, beyond the reach of any satanic hands with any questionable intention to meddle with it. The Lord has declared:

“Verily We sent down the Reminder (The Qur'an) and Verily, We (Ourselves) shall be its Guardian.” (Holy Qur'an 15:9)

To preserve the Holy Qur'an in its original purity both in its verbal form as well as its meaning, and to keep the divine guidance always current and ever available to every seeker after truth, the Holy Prophet Muhammad was not sent alone into the world. As Aaron was given to Moses to assist him and to succeed him, along with the Holy Prophet, his cousin Ali, son of Abu-Talib, from the same holy family of Abraham, was given his advent, to be his Vicegerent and his Successor. Thus was started the line of the Holy Imams (i.e., the Divinely Commissioned Guides) who were destined to be the authentic custodians of the Holy Qur'an, and as the fountainheads of the correct knowledge of the Word of God, to guide mankind towards the correct belief and the proper practice of the Faith.

If these guides, the Holy Imams, had been from any family, other than the family of Muhammad, it would have been misconstrued as another authority parallel to that of the Holy Prophet. The grace of the Lord, avoided this confusion and established one single authority of the Last of His apostles, as the unique one, with the unity of purpose. Hence it was divinely destined that the line of the Divine Guides called the Imams, to succeed the Last Apostle, also, to be from the same stock of the Holy Family of Abraham, and this was also the covenant with Abraham.

“And as for Ishmael, I have heard thee; Behold, I have blessed him and will make him fruitful and

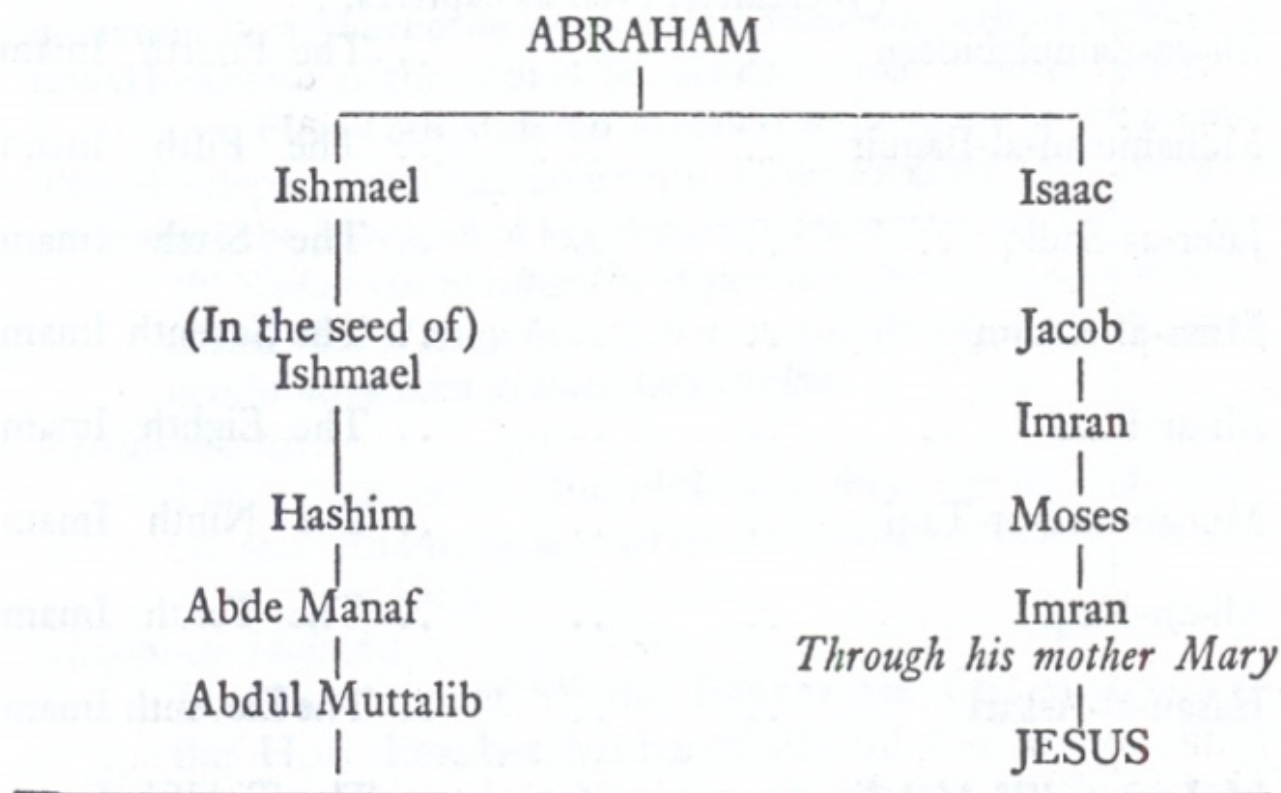
I will multiply him exceedingly, TWELVE PRINCES shall he beget and I will make him a great nation". (*Genesis 18:20*)

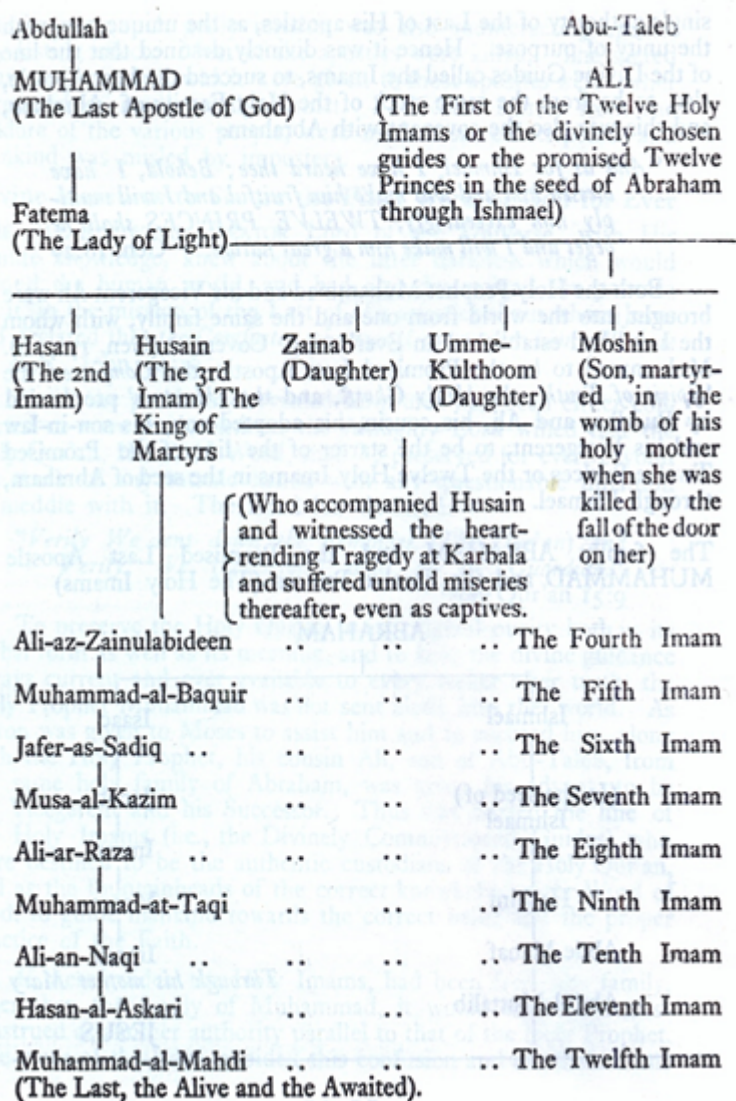
Both the Holy Prophet Muhammad and his Vicegerent Ali were brought into the world from one and the same family, with whom the Lord had established an Everlasting Covenant (*Genesis 17:7– 8*).

Muhammad to be the Promised Last Apostle, the '*Comforter*' the '*Spirit of Truth*' the '*Holy Ghost*', and the '*Maetrea*' prophesied by Buddha, and Ali his cousin, his adopted son, his son-in-law and his Vicegerent to be the starter of the line of the Promised Twelve Princes or the Twelve Holy Imams in the seed of Abraham, through Ishmael.

The family ABRAHAM and the Promised Last Apostle MUHAMMAD and the Twelve Princes (The Holy Imams)

The family ABRAHAM and the Promised Last Apostle MUHAMMAD and the Twelve Princes (The Holy Imams)





It is quite obvious that the Divine Plan was to associate the lives of most of the leading apostles of God, with some tragic ends, for it is an acknowledged fact of the phenomena of human psychology that human sympathy always goes without fail, to the victims of an unprovoked aggression. It was obviously destined to rouse the sympathy and the support of the whole human world for the Truth for which the martyrs had sacrificed their lives. It will be seen that most of the apostles of God and all the divinely chosen guides called the Imams, excepting the Twelfth one, were martyrs. The story of Jesus is made attractive by its being narrated by the people of the Christian church associating it with the alleged crucifixion along with the other sufferings of his at the hands of the Jews.

Muhammad, the Last Apostle of God, left this world having been poisoned by one of the Jewesses of Khaibar.

Lady Fatimah, the Lady of Light, the beloved daughter of the Holy Prophet, the wife of Ali the First Holy Imam, the mother of Hasan and Husayn the Second and the Third Imams, who had her advent to be a Model of the correct Islamic womanhood on the earth, was killed by the fall of the door of her abode,

caused by some tyrant.

This Holy Lady suffered so much at the hands of the people after the departure of her father, the Holy Prophet that she once addressing the holy soul of her departed father, said:

“O' Father dear! after thy departure, fell on me such calamities that if they had fallen on the bright days the days would have turned into dark nights.”

Ali-al-Murtadha, the Vicegerent of the Holy Prophet, the First divinely chosen Imam, was martyred while in prayer in the Mosque at Kufa.

Hasan-al-Mujtaba, the first son of Ali and Fatimah, the first grandson of the Holy Prophet Muhammad and the Second Holy Imam, was martyred by poison. He was made to leave this world vomiting blood with bits of his liver.

Husayn Shaheed Karbala, the second son of Ali and Fatimah, the second grandson of the Holy Prophet and the Third Holy Imam, was butchered at Karbala along with his faithful devotees, by Yazid son of Mu'awiyah, a very brief narration of whose great martyrdom forms the subject of this brief work.

Ali Zainul Abideen, the eldest son of Al-Husayn, the Third Imam, and himself the Fourth Imam was poisoned by the Umayyid Caliph Walid bin Abdul Malik.

Muhammad al-Baqir, the son of Ali Zainul Abideen, the Fourth Imam, and himself the Fifth Imam, was poisoned by Hisham bin Abdul Malik.

Ja'far as-Sadiq, the son of Muhammad-al-Baqir the Fifth Imam, and himself the Sixth Imam, was poisoned by Mansur.

Musa al-Kazim, the son of Ja'far-as-Sadiq the Sixth Imam and himself the Seventh Imam, was poisoned by Haroon ar-Rasheed.

Ali ar-Ridha', the son of Musa-al-Kazim the Seventh Imam, and himself the Eighth Imam, was poisoned by Mamun ar-Rasheed.

Muhammad at-Taqi, the son of Ali-ar-Ridha' the Eighth Imam, and himself the Ninth Imam, was poisoned by Mo'tasim.

Ali an-Naqi, the son of Muhammad-at-Taqi the Ninth Imam, and himself the Tenth Imam, was poisoned by Mo'tasim.

Hasan Al-Askari, the son of Ali-an-Naqi, the Tenth Imam, and himself the Eleventh Imam, was poisoned by Mo'tamad.

Muhammad al-Mahdi, the son of Hasan-al-Askari, the Eleventh Imam, and himself the Twelfth and the

Last of the divinely commissioned Imams, was aimed at to be killed by Mo' tamad, but by the Divine Will, disappeared, and at the Will of the Almighty, he is alive. This Last Guide in the seed of Abraham through Ishmael is kept alive and is awaited to reappear at God's Will, as is the belief about Jesus the Last One in the seed of Abraham through Isaac.

There are two facts which are obviously wonderful for everyone who comes across the lives of the Holy Fourteen, (i.e., the Holy Prophet, his daughter Fatimah and the Twelve Imams):

1) The Holy Prophet is known as the illiterate one, i.e., the one who did not have any education under any mortal in this world and so was every one of the Holy Fourteen, but every one of them was a fountainhead of knowledge of the highest order.

2) None of the Holy Ones, save the Fourteenth, (i.e., the Twelfth Imam) died of any natural death, for all the thirteen were martyred either secretly by poison or openly killed. Only the Fourteenth has been spared since he has been divinely secured and kept alive for the guidance of mankind to the end of the world.

As Islam stands for the uplift of humanity as a whole, any sacrifice for it would naturally be for the cause of the whole of the Human race. As it is impossible to accommodate in this brief work here, all the heart-rending details of the greatest sacrifice offered by Husayn, only a few leading events are mentioned in these few pages which will suffice to give any intelligent reader, a view of the situation in which Husayn surrendered his all to fulfil the Lord's Covenant to save Humanity from getting astray after the departure of the Holy Prophet.

The Other Reference Used

Having mentioned in the foregoing pages, the blessings, which the Holy Prophet Muhammad had brought for mankind, it is needless to repeat the same. Only the relevant events directly connected with the great sacrifice are, as a necessity, referred to here for the guidance of the readers.

Husayn's Mother – Why the Last Apostle of God was given only a Daughter and not any son to survive?

The Holy Prophet Muhammad had two Sons and a daughter, but Sons he did not need, for his apostleship had to conclude with his ministry, and if any son of the Holy Prophet had survived, it would have given the chance to the people to hail the son of the Prophet also to be another prophet of God, whereas there was no prophet to come after him. It may be said that this was the reason of the male issues of the Holy Apostle leaving this world, in their very infancy.

But the Holy Prophet needed a daughter of his own purity of spirit and body, to reflect the divine light of guidance in her ideal character and present an authentic model of the correct Islamic womanhood to the

world. Hence Fatimah, the Lady of Light, was born to the Holy Prophet, who, for her godly qualities, is known in the Islamic World by the following epithets:

Az-Zahra – The Shining.

Al-Batul – The Liberator of Sinners.

A1-Azra – The Clean, the Pure.

Sayyeddatur-Nisa – The Chief of Women.

Afzalun-Nisa– The Superior–most of women.

Khairun-Nisa– The Best of Women.

Mariam al Kubra – The Senior Mary.

Mary, the mother of Jesus, was the mother of only one heavenly guide to the children of the House of Israel, whereas Lady Fatimah besides her being the daughter of the Holy Apostle of God, was the mother of the Eleven Divinely Commissioned Guides, (i.e., the Holy Imams). It is a unique instance in the history of the world that the issues of a single pair to have Eleven Heavenly Guides, consecutively one after another.

Al-Muharaka – The Blessed one of God.

As-Sadiqa – The Truthful.

Al-Muhaddisa – The one who talked to her mother from the womb of her mother even prior to her birth.

(When God could make Jesus talk from the cradle when he was just born, there cannot be any wonder if the Almighty causes another one blessed by Him, to act in a similar manner).

There are several other epithets of this great heavenly being who was the Lady of Light. Naturally Husayn, the King of Martyrs could not have been born of any ordinary woman other than the one like the Lady Fatimah with the divine attributes she was exclusively blessed with.

It has already been said that one of the unique distinctions of the family of the Holy Prophet Muhammad, is that right from the Holy Prophet down to the Eleventh Imam, including Lady Fatimah, all the Holy Thirteen were Martyrs.

Fatima Married to Ali

A divine lady like Fatimah could not have been the wife of any ordinary man, and more particularly when she was destined to provide the Divine Plan with the godly characters suitable to be the Universal

Guides to mankind as a whole. Providence had already arranged for the alliance of this holy One with another one of the same lineage.

“If Ali was not born, Fatimah had none of her set (to marry with)” said the Holy Prophet. The Holy Prophet Muhammad was ordained by God to effect the alliance between his daughter Fatema and his Vicegerent Ali, so that through this Holy alliance, may Continue to flow the Divine Light in their issues who had been destined to be the Eleven of the Twelve Princes promised in the seed of Ismaeel (Genesis 17:20). While the Holy Prophet Muhammad was *'The Prophet'* prophesied by Moses, the *'Comforter'*, the *'Holy Ghost'* and the *'Spirit of Truth'*, prophesied by Jesus, Ali alone with his Eleven issues was to fulfil the advent of the Twelve Princes promised in the seed of Ishmael. Thus Fatimah was married to Ali and through the Holy Alliance of these two divines, came into the World, Hasan the second holy Imam and Husayn the third holy Imam to be the King of Martyrs to offer the *'Zibhe Azeem'* or the Great Sacrifice willed by God, instead of the sacrifice of Ishmael by Abraham (37: 105–108).

“And we called out to him saying 'O' Abraham! 'Thou hast indeed proved true the dream; Verily, thus do we reward the righteous. Verily, this is an open trial; And We have substituted it with 'Zibhe Azeem' a Great Sacrifice!'” (Holy Qur'an 37: 104–108).

Husayn's Father

ALI was the vicegerent of the Holy Prophet and the Divinely Commissioned First Imam who repeatedly rescued the Holy Prophet Muhammad from being killed, and saved Islam from being totally annihilated once for all. He rescued Islam and the Muslims, not once but many a time, which fact is boldly and loudly declared by Islamic History. For his matchless faith, un–paralleled valour, wonderful prowess, the divinely gifted knowledge and other unique godly qualities, Ali had earned the following epithets which were exclusively owned by him and by none else before or after him:

Al-Murtadha – The chosen one of God.

Ameerul-Momineen – The Commander of the Faithful.

Imamul-Muttaqeen – The Guide of the Pious.

Mazharul Ajaib – The Manifestor of Wonders.

Madeenatul ilm – The Gateway of the City of Knowledge.

Saiyyidul Ausiya – The Chief of the Deputies (of Muhammad the Apostle of God).

Imamul Auliya – The Guide of the Saints.

Asadullahul-Ghaleb – The Ever Triumphant Lion of God.

Lisaanullah – The Tongue of God.

Yadullah – The Hand of God.

Wajhullah – The Face of God.

Nafse-Rasulullah – The Soul of the Apostle of God.

Valiullah – The Friend of God.

Siddeequl-Akbar – The Greatest Truthful.

Farooqul-Aazam – The Greatest Distinguisher (between the truth and the falsehood).

Abu Turab – The Father of the Earth.

Faateh al-Khaibar – The Conqueror of Khaibar.

Abul Aimma – The Father of the Holy Imams.

Akhu Rasulullah – The Brother of the Apostle of God.

Abul Eetam – The Father of orphans and the helpless.

(Vide Tabari, Ibn Athir, Abul-Fida, Amir Ali, etc.).

Husayn's advent dreamt by Lady Ummul Fadhl

A few days before the birth of Husayn, Lady Ummul Fadhl, the wife of ‘Abbas Ibn Abdul Muttalib dreamt that a bit of flesh flew from the body of the Holy Prophet and fell in her lap. When referred to, the Holy Prophet interpreted the dream telling the Lady Ummul Fadhl that: *“A son will be born to my daughter Fatimah and the Baby will be given to thee for nursing.”* According to Ibn Shar Aashooh, immediately after the birth of Husayn, Fatimah got indisposed and the Baby was given in the charge of Lady Ummul Fadhl for nursing.

Husayn arrives on Earth

With the lack of the correct knowledge about the absolute independence of the All-Supreme authority and the dominance of the All-Pervading will of the Omnipotent Creator Lord of the Universe, and His being the Author, the Sole Controller and the Independent Regulator of the laws of nature, man had begun to believe as God also being subject to the laws instead of the laws being subservient to their Omnipotent Author.

Many events of guidance to man, about the independent working of the Omnipotent Will of God, were

demonstrated in the birth of many holy ones, particularly in the advent of some of the prophets of God and the holy members of the House of the Holy Prophet the (Ahlul Bayt).

1. *Yahya* – (John son of Zakariah was given a birth in six months in the inconceivable advanced age of his parents.

2. *Jesus* – was sent into the world in six months without the agency of a male partner to his mother and talked while still a baby in the cradle.

3. *Muhammad* – (the Last Apostle of God) was born with signs supernatural, announcing his advent duly circumcised, with a body not casting its shadow on earth.

4. *Ali* – the Vicegerent of Muhammad the Last Apostle of God – born duly circumcised: A miraculous entrance was divinely caused into the Holy Ka'ba for the confinement of his holy mother. He could be present at more than one place at one and the same time. His godly strength *amazed the world* as his exclusive miracles and many other super – natural powers with mystic signs and miraculous events, which facts are unbelievable today by the materialists, but they are authentic.

5. *Fatimah* – The Lady of Light– was heard glorifying God, in her pregenetal state.

6. *Hasan*– son of Ali and Fatimah – was born duly circumcised with extraordinary cleanliness of birth without the natural signs which ordinarily accompany the conception and the delivery of a human child.

7. *Husayn* was given a clean birth duly circumcised as that of his brother Hasan, and was born like Yahya (John) and Jesus, in six months.

The miraculous birth of Jesus without a male partner to his mother the Virgin Mary, was nothing but to prove to the people of the age and to inform mankind as a whole that the laws of nature as understood by man with his conceptual limitations, do not bind the Omnipotent Lord who is Himself the Originator of nature and the Independent Regulator of its laws 36:82, 2:113, 16:40, 19:35, 40:68. His command when He intends anything to say it to BE and there it IS.

Much has been made of Jesus birth without a father, by the Christian church, inspite of its very Holy Book the Bible saying that Jesus said:

“I say unto you that God is able of these stones to raise children unto Abraham.” (Luke 3:8)

When God can raise human children from stones, where is the reason to call any child as the son of God; if it was brought forth from a human being (Mary) a woman who by nature was a child – bearer. Our Christian brethren hail Jesus as the Son of God, while Jesus himself calls himself a son of man. (Luke.7:34)

And if Jesus had ever called himself as son of God, he had called Adam also the son of God (Luke

3:38). The term son will mean the chosen servant of God, and not an issue of God.

About the independent execution of the Omnipotent Creative Will of God, the Holy Qur'an says:

“He (God) Createth whatsoever He willeth”. (42:49)

Qur'an further asserts that God creates whatever He Wills, which mankind does not know.

“He (God), Createth what ye know not.” (16:8)

There are many such assertions in the Holy Qur'an referring to the various aspects of the independent execution of the divine will.

On Thursday the 3rd of Shaban in the fourth year of Hijrat i.e., the Migration of the Holy Prophet from Mecca to Madina, Husayn arrived on earth, with super natural signs which have usually accompanied the birth of some chosen ones of God. Jesus, as a Jew, through his mother Mary, in the lineage of Isaac son of Abraham, according to the covenant of God (*Genesis 17:23, 21:40*) was circumcised on the 8th day of his birth (*Luke 2:21*) whereas every male member of the Holy Ahlul Bayt (The Holy Prophet and the Twelve Imams) in the lineage of Ishmael the first son of Abraham, was born duly circumcised, i.e., with the Abrahamie covenant already fulfilled even in the very native formation of their holy bodies.

When Hasan the first son of Ali and Fatimah, was born, the Holy Prophet was out of Madina, on a defensive expedition, and had left word that if a child is born to his daughter in his absence, the baby be not fed with anything until his return, but since his return the Holy Prophet said it is only the will of the Lord that is done. Just before the birth of Husayn also the Holy Prophet was to leave Madina but this time he desired that whatever time it takes for his return, until then the baby should not be fed. When Husayn was born the Holy Prophet came to Fatimah and taking the baby (Husayn) in his lap, mysteriously placed his tongue in the mouth of the Baby, and the baby began sucking it and thus the Holy Child was first fed by the Saliva of the Apostle of God, as the first sustenance of his holy body in this world.

After giving the Holy Baby the first feeding by his Saliva, the Holy Prophet said:

“Husaynun minni wa and minal Husayn.”

“Husayn is of me and I am of Husayn.”

Husayn's Martyrdom Prophesied

When Husayn was born Gabriel the Messenger Angel appeared before the Holy Prophet and after paying his respects to the Apostle of God, said:

“O”the Most beloved one of God; The Almighty Lord presents his blessings and felicitations to thee, and

wills that thou shouldst felicitate Ali and Fatimah on the birth of the baby, and the baby be named Husayn, for he is known in heavens with this name.”

Saying this, the Angel stopped with some symptoms of concern. The Holy Prophet said:

“Brother Gabriel, if this be a felicitation to us what is the other matter of any serious concern?”

The Angel continued saying:

“O”Prophet of God, it is for the newly born son of Lady Fatimah, for he will suffer innumerable difficulties, miseries, tortures, wounds and pains of bitterest nature. He will at last be martyred with all his faithful supporters in a desert called Karbala on the banks of the Euphrates in Iraq, it will be a time when Islam will be in a crisis and the existence of this revealed religion for Mankind will rest upon the sacrifices of Husayn, your grandson”.

Hearing this, the Holy Prophet naturally felt sorrowful. It can easily be imagined by the reader how Lady Fatimah, the mother of Husayn, would have felt when she heard of the calamities to befall the dear one just arrived in her lap.

Immediately after the birth of Husayn, Fatimah was indisposed and the Holy Baby was given to Lady Ummul Fadhl for nursing and for forty days consecutively the Apostle of God used to place his holy finger in the mouth of the innocent and thus the Holy Baby was sustained for forty days without anything else, even the mother's milk. It is inferred by great divines that it was the predetermined Divine Process to condition the Holy Child with the divinity endowed in the apostolic physic of its Holy Grandfather the Chief and the Last of the apostles of God for Husayn had to play an apostolic role on behalf of his Grandfather to save the Truth, Islam.

Husayn a Duplicate Muhammad

Historians report that besides the native endowments identical with those of the Holy Prophet, the outward appearance (i.e., the physical features) of Husayn was a moving picture of his Grandfather the Holy Prophet.

Ibn Katheer says *“I never saw a more beautiful man than Husayn”* and according to Anas *“there was none other resembling the holy Prophet more than Husayn.”*

The function of heredity had its full play in Husayn. He had inherited all the divine native endowments from his Grandfather the Holy Prophet, and his godly parents Ali and Fatimah.

“Wama fil aaba’ to ‘rithul anbiya”

“i.e., Whatever is in their parentage, inherit the apostles.”

Heaven's Regard for Hasan and Husayn

Once when Hasan and Husayn were young children, on the eve of a festival, came both the innocents to their holy mother Lady Fatimah and said “Mother dear! Tomorrow is festival, where are our new dresses for the festival day?” What was there in the holy house of the godly family the inmates of which often starved, for Fatimah to provide her dear ones with any new garments when her own covering mantle was full of patches with the date leaves. With Fidak confiscated by the Caliphate, the daily life of the Ahlul Bayt was rendered further more miserable. The holy lady who always depended upon the Al-merciful Lord, said:

“My darlings, if the tailor brings them, ye will have them tomorrow.”

At night when the two innocents had gone to bed, Fatimah was on her prayer-mat, supplicating to the Lord saying:

“Lord! Fatimah Thy subsistent one depending upon Thy usual grace and mercy on her, has promised new clothes to her innocents who are Thine Own!. My Lord! If they get the new clothes they will be happy and Thou wilt Thyself be pleased on their rejoicing Lord ! let not The word of Thy Fatimah fail and let not Thy Hasan and Husayn be sorrowful on the festival tomorrow.”

Imad Zadeh in his famous work says:

Early at dawn, the Holy Innocents awoke and the first thing they asked their mother was about the dresses promised to them. Fatima could have given only some excuse but a voice at the door was heard saying: “O’ Ahlul Bayt of the Holy Prophet- here are the dresses of Hasan and Husayn.” Fatimah received the dresses and offered her thanksgiving prayer to the Lord for the ready response to her supplication. Allama Majlisi relates from Umm Salema the righteous wife of the Holy Prophet that she said:

“I saw Hasan and Husayn with the Holy Prophet in such new clothes which I had never seen before and asked wherfrom the wonderfully beautiful clothes of his grandsons had come; in reply the Holy Prophet said- ‘They are the heavenly garments received for them’?”

(ZH) Imad Zadeh.

Once Fatimah was asleep and the Holy Baby (Husayn) in the cradle awoke and cried, the cradle automatically began swinging, when Fatimah awoke she saw the cradle moving and someone talking to the Baby and none seen nearby. She referred the matter to the Holy Prophet who said that it was the Arch Angel Gabriel who was serving the holy child.

(Muntahal Aamaal, Shaikh ‘Abbas al-Qummi)

The above references are only two of the many instances of the shower of heavenly favours on this Holy

Family.

The Holy Prophet's Personal Regard for Husayn

Historians say that once on the morning of a festival day, while going to the Id Prayer (Festival congregational Prayer) in Madina, the whole public of the town saw the Holy Prophet carrying Hasan and Husayn on his shoulders, bare-headed with the tassels of his head, divided into two parts, each held by each of the innocents, as the reins of a camel in their tiny hands, and the Holy Prophet running towards the 'Idgah', imitating a camel. The public was amazed at this mysterious behaviour on the part of the Apostle of God and a man seeing this, addressed the holy children saying: *'How excellent a ride ye have.'* The Holy Prophet turning to the man said: *"Why doth thou not say, how excellent the Riders are?"* On many other instances, Hasan and Husayn were found on the shoulders of the Holy Prophet. (F.M., ST., YM.)

It is reported that once when the Holy Prophet was on the pulpit in the Mosque in Madina, giving a sermon when Husayn who was yet a baby, entered the Mosque and proceeded towards his grandfather, and his garment got twisted in his feet, the Holy Prophet stopped the sermon and rushed from the pulpit to the holy baby lest it might fall.

It is also one of the universally acknowledged events of the life history of the Holy Prophet that once when he was prostrating in prayer in the Mosque, Baby Husayn came and getting over the back of his Grandfather the Holy Prophet, sat on it. The Holy Prophet repeated the prayer-phrase "Subhaana - Rabbiyal- a'la wa behamdeh" seventy times in the state of prostration instead of the only three prescribed repetitions, until Husayn himself, of his own accord, got down from his back and then he raised his head from the prostration.

Shaibani reports from Abdullah Ibn Shaddad that his father related that he was in prayer in the ranks behind the Holy Prophet and when he found that the duration of the prostration was unusually long, he raised his head several times and seeing the Holy Prophet still in prostration, resumed the prostration, and after the conclusion of the prayer, he asked the cause of the unusual interval between the two prostrations. The Holy Prophet replied that he had to do it until Husayn got down from his back *of his own accord*; the Apostle of God acteth not but at the Revealed will of the Lord.

(Tafseerul Usool-ila Jama al-Usool e-Shaibani)

Historians have reported numerous other similar instances of mysterious behaviour on the part of the Holy Prophet, with regard to Husayn in particular:

Once, the Holy Prophet was with his baby grandson, Husayn and his baby son Ibrahim. The Messenger Angel appeared and said: *"O' Apostle of God! It is the Will of the Lord thou shalt have any one of them, either Husayn or Ibrahim and not both, whichever thou desirest, will be taken away from thee--"*

The Holy Prophet said: *“Let Ibrahim be taken away and Husayn be spared. I need him for the preservation of Islam.”* Thus Ibrahim was taken away (died).

(Almustaqsi– from Habibus Siyar)

The Declaration of the Holy Prophet about Husayn

Salman–e Farsi says ‘I saw, one day, Husayn seated beside his Grandfather the Holy Prophet, who was addressing Husayn saying: *“Thou art a Syed (Chief), son of a Syed, and the father of the Syeds. Thou art an Imam, (Heavenly guide), son of an Imam, the father of Imams. Thou art a Hujjat and the father of nine Hujjats in thy seed and the ninth will be the ‘Qayam’ of them (the standing, i.e., the ever current authority)”*.

Said the Eighth Holy Imam Ali Ibn Musa Ar–Ridha’, that the Holy Prophet said:

“Let him who wants to see the most loved one of the people of the earth, and in heaven, see Husayn.”

Shaikh al–Sadooq reports from Huzaif al–Yamani who said: *“I saw the Holy Prophet holding the hand of Husayn and saying ‘O’ people! Know ye, this Husayn son of Ali and Fatimah, know him, ye all, that by the One (God) in Whose hands is my soul, that he (Husayn) is of heaven, his friends will be the inmates of heaven.”*

The following is the famous sayings of the Holy Prophet: Hasan and Husayn are the Two youths of Paradise; Hasan and Husayn are Imams, (divinely commissioned guides) standing or sitting (i.e., in any circumstances, being accepted by the people or not). These are only one or two of the innumerable other sayings of the Holy Prophet, particularly about the unique heavenly position and the status of Husayn.

While judging the words and the action of the Holy Prophet, one must remember the following verse of the Holy Qu’ran ***“And he (the Holy Prophet) speaketh nothing of his desire save, it is the revelation revealed (to him).” (55:3, 4)***

It is quite obvious that all this was the Divine Plan to demonstrate to mankind, the actual unique position of the issues of Ali and Fatimah, particularly the holy status of Husayn, lest thereafter, none who misbehaves with these holy ones, gets the excuse to say that he did not know as to who actually they were.

The instances of the open acts of the heavenly regard for the ‘Ahlul Bayt’, demonstrating their unique divine position, are so many that volumes will be needed to enumerate them all. These few brief references will do, to bring home to any sincere one, the idea about the unique excellence and the greatness of the holy souls and the degree of the divinity endowed in them.

The Ancient Prophets—Informed of the Great Sacrifices

On the authority of Ibn Shahr Aashoob and Shaikh al-Tabarsi it is reported that the ancient prophets—Viz. Adam, Zachariah, Abraham and Ishmael, Solomon, Moses, and Jesus, were informed by God, about the Great Sacrifices Husayn was to offer to re-establish the religion of God in earth.

(Tafseer al-Ali Ibn Ibrahim, Kashful Ghumma, Tazkira al-Ibn Jawzi, Mataalebus So'ol)

It is said that one of the interpretations of the symbols, Kaf Ha Ya-Ain-Saad, in the Holy Qur'an is that:

Kaf stands for Karbala.

Ha—stands for —Halakat—destruction—death.

Ya— stands for — Yazeed.

Ain— stands for —Atash—Thirst.

Saad— stands for —Sabr al-Husayn—patience and the fortitude of Husayn.

It is reported by the Shahr Aasboob and Shaikh al-Tabarsi that Syecd Ibn Abdullah al-Ash'ari reported that the Eleventh Holy Imam, Hasan Ibn Ali-Al-Askari said that the Holy Prophet was informed of the tragedy of Karbala and it is confined in these symbol letters in the Holy Qur'an.

Every Prophet had appointed his Successor

Along with the coronation of a king goes the declaration of the heir-apparent to the throne. It is only a following of the example of what is done with regard to the ministers of the apostles of God.

The divine guidance to humanity be that through an apostle or through a deputy of his, is a continuous process decreed by the grace of the All-Merciful Lord. Every apostle of God at the very start of his apostolic mission, did announce his immediate successor so that his followers, after him, might not get beguiled by any imposter. Abraham was succeeded by his sons Ishmael and Isaac. Jacob by his son Joseph, David by his son Solomon, Moses by his brother Aaron and Jesus by Simon and his other disciples.

“The divine guidance to humanity is a continuous process. Every apostle of God before he started his apostolic mission had to announce his immediate successor so that his follower might not be beguiled by any imposter. Abraham was succeeded by his sons Ishmael and Isaac. Moses's successor was Aaron, and Jesus' was Simon. It was the first of the apostolic duties of every apostle of God, to announce his immediate successor to the people, as guidance to his followers, as to who they should follow after him, as well as safeguard against the venture of the imposters thereafter.”

The Holy Prophet Muhammad appoints his Successor

According to the divinely decreed course (*the Sunnat al-Ilahiah*) which never changes (17:77), at the very inauguration of his apostolic mission under the command from the Lord: ***“warn thy nearest kith and kin”***(26:214), the Holy Prophet invited his kith and kin to a feast and with the declaration of his nearest apostleship, also declared Ali as his Deputy, Vicegerent and Successor. (TB., IA., AF, GB., WS., AA., and others.)

The above incident has been of such a prominence and significance and was so ever-fresh in the memory of the people that it could not be missed by the historian be he a Muslim or a non-Muslim. History gives a vivid description as to how the Holy Prophet repeatedly asked the assembly as to who among them would be his Deputy, his Vicegerent, and his Successor and Heir, and how at every time, none but Ali, stood up offering himself to the office, which then was only a hopeless proposition, and how ultimately the Holy Prophet called Ali to him, before the assembly of the veterans of the Town (Mecca) and embracing him declared openly in clearcut words:

This is my Deputy, my Vicegerent and my Successor; Hear him and obey him.

This is what Carlyle (Thomas Carlyle, Scottish Historian) in his 'Sartor Resartus' (The Tailor Retailored) says:

“After some three years of small success, he invited forty of his chief kindred to an entertainment; and there stood up and told them: what his pretention was; that he had this thing to promulgate abroad to all men; that it was the highest thing, the one thing which of them would second him in that? Amidst the doubt and silence of all, young Ali, as yet a lad of sixteen, impatient of the silence, started up, and exclaimed in passionate fierce language, That he would! The assembly, among whom was Abu Talib, Ali's father, could not be unfriendly to Mahomet; 'yet the sight there, of one unlettered elderly man, with a lad of sixteen, deciding on such an enterprise' against all mankind, appeared ridiculous to them; the assembly broke-up in laughter.

Nevertheless, it proved not a laughable thing; it was a very serious thing! 'As for this young Ali, one cannot but like him. A noble-minded creature, as he shows himself, now and always afterwards; full of affection, of fiery daring. Something chivalrous in him; brave as a lion; yet with a grace, a truth and affection worthy of Christian knighthood. He died by assassination in the Mosque at Baghdad; death occasioned by his own generous fairness, confidence in the fairness of others; he said, If the wound proved not unto death, they must pardon the Assassin; but if it did then they must slay him straightway, that so they too in the same hour might appear befort God, and see which side of that quarrel was the just one!

(TB., IA., AF., Gibson, W. Smith., Amir Ali and others)

Thus the Holy Prophet had proclaimed the authority of Ali, as next only to his own and had enjoined his followers to listen to what Ali said and to obey him even in the very lifetime of his (the Holy Prophet's) own.

Besides the above historic ceremonial event, there are the innumerable other instances when the Holy Prophet gave the practical demonstration of Ali's position as next only to him, and had made innumerable verbal announcements about the unique position of Ali, in relation to him. A few of those instances and the declarations are:

Ali's being left in the bed of the Holy Prophet on the eve of his migration to Madina.

Ali's being entrusted with the deposits of the people of Mecca, which were with the Holy Prophet, to be restored to the respective owners, the next day to the Emigration.

Ali's being declared as the Brother of the Holy Prophet, when at Medina, each believer according to his personal merits, was made the brother of another like him.

Ali's being given the hand of the Holy Lady Fatimah the only surviving issue and the most loved one of the Holy Prophet.

Ali's being sent to take away the verses of the Sura al-Tauba (i.e., Repentance) from Abu Bakr who was already sent with it, to be read out to the infidels in Mecca, as one of the Holy Prophet himself.

Ali's being left in charge of the affairs at Madina, in the place of the Holy Prophet, during his absence on the expedition to 'Tabuk.'

The Holy Prophet's declaration

"I and Ali are of one and the same divine Light."

"O'Ali! Thou art to me as Aaron was to Moses, save that there is no apostleship after me."

"I am the City of knowledge and Ali is its Gate."

"O'Ali! Thou art my brother in this world and in the next."

"O'Ali! Thou art to me, as is a head to a body."

"O'Ali! Thou art to me, as is a soul to a body."

"O'Ali! Thy flesh is my flesh and thy blood is my blood, thou seest what I see and thou hearest what I hear, save there is no apostleship after me."

8. Ali was demonstrated to the world, before the multitude on the occasion of the historic 'Mubahila' as

the 'Nafs' or the 'Self, or the 'Soul' of the Holy Prophet.

Besides the above few instances there are many other events and declarations demonstrating clearly the unique position of Ali in relation to the Holy Prophet, with special significance to Islam and the Muslims.

Besides all the above facts, there is the historic ceremonial Coronation enacted by the Holy Prophet at '*Ghadeer al-Khum*', at the conclusion of his apostolic mission, in the midway, on his return journey after his '*Hajjatul-Wida*' (the Last or the Parting Pilgrimage) under the most imperative command from the Lord:

“O’ (Our) Apostle Muhammad! Convey thou, that which hath already been sent unto thee and if thou didst not do it, it would be (as if) thou hast not conveyed (fulfilled) the apostleship (at all); Verily, God will protect thee from the mischief of the people.” (Holy Qur’an 5:67)

Immediately as the command from the Lord was received, the Holy Prophet stopped the caravan, called back the caravans gone ahead, and waited for those coming behind, and when all the Hajies numbering several thousands were collected, a pulpit at his command was improvised, and mounting the pulpit delivered the historic sermon to the multitude of the audience before him and then called Ali to him on the pulpit and raising him high with the miraculous apostolic strength of his godly hands, declared to the huge assembly:

“O’ people! of whomsoever I am the Lord, Ali is his Lord!”

Immediately following the declaration, the Holy Prophet prayed:

“Lord! Be Thou a friend to the one who is the friend of Ali, And be Thou an enemy to the one who is the enemy of Ali, Help Thou the one who helpeth Ali, And discard Thou the one who discardeth Ali.”

Immediately as he came down the pulpit, the Holy Prophet ordered every one present there, to pay the allegiance '*Baiyat*' to Ali, addressing him as the '*Ameerul-Momineen*' (the Commander or the Ruler or the Governor of the Faithful). It is reported that the first one to comply with the command of the Holy Prophet was Umar, who paid his '*Bait*' saying: '*Bakhkin Bakhkhin laka Ibn Abi Talib Asbahta Maulayee we Maula kulla Mominin wa Mominatin.*'

“Cheer and cheer be to thee O’ son of Abu Talib! Thou hast dawned as my Lord and the Lord of all the faithful men and faithful women.”

For details see:

(Mish., Khasai, Nisayee., Raudatul Ahbab., Raudatus Safa Musnad Imam Ahmed Hambal-Suyooti and the other historians)

It is also reported that at Umar's addressing Ali as 'son of Abu Talib', the Holy Prophet, commanded him to address Ali as '*Ameerul- Momineen*', (i.e., the Commander or the Ruler of the Faithful).

It is now for the impartial authorities of the seasoned politicians and the learned ones of the scholars of political science, to say if, after the historic declarations of the Holy Prophet at the very outset of his apostolic mission, at the '*Daawat al-Asheera*', and at the end or the conclusion of his apostleship, at the '*Ghadeer- e- Khum*', it could ever be justly said that the Holy Prophet did not nominate any one as his successor and left the matter to the people's choice. And whether such an unjust accusation, unwarranted by the evidences of the historic events and the universally acknowledged declaration, would mean to throw the blame on the Holy Prophet, of all the bloodshed and chaos created in the name of the succession to him? And the Caliphate passing to tyrants like Yazeed and the other allied characters who have brought nothing but disgrace to the fair name of the faith and the faithful.

It is a matter of disgrace that most of the western writers, either wilfully bully Islam or ignorant of the facts of the Islamic History, betray their prejudice or their ignorance of the truth by criticising the Holy Prophet as the one responsible for leaving his people in chaos and confusion about his succession which resulted in political havoc and disgraceful bloodshed. Reports based on mere folklore, can never be history. It does not become of qualified scholarship to pass any judgments without studying the facts in their fullness and before the necessary scrutiny of their collected data.

The truth is that our western writer friends in the guise of impartial historians and as talented writers on the Islamic faith, serve their respective missionary forces by spreading falsehood against Islam and the Muslims, and thus poison the public mind through calumnies against the Holy Prophet, his personality and his teachings.

Unfortunately those of our brethren who know neither Arabic nor Persian nor even Urdu properly the languages in which is treasured, most of the true knowledge about Islam and its heroes, and know only the English language, very easily get drifted in the eloquence of the powerful penman and quietly swallow the sugar- coated poisonous pills, and own the wrong information they gather from such prejudiced writings, as the correct knowledge for their own and some of them imagine to own a great store of knowledge about Islam and even debate about the Islamic teachings basing their arguments upon the wrong information which they have gathered from some anti-Islamic sources, without proper study of the Qur'an or the authentic Qur'anic literature.

However, the above facts of history clearly assert that the Holy Prophet did not spare any pain in making known to the people about his succession, in even necessary and desirable way possible, from the very beginning of his mission to its conclusion. In spite of all the possible steps taken by the Apostle of God, if any one still holds his own view, none can stop him to do it, nor shall any one force his views on the other, for Islam is the religion of individual responsibility:–

It has been repeatedly declared in the Holy Qur'an:

“Shall bear not any bearer, the burden of the other.” (2:48, 6: 165, 35: 18, 39:7, 55:38)

A Muslim has to call his brethren to the right path, only by love and sweet words: **(16: 125)**

The Holy Qur'an declared:

“Verily, we have shown him (man) the (Right) way, be he grateful (and follow it) or be he ungrateful (and reject it).” (76:3)

“There is no compulsion in Religion.” (2:256)

The Start of the Trouble

The approach of the long awaited hour for the realisation of their cherished hopes through the execution of their plans, acted as a stimulus to the mischievous minds to actuate them. The inordinate behaviour of the Visitors to the Holy Prophet, while he was about to breathe his last, made him turn out all of them from his presence. When the people were sure of the impending departure of the Holy Prophet, the Mohajirs (the immigrant Meccans) and the Ansars (the supporter Madinites) assembled at the Saqa al-fae- Bani Saa'ada and started parading their respective rights for the paramount power and authority to rule over the vast Muslim empire, in the place of the Holy Prophet. (IQ, IA., TB., RS., EHI)

The contending arguments were that:

“The Mohajirs claimed preference in view of their priority in Islam, their kinship with the Holy Prophet, and their immigration with him, at the manifest end of their life and property.

The Ansars urged that they had as much right as any others whatsoever, on account of their receiving the Prophet in his escape from his Meccan enemies, of protecting him in the time of adversity, and of helping him making head against his powerful foes, resulting ultimately in the establishment of the paramount power and authority. They even alleged that they apprehended revenge if authority went to the people whose fathers and brothers they had killed in defending the Prophet. When Hobab expressed this view Umar indignantly retorted Thou shouldst die if Caliphate settled with such people as whom thou fearest.”(E.H.I.)

The fears of Hobab were not unfounded for the spirit of retaliation was ingrained in the blood of the Arabs:

“Revenge was almost a religious principle among the Arabs. To revenge a relative slain was the duty of his family, and often involved the honour of his tribe; and these debts of blood sometimes remained unsettled for generations, producing deadly feuds.”(WI.)

History proves that the fears of Hobab were not false:

“The fears of Hobab proved correct with the revengeful massacre of the Prophet's or Ali's posterity at Karbala condemning even a six months' Baby and with the hideous crimes perpetrated in the outrages and the massacre of the Ansars at Harra.”(EHI)

Refusing the claim of the Ansars, Umar said:

“The Quraysh did not deny the services rendered by the Ansars to promote the cause of Islam, but with all their meritorious services they should not deem themselves entitled to aspire to the sole authority over the Quraysh.”(TB., IA., SHI., EHI)

“The Ansars then said that they would be content to have one Caliph from each of the two parties to exercise joint authority and even nominated Saa'd bin Obida, their leader to be elected from them.”(IQ, RAI, RS)

The Quraysh would by no means agree to any such proposal and they persisted saying that:

“The Government must remain in the hands of Quraysh while the Ansars should content themselves with the Wazirate or ministry.”(IQ, RA., RS., EHI,)

The discussion developed into a regular quarrel and the tension got precipitated and the parties were about to come to blows:

“The Ansars not yielding, the contention grew so hot that they were just upon falling to blows when Abu Bakr intervened and asked them if they had not heard the Holy Prophet saying 'that none was apt to exercise authority over the Quraysh but one from among themselves. Bashir Sa'd one of the Ansars who shared the views of the Mohajirs at once answered in favour of the Mohajirs.' Thus encouraged, Abu Bakr resolutely exclaimed that the Quraysh would not accept any one but a Quraysh to rule over them and stepping forth pointed out Umar and Abu Obeida to the Ansars to choose either of them as the Caliph.”

“Now the Ansars began to say that they should prefer paying homage to Ali, the best of the Quraysh.”
(IA., TB., HS.,)

The question arises when the quarrel could be avoided by any saying of the Holy Prophet:

- 1. Why the unchallengable verdict of the Prophet at the historic assembly at 'Ghadeer-e-Khum' about Ali, was not quoted?*
- 2. Why the covenant taken from them by the Holy Prophet, by a definite ' Baiyat' about Ali, was not reminded of?*
- 3. If what was said about the rule over the Quraysh was true, the wording itself clearly indicates that the rule refers to the rule over the Quraysh, and not the rule over all the people, and the Caliphate contested*

for, was not a Tribal matter but of the Muslims as a whole. Besides the saying 'that Quraysh only to rule the Quraysh assigned to the Holy Prophet, does not tally with the Holy Qur'an which declares superiority to be recognised only on the basis of piety:–

'Inna akramakum indallahi ataqaakom' (49: 13).

Verily, the most honoured of you with God is the most pious of you and any saying attributed to the Holy Prophet not tallying with the Holy Qur'an is to be thrown on the wall.

4. If the Quraysh wanted only a Quraysh to rule, why Ali was not accepted? who had a joint right, both, as one appointed by the Apostolic declaration at 'Ghadeer– Khum' and also as a Qurayshite.

5. (a) Besides, if they wanted one with the highest knowledge to rule over them there was none but Ali about whom the Holy Prophet had said: 'I am the City of knowledge and Ali is its Gate'.

(b) If they wanted the most just one to be their ruler, the people knew that the Holy Prophet had said: 'Aqzakum Ali Ibn Abi Talib (the most just among you is Ali).

(c) If they needed the bravest to rule over them, the position of Ali in this respect is unique, for it is he about Whom the Holy Prophet had declared at Khaibar 'Karearan ghaira farrarin' the repeated attacker who knew no running away. History is there to vouch that it was Ali who stayed with the Holy Prophet in the worst of the situations in the battles for the faith, when most of the companions had deserted him and had fled away, disappearing for days together. The Holy Qur'an has a reference to this fact. Besides, in the Muslim World as a whole, none but Ali is called 'Asadullah', the Lion of God, and it is Ali in whose praise the Muslims sing even to this day 'La fata illa Ali la saif illa Zulfiqar', i.e., there is no youth braver than Ali and there is no sword save the unfailing Zulfiqar.'

(d) If the nearest to the Holy Prophet was the one wanted, who else was there save Ali about whom the Holy Prophet had openly said: "I and Ali are of the same Divine Light." "O' Ali thy flesh is my flesh and thy blood is my blood."

It is obviously peculiar and also amazing that not even one of the repeated declarations of the Holy Prophet about Ali's unique position was remembered at the Saaqee, neither by Abu– Bakr nor even by Umar.

History says that Umar cried out to Abu–Bakr: "Stretch forth thy hand O' Abu Bakr, verily I will swear allegiance to thee!" (IA., TB., Etc.)

Thus Umar declared Abu–Bakr as the Chief and took the oath of fealty to him.

Hobab had an altercation with Bashir for his treacherous conduct in preferring Abu–Bakr over Sa'd bin Obada (IB.)

Sa'd bin Obada, the head of the Ansars, was deeply chagrined at being thus superseded. He did not pay homage to Abu Bakr. He left Madina and retired in disgust, to Syria, where it is said he was found murdered in 15 A.H. (SM., AqF., RS., EHI.)

It is now left to the scholars of political science and the seasoned politicians to say if:–

1. *What took place at the Saqeefa was an election in any sense or the meaning of the term?*
2. *Or it was the nomination or the choice of any one individual which was forced upon the others?*
3. *Do the proceedings satisfy the demands of a democratic procedure?*
4. *If the procedure had any sanction from Qur'an, Hadith or of any of the canons of democracy?*
5. *Was it not that the right of Ali was totally forgotten or his position with the exclusive excellence of the unique godly qualities, deliberately or undeliberately was altogether ignored at the 'Saqeefa'?*
6. *Could the decision of the interested disputant few, assembled at the 'Saqeefa', be counted as the voice or the choice of the millions of the people of the whole of the Muslim World?*

The Logical Inference

Since both the Immigrants as well as the Ansars claimed the worldly privileges and the secular advantages in return for what they had done, any intelligent reader could reasonably say that neither the giving of the asylum to the Holy Prophet by those Ansars nor the Immigration of those Immigrants with him, was exclusively for God and the Faith. The object of their respective services enumerated by them, as their respective claims, could be nothing but what they claimed in return for those services.

If what they enumerated had been done exclusively for God and for no worldly gains or material advantages, the people, both the disputant Mohajirs and the contestant Ansars would never, for anything in the world, have stirred from the side of the Holy Prophet in the last moments of his stay with them, and after his breathing his last, they would have only minded their first concern with the last services to the Apostle of God, observing the solemnity of the serious occasion and their sad plight of having lost the Best and the Holiest one of God's creation, from among their midst, as did the Holy Ahlul Bayt and the other Hashimites who never even cared to know about what went on in the 'Saqeefa.'

By the claims advanced by both the groups themselves, it gets quite evident that those of both the groups, were only waiting for the opportunity to establish their claims, the objects of all their respective services to the Holy Prophet and the Faith, each group apprehending to be forestalled by the other. This could be the only logical inference of any intelligent reading of the facts of the history of the dispute at the 'Saqeefa.'

The following are a few of the impartial opinions of the celebrated Non-Muslim historian scholars, about

Ali:

“Ali was the cousin-germain of Muhammad and husband of Fatimah, his beloved daughter. The right of succession in order of consanguinity lay with Ali; and his virtues and services eminently entitled him to it. On the first burst of his generous zeal, when Islamism was a derided and a persecuted faith, he had been pronounced by Mohammad his Brother, his Vicegerent; he had ever since been devoted to him in word and deed, and had honoured the cause by his magnanimity as signally as he has vindicated it by his valour.”

(W. Irving)

“The birth, the alliance, the character of Ali which exalted him above the rest of his countrymen might justify his claim to the vacant throne of Arabia. The son of Abu Talib was, in his own right, the Chief of the family of Hashim, and the hereditary prince or guardian of the city and the temple of Mecca. The light of prophecy was extinct, but the husband of Fatimah might expect the inheritance and the blessings of her father; the Arabs had sometimes been patient of a female reign and the two grandsons of the Prophet had often been fondled in his lap, and shown in his pulpit, as the hope of his age, and the Chief of the Youth of Paradise. From the first hour of the mission to the last rites of his funeral, the Apostle was never forsaken by a generous Friend, whom he delighted to name his Brother, his Vicegerent and the faithful Aaron of a second Moses.”

(Gibbon abridged by W. Smith p. 466).

Besides the above two quotations, the following is the one which the great learned scholar and the judicial head Amir Ali has chosen to quote in his famous work The Spirit of Islam:

“Had,” says Sédillot “the principle of hereditary succession in favour of Ali been recognised at the outset it would have prevented the rise of those disastrous pretensions which engulfed Islam in the blood of Muslims. The husband of Fatimah united in his person the right of succession as the lawful heir of the Prophet as well as the right by election. It might have been thought that all would submit themselves before his glory so pure and so grand.”

(Spirit of Islam– Amir Ali)

However, the right of Ali was ignored and later at a stage the fate of the people passed into the hands of those who enacted the gruesome scene of Karbala and the massacre of the godly members of the House of the Holy Prophet.

The Funeral of the Holy Prophet

Those of the companions, who were turned out by the Holy Prophet from his presence, got busy in the Saqeefe and did not return until he was buried.

When the Holy Prophet passed away, Ali assisted by his pupil Idne ‘Abbas and the other Heshimites,

attended to the last rites to the Holiest one of God's creation and the grief of Fatimah moved the hearts of those present there. History says that Hazrat Abu Bakr and Hazrat Umar and the other companions being busy at the Sapeefe, could not attend the funeral of the Holy Prophet (KO., AM., EXI).

History repeats itself

The dealings of the wicked ones with the men of God particularly the apostles from Him, had been identical in all ages. The Holy Prophet had already prophesied that all that happened among the people of the ancient apostles particularly the people of Moses in the Israelites, will happen among his followers.

Moses was absent for only about forty days and his people revolted against his Deputy Aaron and followed the Samiri and started worshipping the Calf. Jesus was betrayed by his own disciples and was handed over to be crucified. The Last Apostle of God similarly suffered an identical desertion by his people even before his breathing his last.

The Love of the World–Maddens man

Very recently even when a worldly ruler of a big State was to be buried, (Mr. Kennedy of America) almost all the Paramount Powers in the world sent their representatives to attend the funeral as a token of their regard and human sympathy with the bereaved family and the sorrowful nation. But when the Prince of the Prophets, the Last Apostle of God, who was divinely sent to rule over the human hearts and the human affairs on earth and who was also the godly ruler of the state, had not even breathed his last, the people who called themselves his followers and claimed to be his close companions left him away to assert and establish their respective contentions about their claims to rule the state in the place of the Holy Prophet and returned only when he had left this world and was buried by his Ahlul Bayt and the people of his family the Hashimites.

Thus in the love of the world the people left away even the Apostle of God unshrouded. This is the worst record of the madness of man for the material world. The paradox is that yet man claims himself to be the lover of God, the lover of the Apostles of God and the lover of godliness.

Karbala's Foundation laid

The events of history give out a clear verdict that the series of the sufferings, the miseries and the calamities inflicted on the Ahlul–Bait, which culminated at one stage in the wholesale massacre of the Holy Imam Husayn and his faithful devotees at Karbala and the misfortunes and the assassinations of the other Imams and their families and their devotees, which thereafter followed up to the ninth Imam Hasan al Askari, was inaugurated at the Sapeefa.

Had the people remembered the repeated declarations about Ali and his Ahlul Bayt, the world would

never have witnessed the hideous scenes of the sufferings and the massacre of the Holy ones; on the other hand, today the world would have been ruled by the men of God, and humanity had enjoyed the godly kingdom on earth, and the human race by this time would have been united under one single brotherhood which was inaugurated by the Holy Prophet at Madina.

The Fate of the Caliphate

The course which the Caliphate adopted at the Saqeefa, and the personnel that occupied its throne and called themselves Caliphs, is a matter of history to be referred to. Such of us who are not much acquainted with Arabic and Persian, may refer to the famous work 'The History of the Arabs' by Hitti which is sometimes prescribed as a text book for the university courses in Islamic History. However, a list of the Umayyid and the 'Abbaside Caliphs is given as an annexure to this work for the general information of the readers. The particulars given in the chart, are those given in the famous work by Hitti.

What happened to the Directive from God

Will not any one be he a Muslim or even a non-Muslim, who has gone through the following verses of the Holy Qur'an with the average understanding of a common man, ask 'What about the divine directive of God to the Muslims in matters of dispute among themselves:

“O ye who believe! Obey ye God and obey ye the Apostle (Muhammad) and those in authority, then if ye quarrel about anything, refer it to God and His Apostle (Muhammad) if ye believe in God and the last day. This is the righteous and the best (course) to (achieve) the end.” (Holy Qur'an 4:59)

What happened to the Holy Prophet's appointing Ali as his heir, his Khalif, and his Successor with the announcement of it, at the 'Dawate Asheera' at the very outset of his apostolic mission? If this was too old an event for the companions to remember it what about the most recent appointment of Ali, only about ten or eleven weeks before the dispute, the Holy Prophet declaring it officially in the historic assembly convened by him at the command of the Lord (5:67) at 'Ghadeer al-Khum' announcing Ali as the 'Maula?', i.e., Master, Commander or the Governor in his place, at which the Lord declared the religion Islam to be complete and acceptable to Him, and at the end of which ceremony, every one of them had paid ' Bai'at or allegiance to Ali.

The condition laid down by the above directive of God, is open and very severely emphatic, commanding the Muslims to act according to it, if they believe in God and the last day, and the failure to do it, will naturally mean disbelief in God and the last day of Judgment. The course laid down in the above verse is said to be the Righteous and the Best One and anything otherwise will naturally be unrighteous and the worst.

Besides the above, there is another verse of the Holy Qur'an which gives out a clear verdict about those

who do not unconditionally submit to, or implicitly obey the decision of the Holy Prophet:–

“But no! by thy Lord! They believe not until they make thee a judge in what is in dispute between them then find not any straitness in their hearts, as to that which thou decidest and submit with full submission.” (4:65)

However, it is a fact that the matter in the dispute was neither referred to God nor to the Holy Prophet's definite decrees; on the other hand what was already decreed by the Holy Prophet at the command of the Lord was totally neglected and ignored. Under these circumstances it is for the readers to say, if or not, the opening words of the above verse get applicable to those who neglect, ignore and disobey the verdict of the Holy Prophet about Ali's position in relation to him.

Man cautioned against the Disobedience to God and the Holy Prophet

Man has already been cautioned by the All-Merciful Lord against the fate of those who go against His will and the decree of the Holy Prophet in the matter of the choice of a leader or guardian or a ruler of man's destiny in this world:–

“On the day (of judgment) when the wrong-doer will bite his hands saying ‘Would that I had taken a way with the Apostle Muhammad’. ‘O’ woe is me! would that I had not taken such a one (so and so) for a friend.” Certainly he has led me astray from the Reminder (the Qur’an) after it had come to me and the devil always deserts man. And the Apostle (Muhammad) will say ‘My Lord! verily my people had taken this Qur’an as forsaken.’” (Holy Qur’an 25:27-30)

The above verses of the Holy Qur’an are sufficiently clear and plain enough to necessitate any elucidation or a further explanation of the matter. They are not about the disbelievers but about those who believed in the Holy Qur’an and neglected it. The verses relate about those who got astray after once getting guided aright. The verse No. 28 is too aloud about the subject of the address and the cause of the repentance on the Day of Judgment.

The Sense of Discretion and Discrimination

The sense of discretion and the faculty of discrimination, i.e., the power of unrestricted prudence, liberty to act with the endowment of conscience to note and distinguish the difference between good and evil, or the faculty of equation is the greatest gift of the All-Wise and the All-Merciful Providence, given exclusively to man and to no other animal. The dawn of this faculty in a human individual is the first sign of the maturity of the mind.

Animals also are given this power but only to the extent of distinguishing the profitable and the harmful to their life, with no regard for others, even for their own kind. Every animal takes only that food which is

profitable to its life and nothing otherwise.

Some people succumbing to the currents of over enthusiasm of their righteousness or to imitate unwarranted godliness, forfeit this great gift of God and pretend to pronounce neutrality and overlook the evils in favour of some goodness. Particularly about certain persons of their own choice, assigning some worldly deeds of credit to them. They forget that such a course is unnatural and also ungodly.

Unnatural in the sense, however, good and nutritious the food one might have taken but when the same individual takes a killing poison, the fatal drug will not fail to act duly according to its nature and the intensity of its property, undoing all the goodness and the nutrition of the diet taken by the individual. Ungodly, or it has been proved that the one who is titled as Satan, was not originally a Satan. He was a Jinn (18:50) who for the extent and the degree of his supplication to the Lord, had been raised to the rank of the angels and even as the Chief of them. His one refusal to submit to the command of the Lord, to pay obeisance prostrating to Adam, made him fall with the title of Lucifer.

A Point of Note for False Unitarianism

In the fall of Satan from the rank of the angels and his being expelled from goodness for ever, lies a point of note against false unitarianism. It is to be noted that Satan never refused to pay obeisance or prostration to God, but he insisted that he would prostrate only before God and not before man. The will of the Almighty Lord was that one should not prostrate only to Him but to any one, He desires. No doubt the prostration to the Lord will be the obeisance, surrender or the submission to the Absolute Authority of the Lord and the prostration to other than Him, will be the token sign of honour, respect and regard, as did all the angels to Adam and as did also Holy Prophet Jacob with his other sons, to his son Joseph on the throne. Thus prostration to any holy person or to any sacred object, with the intention to pay the individual or the object, any regard or reverence, can never be ungodly or objectionable. The point lies in the intention.

Goodness and Evil, can undo each other

To illustrate the natural phenomena of goodness and evil, undoing each other, the following is the law of the legislation of the Lord by which man has been warned and encouraged with:

Verily those who disbelieve and hinder (men) from God's way and oppose the Apostle after guidance is quite clear to them, never will they be harming God in any way, and He will make their deeds vain. (Holy Qur'an, 4:32)

It is to be noted that the warning in the above verse refers particularly to those to whom the signs of the Lord have been made clear, i.e., to those who have accepted the clarity of the commands of the Lord through His Apostle, i.e., the followers of the prophets like the Christians, the Jews and the Muslims.

“That is because they follow that which displeases God and are averse to His pleasure so He maketh their deeds vain.” (Holy Qur’an 47:28)

“That is because they hate that which God hath sent down, So He hath made their deeds vain.” (Holy Qur’an 47:9)

Let us read the above verse with 5:67 revealed at ‘*Ghadeer- e- Khum*’ with reference to what the Holy Prophet commanded in compliance with the command and the people's liking or disliking it, accepting or rejecting it, or following or going against it.

“O 'ye who believe! raise ye not your voices above the Prophet's voice, nor speak loudly to him as ye speak loudly one to another, lest your deeds become vain, while ye perceive not.” (Holy Qur’an 49:2)

See also: 3:22–7, 147:9, 69:18, 105:39, 65:49, 169:5 6:S8 II, 16:2, 217.

The above verse gives a clear verdict about the deeds of those who raised their voices in the presence of the Holy Prophet when he was about to leave this world at which he was so much displeased with them that he turned them out of his presence. There are similar verses about the wiping out of the sins other than disobedience to God and the Holy Prophet, in return for special acts of goodness as well as for abstaining from greater sins:–

And God said: ***“Verily I am with you. If ye keep up prayer and pay the poor-rate and believe My Apostle and offer to God a goodly gift, I will certainly cover (wipe out) your evil deeds and make you enter Gardens wherein rivers flow.” (Holy Qur’an 5:12)***

“If ye shun the great things (sins) which ye are forbidden, We shall do away with your evils and cause you to enter the honourable place of entering.” (Holy Qur’an 4:31)

See also 42:35 and 53:32.

What greater virtue can there be than sincere devotion to God's Apostle and his Ahlul Bayt and why not the lesser sins of the sincere devotees of the Lord and the Holy Ones be wiped out. And what greater and graver sin can there be than deserting the Apostle of God, leaving him in the jaws of death, escaping away from the battle- fields, disobeying him, torturing and killing his offsprings and what virtue could be of any avail to the deserters of the Apostle of God, even though they might have been admired by him thereafter, out of his personal grace and goodness and even if they had been pardoned by him in this world, for the Lord says:

“Ask thou (O’ Our Apostle Muhammad) forgiveness for them or ask thou not forgiveness for them. Even if thou ask forgiveness for them seventy times, never will God forgive them because they disbelieve in God and His Apostle. And God guideth not the transgressing people.” (Holy Qur’an 9:80)

It must be known that the Apostle of God will never pray for the enemies of God, i.e., for the disbelievers or the infidels or the idolators; his prayer could naturally be only for those who profess to believe, but actually at heart they believed not, and were treacherous calling themselves Muslims but in the words of God they are Munafiqs, i.e., Hypocrites or the opportunists, about whom the Lord says:

“When the hypocrites come unto thee (O’ Our Apostle Muhammad) they say: “We bear witness that verily thou art the Apostle of God. Verily God Knoweth that thou art His Apostle and God beareth witness that the hypocrites are certainly liars.” (Holy Qur’an 63: 1)

The people referred to in the above verses are those the actual position of whose faith has been clearly declared by God Himself:

“The dwellers of The desert say: ‘We believe Say thou; Ye believe not but say ye we submit and faith has not yet entered into your hearts.’ (Holy Qur’an 49: 14)

The application of the above verses of the Holy Qur'an is not restricted to any particular people of any particular age; those referred to in the verses are the people of all times, if they own the qualities referred to in the verses.

The Successor to the First Caliph Nominated

When on 13th Jamadi II. 13 A.H. (634 A.D), Abu Bakr got ill and got hopeless of recovery, he nominated Umar in his place. (For details the readers are referred to TKS., translation by Jarret). Any enlightened man or woman would ask:

1. What happened to the principle of election resorted to in the case of the choice of the first Caliph
2. On what authority of the Holy Qur'an or Hadith or the principle of politics was the appointment of the successor to the first Caliph effected?

The Successor to the Second Caliph Co-opted

When Umar felt the approach of his end, he avoided election as well as nomination and appointed a committee of six men of his own choice to elect a successor to him:

1. Abdur Rahman b. Auf.
2. Ali Ibn Abi-Taleb.
3. Sa'd Ibn Abi Waqqas.
4. Uthman Ibn Affan.

5. Zobeir b. al Awam.

6. Talha Ibn Obaidallah.

It was by Umar that Mu'awiyah was appointed as the governor of Syria. (Mr. Annl., EHI)

To know the details as to what took place and how Uthman was elected, and how the Caliphate was conducted by him, one would do better by referring to Tabari and Kamil Ibn Atheer etc., and William Muir has given the details in his Annals on p. 324. However, Uthman was co-opted to the Caliphate.

Uthman's patronage of his relatives gave further strength to Mu'awiyah son of Abu Sufyan to the extent that Mu'awiyah's son Yazeed could play the havoc of the heartless wholesale massacre at Karbala, and his issues, the Umayyids, followed by the 'Abbasides, killed the holy Imams of the House of the Holy Prophet, one after another, until the eleventh of them, and the Twelfth one, like Jesus, was rescued by God to be kept alive as per the will of the Lord.

Fatimah's house attacked

In compliance with God's command '*Balligh maa unzila ilaik-*' (5:67) the Holy Prophet had inaugurated the serial of 'Imamat' (Divine guidance in succession to the Final apostleship) and had placed Ali as the First in charge of it, and had declared it at the historic ceremonial event at Ghadeer al-Khum, before the multitude of the thousands of the Hajies, on 18. 12. 10 A.H. at the conclusion of which event was revealed 5:6.. declaring the religion to be perfect and Islam to be the religion for man, accepted by God. In pursuance of the expressed divine will of the Lord, Ali could not recognise or yield to the man-made authority set up at the '*Saqeefa*' and hence had not paid fealty to it.

Ali to exercise patience

The Holy Prophet who knew through the divine gift of knowledge, as to what would happen after him till the Day of Judgment, had advised Ali to exercise the maximum possible patience against every atrocious move that might confront him. In compliance with the apostolic will, without the least interference into, or any concern with the affairs that proceeded at the '*Saqeefa*', Ali had retired with a determination not to get out until he collects together all the notes on the Holy Qur'an which he had from the Holy Prophet about the external as well as the internal meanings of the Final Word of God.

Without Ali being subjugated, the authority set up at the '*Saqeefa*' could not have the seal of the recognition of it, by the Holy Ahlul Bayt and Ali was now the Chief of the Ahlul Bayt, the House of the Holy Prophet, and he would not yield. The retirement of Ali was exploited and a charge of conspiracy was coined and the people of the newly set up rule, headed by Umar, collected at the door of Fatimah, demanded Ali to come out of the house. The reply from inside was that it was a vow Ali had made not to come out until the collection of the important notes on the Holy Qur'an is not completed. But the

insurgent crowd would not agree and a big row was set into action.

Fatimah's house threatened with fire

The holy lady Fatimah, bereaved only a day or two before, deeply sunk in grief, standing behind the door of her abode remonstrated saying:

“O’ people! it is only yesterday that my father, the Holy Prophet, departed from you and today you have the audacity to attack his house in which his daughter is mourning for him, which door he did not enter but with a salutation on its inmates.”

Some historians say that fire and firewood was already collected at the door of the holy house with the threat to set the abode on fire and some say fire was already kindled. However, Shibli No’mani in his well-known *‘Alfarooq’* says:

“Some say that fire was already set, but with the short temperdness of Umar this act was not improbable.”(AF)

Fatimah wounded

A violent kick at the door from one among the crowd pushed it down on the side of the Holy Lady Fatimah standing behind it, breaking her rib and the *‘Khatoone Jannat’* the Queen of Paradise, fell unconscious and ultimately the hit and the wound killed the Holy Mother along with the baby son in her womb. According to the tradition of the Ahlul Bayt, the Baby was already named *‘Mohsin.’*

Ali's patience

Even at this juncture the Lion of God abided with the will of the Holy Prophet and like a helpless one, kept quiet without any resistance or retaliation which, if he had only willed to resort, would have played havoc the insurgents.

In short, if the valour and prowess of Ali during the time of the Holy Prophet in the establishment of Islam and its propagation was a wonder, his patience and forbearance and fortitude which he exercised against all the atrocities from even the cowards among the people, was no less a surprise and a wonder.

The point quite obvious in this regard is that to Ali the first concern was the safety, security and the maintenance of the faith and not the owning of any fortune through any temporal power, though the right to be the temporal leader as well, besides being the spiritual guide, in the place of the Holy Prophet, was of none but his, which fact is unanimously acknowledged and openly declared even by his antagonists.

Ali arrested

However, when the crowd shouted to Ali to come out, and even the door of his abode had fallen on the side of his wife the Holy Lady Fatimah, throwing her down unconscious and seriously hurt, Ali came out. He was tied by a rope round his neck and the world witnessed the unbelievable sight of Ali the Lion of God, the Conqueror of Khaibar, the Victor against the giant warriors of Arabia, Umar Ibn Abdalood and Marhab, being dragged by the people to the court of the Caliphate. It is to this extent that Ali fulfilled his promise of patience, to the Holy Prophet.

The Holy Prophet had predicted to Ali saying:

“Others will be preferred to thee when they will not be in their own rights. Resign thyself to it until thou reacheth me at the Spring (Kauthar).”(S.M.)

Ali reads out Salman's mind

Along with ali, was also arrested Salman the well-known faithful companion of the Holy Prophet and the servant of Ali, on whom the Holy Prophet had conferred the exclusive and the unique honour of declaring him as:

“As- Salman minna Ahlul Bayt”

Salman is of us the Ahlut-Bayt

Salman was also tied with a rope and was marched behind Ali. Salman was a very old gentleman, who, according to the historians, was more than two hundred years old, for he is reported to have died in 35 A.H while he was 250 years of age and according to some historians his age at his death was 350. (EHI) While marching under arrest, the oldest devotee of the House of the Holy Prophet could not keep pace with the men dragging him and at the same time he was sunk deep in wonder and surprise saying at heart:

“What! is this the same Ali, the ever victorious Lion of God whose strength is unconquerable and whose valiance and prowess matchless, who fought and killed the giant warriors of Arabia in single combats and who knew no running way from the battlefields even in the worst of the circumstances and when even the closest of the companions had deserted the Holy Prophet?”

Lost in his wonder and the irreconcilable surprise at the absolute patience of Ali, poor old Salman could not keep pace with those who were dragging him violently. Suddenly a violent blow from someone in the crowd fell on the neck of Salman with a shout to be quick. Ali, who was walking quietly under the rope, looking down, sounded to Salman behind him:

“Salman! the blow thou didst receive is the reward for thy wonder at heart about my silence and

patience. What dost thou know Salman ! When to draw the sword and when to be quiet. This is to fulfil the will of the Lord declared to me through His Prophet.”

The open enmity becomes settled hypocrisy

With the establishment of Islam and the successful conclusion of the ministry of Muhammad, the Last Apostle of God, ended the need to fight any open enemy of the faith or of the Holy Prophet, for there did not remain any in the land who did not profess the faith who could defy it openly. As long as the faith was not firmly established and there were the open enemies strong enough to openly attack Islam and the Muslims, there was the need of Ali, the Lion of God the '*Karraran ghaira fararran*', who knew only to fight the enemy of God and of the Holy Prophet and he knew not even to turn his face away from his antagonist, far from running away from him. Thus Ali was given to the Holy Prophet, with the godly strength, the matchless bravery and the wonderful prowess to play the role of the Ever-Triumphant Protector of the faith and the faithful.

But with the extirpation of the open opposition and aggression against the faith, ended the duty of the Lion of God, of an open fight against any open enemy, and with the departure of the Holy Prophet from this world, started the problem of the preservice of the faith and the maintenance of the fellowship of its adherents, lest the tender plant of the just established faith which had not yet been sufficiently rooted in the minds and the hearts of the people, would perish forever, and there was no other prophet to come to re-establish it.

Until the firm establishment of Islam, there were the disbelievers who repeatedly attempted to regain the power and authority for their pagan cult, and with the firm establishment of Islam as an unshakable power, and the Holy Prophet departing from this world, started the struggle within the ranks of those who had embraced the faith half-heartedly, for power and authority which they restlessly waited to own for themselves. The one impediment in the way of these opportunists, was the problem of the declared position of the '*Ahlul*', *Bait*', particularly of Ali who was the declared Vicegerent of the Holy Prophet, openly announced both at the very outset of the apostolic ministry (at the '*Daawate-Asheera*' the Feast of the the Relatives) and finally at the conclusion of the apostleship, at '*Ghadeer- e- Khum*'. Thus the pre Islamic enmity against the Holy Prophet now changed its course against the '*Ahlul Bayt*' particularly against Ali, for without subjugating Ali and neglecting the '*Ahlul- Bait*' none could have his own way.

The three classes of the people- The believers, the disbelievers and the Hypocrites

With the advent of Islam, the people of Mecca and Madina got sorted into two main groups- the believers and the disbelievers, and among those who professed belief in Islam, there were the sincere ones the '*Momins*' and those who had joined the ranks succumbing to the changed circumstances over which they could not gain any hold, they were called the '*Monafiqs*' or the Hypocrites. As regards the

sincere believers and the hypocrites, Holy Qur'an clearly exposes the fact:

“The dwellers of the desert say ‘We believe.’ Say thou (O’ Our Apostle Muhammad unto them) ‘Ye do not believe (in fact). (Hence) say ye ‘we have submitted ’ (i.e., only embraced Islam) And the faith has not yet entered your heart.” (Holy Qur’an 49: 14)

Even the declaration of the hypocrites, bearing witness to the apostleship of the Holy Prophet Muhammad has been flatly denied by God, as a false profession:

“When the hypocrites come unto thee (O’ Our Apostle Muhammad) say they (unto thee) ‘ Verily thou art the Apostle of God, and God knoweth that verily thou art His apostle, and God beareth witness that the hypocrites are certainly liars.” (Holy Qur’an 63: 1)

Thus besides the evidence of history, there is the unchallengeable verdict of the Word of God about the fact that those who professed Islam and called themselves as Muslims, during the time of the Holy Prophet, all were not sincere. There were those in whose hearts the faith, far from getting rooted therein, had not even entered, they were only Muslims (49: 14) i.e., those submitted to the circumstances unavoidable for them. Verse 63: 1 clearly gives out that the lip-profession of the faith in the apostleship of the Holy Prophet was not also the genuine conviction at the heart of the people and the people have been clearly termed by God himself, as the Hypocrites.

What happened to the Hypocrites

Besides history, the Holy Qur’an is too eloquent and too aloud to declare the fact, about the hypocrites being in a definite group of their own and how busy were the hypocrites in their subversive plans. The importance and the significance of making known the presence of the hypocrites among the Muslims and their inimical activities, is quite evident from a separate chapter altogether being assigned to describe their conduct and character and declare their evil intentions and devices.

The wonder is what happened to the hypocrites, that as the Holy Prophet departs from this world, there is a sudden silence about them, and there is no mention of them at all in any of the writings of the Muslims. The amazing questions arise:

- 1. Have they all suffered a wholesale death, immediately at the departure of the Holy Prophet, which no history reports?*
- 2. Or, were they only waiting for the departure of the Holy Prophet and immediately as he left this world, they all, overnight became sincere believers, that there is no mention of them at all?*
- 3. Or, they are those who have joined together and formed an organised front against the House of the Holy Prophet, for only in such a case none can expect the hypocrites themselves to call themselves hypocrites thereafter.*

Otherwise where have they gone? What has happened to them that none speaks or makes mention of them at all?

The Possible and the Acceptable Answer

The one and the only object of the hypocrites and their hidden subversive activities, was the regaining of the power and authority from the Holy Prophet, which they could not do until his stay in this world, They only waited for his departure, and the moment he left, they had their own way and had successfully established themselves in power and authority neglecting the House of the Holy Prophet, (i.e., the Holy Ahlul Bayt).

Thus the dirty body of hypocrisy went under the cloak of general Islam and whenever the evils of hypocrisy became too obvious to be hidden or to be defended; they were termed as unintentional indiscretion of a well-intended '*Ijtehad*.'

The Holy Qur'an and the history is there to vouch that as hypocrites, during the lifetime of the Holy Prophet, they tried the worst possible for them to displace the authority of the Holy Prophet by deserting him in the battles and ultimately even to kill him on his return from the battle of Hunain, and it is a historic fact that Hozafa the faithful companion of the Holy Prophet, had the list of the plotters who were shown in their very person to the Holy Prophet, by heavens, through a timely lighting. And now as Muslims, having the power and authority which they lusted for so long, they easily bypassed the Holy Ahlul Bayt and established themselves over and above them, and planned to do away with them totally, by killing the godly ones one after another. Thus, with the departure of the Holy Prophet, ended the peace and the safety for the Ahlul Bayt, and started the age of their godly patience and endurance against the atrocious murderous treachery of the people, and simultaneously began the persecution and the slaughter of their devotees.

The Life in the House of the Ahlul Bayt

Fatimah during her lifetime set the best examples of a righteous and a correct womanhood on earth.

Her marriage was so simple that if the Muslims, particularly those who proudly claim to be the devotees of the Ahlul Bayt, only follow the example in their practical life, they will themselves be the happiest souls in their practical life.

Fatimah's obedience to her husband was ideal and the contented life she led was a lesson to every Muslim woman. Her godliness and godmindedness was a beacon light of guidance to womanhood.

Her treatment to her handmaid 'Fizza' is a practical example to every righteous woman. In her household life even alternate day Fatimah herself minded the whole work of the household and Fizza was given rest.

It was Fatimah who said that the best thing for a woman is neither to cast her glance on any 'Non-Mahram' man nor to expose herself to his glance. It is worth imagining that if women follow this Fatemite Watchword for chaste Womanhood how pure and safe will be womanhood and how graceful, healthy, happy and holy would have been the human society today.

Fatimah's Position

The distinctive and the distinguishing titles of the Holy Lady Fatimah, the only surviving issue and the most beloved one of the Holy Prophet have already been given above. The following are a few of the well-known declarations of the Holy Prophet about this Holy soul:

Mansoor bin Makramah records that the Holy Prophet said:

"Fatimah is a piece of my flesh. The one incurred her wrath, incurred my wrath too."

"A scion of mine is Fatimah" said the Holy Prophet *"Whatever maketh her happy, maketh me happy, and whatever filleth her with pain, filleth me too with pain."*

"Fatimah is a part of mine, whosoever annoyeth her, hath annoyed me, and whosoever annoyeth me, hath annoyed God, and whosoever annoyed God, hath turned an infidel." (SB., SM., KU., MST., Etc.)

Before assessing the correct value of the above apostolic declarations, one should remember the position of the Holy Prophet under the following announcement of the Holy Qur'an:

"He (the Holy Prophet) speaketh not anything of his own inclination save what hath been revealed to him (by God)." (53:3)

It is how for every believer in the Holy Qur'an as the revealed Word of God, to say that if what is declared by the Lord is true, whatever the Holy Prophet said about his Ahlul Bayt, including the above announcements of his about Fatimah, was it not the will of the Lord that was communicated to mankind through His Apostle?

About annoying the Holy Prophet, the Holy Qur'an declares:

"Those who annoy God and His Apostle, God hath cursed them in this world and the hereafter, and He has prepared for them an abasing chastisement." (33:57)

The miserable plight of the Holy Lady

This holy lady Fatimah, the dearest of the Holy Prophet, the wife of the First Holy Imam Ali, the Holy Mother of the Eleven Holy Imams, about whom the Holy Prophet had taken the special care to repeatedly announce her divine heavenly position, was the first victim of the treachery of the people immediately after the departure of the Holy Prophet.

First of all, she was the most struck with sorrow and grief at the departure of the Holy Prophet from this world. When the Holy Prophet was about to breathe his last, he found Fatimah standing before him shedding tears. He embraced her and said something in her ears. The Holy Lady who was sunk in sorrow and grief and restlessly shedding tears, on hearing what was told into her ears by her departing Holy Father, went into a smile and looked cheerful. When asked about what was it that suddenly turned her sorrow into cheer and made her smile, she said that the Holy Prophet consoled her saying:

“Grieve not Fatimah! For thou wilt be the first among my Ahlul Bayt to meet me, and it is a very short interval of a few counted days of separation.”

It is already said that soon after the funeral of the Holy Prophet, only a day or two had passed instead of offering condolences to the bereaved holy family, an insurgent crowd surrounded the abode of this Holy Lady, a kick at her door by a tyrant caused the door to fall on her side, wounding her, breaking her rib, the wound which proved fatal.

The Holy Lady wept so much for her father the Holy Prophet that even the people in the neighbourhood could not bear the laments. Besides the grief and the sorrow for her father, was the treatment meted out to her husband Ali, the Vicegerent of the Holy Prophet.

To add to her grief, she was deprived of her rights over the garden of Fidak which was bequeathed to her by her father the Holy Prophet. To know the details as to how her claim was rejected by the Caliphate, the reader may refer to *Saheeh Bukhari* which relates from Ayesha a detailed note about Fatimah's claiming the 'Fidak' and how it was rejected and how Fatimah got annoyed and to whom it was that she did not even talk, until she departed from this world.

Fatima Martyred: Succumbing To the Wound

Thus after seventy-five or ninety days after the departure of the Holy Prophet, as prophesied, the Holy Lady passed away. But before breathing her last she called Ali and desired that none of those particularly a few ones who had turned hostile to the House of the Prophet and violated the will of the Apostle of God, should be informed of her departure from this world, and that she should be quietly buried in the darkness of the night.

Some reporters say that when the body was lowered into the grave, by Ali, in the grave appeared the two hands of the Holy Prophet, with a voice addressing Ali:

“Come on! Ali! Return thou the part of mine to me.”

It is said that Ali shedding tears responded to the voice saying:

“I am ashamed of thee O’ Apostle of God, for I took Fatimah from thee sound in her body but I am now returning her unto thee rib broken.”

Thus the Holy Lady was the first of the martyrs among the Ahlul Bayt, after the departure of the Holy Prophet.

It is now left to the intelligent ones of the readers to judge the position of those who annoyed this holy one of God, (i.e., Lady Fatimah) under the apostolic announcements of the Holy Prophet and the verse of the Holy Qur'an referred to above. It is authentically reported that the Holy Lady once referring to her miserable plight and the sorrowful life she had to lead, addressing her father, the Holy Prophet, standing before his grave, said:

“Oh! Father dear! After thee, fell on me such miseries that had they fallen on bright days, the bright days would have turned into darkest nights.”

The Holy Lady of Light left behind two sons and two daughters whose ages at the time of her departing from them, were:

Hasan about 8 years

Husayn about 7 years

Zainab (daughter) about 6 years

Umm Kulthoom (daughter) about 5 years

The Ahlul Bayt knew their lot, beforehand

It is a universally acknowledged fact that every one of the Holy Ahlul Bayt, knew beforehand, everything that would befall in his or her life in this world, and the manner in which his or her earthly sojourn will end.

1. The Holy Prophet had announced a year ago that that year was the last one of his stay on earth and the pilgrimage he would perform that year, would be the last one and no pilgrimage thereafter he would have to do.
2. The Holy Prophet had already informed every one of the members of his Ahlul Bayt, every calamity that would befall them and the treacherous course the people would adopt after him with regard to his family.
3. The Holy Prophet had informed particularly about the calamities that would befall Husayn and the details of the gruesome massacre at Karbala.
4. To Ali the Holy Prophet had already said that he was seeing Ali with his (Ali's) beard drenched with the blood of his (Ali's) head, in the Mosque of Kufa.

5. Fatimah had already foretold even her handmaid Fizza about her departure. She was informed by the Holy Prophet about her stay in the world after him.

6. Ali even used to point out to Abdur Rahman Ibn Muljim as his assassin, when there was no apparent sign of Ibn Muljim entertaining any idea of killing Ali. Days before his martyrdom, Ali had been continuously informing his family about his destined departure and had already given the details of his funeral and the location of the place of the burial.

7. Hasan knew his end and had advised Husayn to be patient against the atrocious behaviour of the people and not to insist upon his burial besides his grandfather the Holy Prophet when it will be resisted and prevented.

8. Husayn's martyrdom was already prophecied by the Holy Prophet with all the details of the Tragedy. The Holy Prophet had even given a handful of a mysterious dust to Umm Salema his wife, saying that it was the dust of the plain of Karbala where Husayn will be martyred and when Husayn would be martyred, the dust would turn into blood, and it happened so.

It is reported that Fatimah before her departure, called her daughter Zainab to her and willed to her that on the day when Husayn would ask her for some torn clothes, it will be the last departure of Husayn from her (Zainab), then to kiss Husayn on her behalf on Husayn's throat on which will pass the sword of Shimr the assassin. Fatimah again called Husayn to her and willed to him, that before his ultimate separation from her (Zainab) to kiss on her behalf, on the two sides of her (Zainab's) arms on which will be tied the ropes when the ladies of the camp will be taken captives by the Yazidian forces.

Ali's Regard for Fatimah

Ali's regard for Fatimah was the same as was the regard of the Holy Prophet for Lady Khadija. Until the life of Lady Khadija, the Holy Prophet did not accept the hand of any other woman and likewise until the life of Fatimah, Ali did not marry any other woman.

The critics of Islam, in their ignorance of the truth, betray their prejudice in their venture to criticise saying that the Holy Prophet was extremely polygamous. Such prejudiced critics should know that when the Holy Prophet was in the bloom of his youth, he was not only contented but was the happiest husband of a lady in the decline of her age and the death of the lady who was older than himself, he observed the whole of the year following the death, as *Aamul-Huzn*, i.e., the Year of Grief. It is an elementary truth of human life that if a man be lusty in his sensual desires, particularly matrimonial, he would be such in his youth.

When the Holy Prophet was in the fullness of his youth and when he had an aged wife, and if he had only desired to have a young lady, there was already the offer from the people of Mecca to give the fairest woman of his own choice, if he only spares his condemning idolatry, but he bluntly refused. The

fact is that the attachment of the Holy Prophet to Lady Khadija was so much that none dared to offer his daughter and no woman had the courage of even thinking of offering herself.

It was only at the departure of Lady Khadija that Abu Bakr could offer his daughter Ayesha who was of about nine years. History is there to vouch that when Ayesha was offered to him, at Mecca, the Holy Prophet refused and it was only in Madina after the migration that the Holy Prophet could not reject the offer of Abu Bakr any longer, just to please the companion that the offer was accepted, otherwise he would not have asked for the hand of a girl of only nine, when he had already crossed the fiftieth year of his age and when there were only a few years before his departure from this world. And the alliance of Hafsa with the Holy Prophet was only to please his other companion Umar. Similarly, came one after another, ladies, some of them far advanced in age imploring the Holy Prophet to give them the honour, privilege and the pride to be the wives of the Apostle of God. As the Mercy unto the Worlds which he was, the Holy Prophet could not deny the grace asked for, from him.

To know how happy and harmonious was the life of the Holy Prophet with his aged wife Khadija—let us hear what Carlyle reports about it:

This young brilliant Ayesha was, one day, questioning him: “Now am not I better than Khadija? She was a widow; old, and had lost her looks: you love me better than you did her?”—

“No by Allah! answered Mahomet: *“No, by Allah!” She believed in me when none else would believe. In the whole world I had but one friend, and she was that!*”— Seid, his Slave, also believed in him; these with his young Cousin Ali, Abu Talib's son, were his first converts.

(Thomas Carlyle's *Sartor Resartus*).

It is unimaginable that one who did not think of any other woman besides his wife, when he was a full-grown youth, to have ever thought of any woman, in the age of about 55 years. The truth is that none of the ladies besides Lady Khadija did the Holy Prophet desire to marry. They were either offered by their parents or the ladies themselves volunteered with prayers to accept them. The Holy Prophet, the Mercy unto the Worlds, could say no to none.

It was perhaps a providential plan to prove to man the weakness in women that even the Apostle of God who never talked or acted but by the revealed will of the Lord, having mercifully accepted the ladies in matrimony, could not escape the miseries that these ladies inflicted on him which went to the extent that for about a full month or even more, he discarded all of them and the suspension of his connection with the ladies was so long, that people even suspected him to have divorced the ladies and it was at the revelation of verse (66: 1) that he resumed his connections with them. See the interpretation of this in any commentary of the Holy Qur'an by any commentator of any school of thought; be he a Muslim or a non-Muslim.

This was definitely to show to man that when even an apostle of God who is the most balanced head and the divinely conditioned personality, in spite of maintaining full justice among them, could not escape

the torment of the envy of the women against each other, how can an ordinary man manage with more than one wife at a time. Even the sanction of having four wives at a time is only a sanction under emergencies and exigencies and not an order. The closing clause of the verse (4:3) clearly says that if equity could not be maintained then, man should take only one wife and the verse further clearly asserts that man will never be able to maintain equity among the women, which means that he can take only one at a time. If anyone misinterprets the law to suit his own fancy, law can never be responsible nor the Law-giver.

It must also be remembered that it was not Islam that started Polygamy in the world. Most of the ancient prophets and even the great sages in India who are worshipped as gods or the incarnations of gods were polygamous. On the other hand, Islam is the first of all the religious orders of the world, which controlled and regulated the matrimonial life of man and woman, protecting the rights of woman and restricted the unbridled and unlimited polygamy in such a logical and realistic way that it made man either naturally monogamous or got the lust in man for sexual enjoyment, fully harnessed, loaded with heavy responsibilities to his wives, safe-guarding the rights of woman. The responsibilities or the restrictions imposed on polygamy are such that the Holy Qur'an clearly warns man saying it will be impossible for him to bear them. What Islam has done for woman, no other religion in the world had even thought of.

The Holy Qur'an – Its Compilation

It is a historic fact acknowledged on all hands that as and when the Holy Qur'an was revealed in Suras, in parts of Suras, and in lonely verses, it was then and there recorded by the scripts engaged by the Holy Prophet for the purpose. It is also said that at the receipt of each revelation, the Holy Prophet used to direct the scripts to place it in a certain sura and thus by the end of the ministry the Book of God, the Holy Qur'an, was completely compiled in the form of a perfect Book and before his departure, the Holy Prophet declared:

“I leave behind amidst you, two great things, the Book of God and my Ahlul Bayt. Should ye be attached to these Two, never, never will ye get astray after me, for verily these Two will never be separated from each other until they both meet me at the Spring of Kauther.”(TA., DM., SM., and others)

The above declaration of the Holy Prophet, the genuineness of which is universally acknowledged by all the traditionists, clearly indicates that at the time of the departure of the Holy Prophet there was the Holy Qur'an in the form of a complete Book approved by him. Otherwise the statement on the part of the Holy Prophet that he was leaving the Book will hold no truth.

Secondly, there is the clear undertaking by God Himself about the preservation of the Holy Qur'an in its originality and purity, and the Holy Book being guarded by God Himself:

“Verily We have sent down the Reminder (the Holy Qur'an) and We Ourselves shall be its

Guardian.” (15:9)

Who can believe that the above declared will of the Lord, expressed as a challenge to those who had swallowed up the previous scriptures, was not fulfilled and any human hand to have obstructed its fulfilment.

Besides history loudly declares and it is acknowledged by all the traditionists that the following persons had the full text of the Holy Qur'an in the form of a complete Book which had been read out to the Holy Prophet and which he had approved—

Ali Ibn Abi Talib.

Abdullah Ibn Mas'ud.

Ka'b Ibn Obai.

Ma'az bin Jabal.

and the copy of Ali Ibn Abi-Talib contained the explanatory and the special notes about the external as well as the internal meaning of each verse of the Holy Book, given by the Holy Prophet. (RN., TIB.)

The question arises that when the above historic facts were known to one and all in Madina and Mecca and to the world around, where was the necessity of any fresh endeavour on the part of any one to collect the Holy Qur'an anew:

It is said that the steps to collect the Qur'an were first taken during the regime of the first Caliph and continued during the whole of the regime of the second Caliph and ultimately the endeavour ended in the regime of the third Caliph, without any result, for, history says that the whole collection was deposited with Ummol Momineen Ayesha, the daughter of the first Caliph and there, a part of the collection was eaten away by a goat. There is no historic record to say that that collection was ever completed and if so by whom and whether it was ever put to any use by any one thereafter.

What history says is only that the third Caliph took some authentic copy and granted it, his official seal as the authorised version and commanded that that version of the Holy Qur'an only shall be followed, and in fact the same version was there in the use of the people all the while since the departure of the Holy Prophet hence there was not the least murmur or objection to it from any quarter. Since the copy with the official seal was the one which was already with them, the Ahlul Bayt also allowed it to be called the official version.

It cannot be believed by any Muslim that until about twenty five years there was no Qur'an in the world. What was it then that the Holy Prophet had said that he was leaving the Book of God and what happened to the challenging declaration from God Himself (15:9) God Himself being the Guardian of the Book which He revealed to the Holy Prophet?

There is history which declares that by the time the third Caliph set his official seal on a copy of the Holy Qur'an and declared it as the official version of the Holy Book, Iran had embraced Islam and the faith had reached up to Azarbaijan on one side, and up to Egypt on the other, and the Holy Qur'an was already in the regular daily use of the people.

Thus the present Qur'an is the copy of the Holy Book which was compiled in its present order and read to the Holy Prophet and approved by him and was in use of the Muslim world since then. No doubt, the copy of Ali Ibn Abi Talib contained the special explanatory notes but when Ali offered that copy, it was rejected by the Caliphate. However, the notes of Ali were given out by his successor Imams, after him, to their disciples which are found in the commentary of the Holy Qur'an based on the version of the Ahlul Bayt.

Whatever opinion about the Holy Qur'an any one might have, but this is the Truth and to say that there was nothing to be called a Book of God and yet the Holy Prophet said that he was leaving it among the people is a clear calumny or that Ali Ibn Abi Talib had the complete copy of it, but he suppressed it and did not allow the public to have the due benefit of it, and he did not publish it even when he had the opportunity to do it, when he was the Caliph, is a false charge against the Holy Prophet and the Holy Imam Ali and a blasphemy against God Himself of having taken the undertaking to guard the Holy Book and not fulfilling His word.

When one speaks of anything of Islam or about Islam, the Holy Qur'an and the Hadith or the Traditions of the Holy Prophet must be kept in view otherwise what will be said, will be nothing but conjectures of no value whatsoever.

The Holy Prophet says that he has left Two very weighty things and they will never be separated from each other until they reach him at the '*Spring Kauther*'. If there was not such a book to be called the Holy Qur'an until the third Caliph compiled it in 35 A.H. it would mean that the Ahlul Bayt were without the Book of God for about twenty five years, which is against the declaration of the Holy Prophet, which can never be, which is definitely an impossibility for the word of the Holy Prophet according to the Holy Qur'an, is the Word of God (53:3, 4).

If it be said that of the Ahlul Bayt Ali had a complete copy of the Holy Qur'an and the saying of the Holy Prophet was not wrong, then the proposition goes against the wording of the saying which is "*I leave among you*" i.e., among the people, and not among the Ahlul Bayt. Secondly, if the Book of God was secured with the Ahlul Bayt with its unavailability to the general public, how could the parting advice of the Holy Prophet '*if ye be attached to these Two*' be enacted by the Muslims?

The Truth is that when the Holy Prophet gave out the declaration the '*Hadeethuth-Thaqalayn*' (the tradition of the Two Weighty things), there was the Holy Qur'an with the people, the present copy of it and it is a fact that the Ahlul Bayt will always be with the Holy Book and the Holy Book in its present external form and with its meanings plain as well as latent, will always be with the Ahlul Bayt.

If intelligently read, the '*Hadeethuth- Thaqaalain*' is a clear guarantee or a proof-positive of the fact about the reverse of the statement '*never will they be separated from each other*', which clearly indicates that as long as the Holy Qur'an is there in the world, there will surely be one from the '*Ahlul Bayt*'. i.e., one of the divinely commissioned Imams of them. It is a clear guidance that in this age also there is one from the '*Ahlul Bayt*' the last one of them the Holy Imam Muhammad al-Mahdi. It is quite a different thing altogether, people believing in him or not. There is God, as He is not seen some people deny His Existence; it does not mean that the Existence of God, is really questionable.

God, the Almighty has kept certain chosen ones of His, like '*Kidr*', '*Idrees*', and '*Jesus*'; some people may not believe in this fact but it does not mean that God also is as helpless as any one of us to be subjected to the little and the limited knowledge of the laws of nature which we possess, whereas, He is the Independent Author of nature and nature is subject to His will, and His will is not subject to nature. Nature is nothing but the enactment of His Will.

The motive behind such allegations against the position of the Holy Qur'an is obviously to say that the compilation, the preservation and the propagation of the Holy Qur'an was not done by the Ahlul Bayt but by somebody else. This was another move to deprive the Holy ones, of their divine right. Or it can be a charge against Ali that though he possessed a copy of the Holy Book, he did not make it available to the Muslims, even when he once came to power as a Caliph.

Some of the scholars seem to have been misled when they speak of the number of the verses reported to have been found in some version of the Holy Book. They have obviously mistaken the explanatory notes might have been there recorded besides the verses in those versions, owned by the different people, as the verses themselves. While arguing about the number of the verses found in any other version with anybody else, one should also remember the declaration of the Sixth Holy Imam *Jaffar Ibn Muhammad as-Sadiq* that the Holy Qur'an is what is in between the two pads', i.e., nothing less and nothing more.

The Devil's plan frustrated

Abu Sufyan was old arch enemy of Islam and the Holy Prophet, thinking Ali to have been disappointed at others getting into power, position and authority over the Muslim Empire, deemed it an opportunity to create a rift in the Muslim ranks and to initiate a civil war among the Muslims themselves. He came to Ali and condemning the conduct of the people against the legitimate rights of Ali, offered to aid Ali with a huge army, if only Ali wanted to revolt against the Caliphate established by the people. But Ali's reply utterly frustrated the Devil's plan to bring ruin to Islam and the Muslims. Ali told Abu Sufyan:

"You wanted to ruin Islam and the Muslims during the lifetime of the Holy Prophet and now also you aim to do the same, but Ali will never allow you to succeed."

Miracles– Their Value and Significance

If people, particularly the enlightened minds of the educated ones among us, only know the meaning of a miracle, its actual value and its significance in the field of guidance to humanity towards the divine truth, far from demanding it, they would never think of it.

A miracle is called in Arabic '*Mo'jiza*', i.e., an act or manifestation which makes the world helpless against it, i.e., none in the world other than the men of God, can work it. A miracle has three definite aspects of its indication:

1. The need of it relating to the mission of an apostle of God means his helplessness to make men realise the truth or understand it through the appeal to the faculty of reasoning in the intellect of the people. Or the unreasonable adamance on the part of the people to believe in the bonafide of the man of God being in fact an apostle of God.
2. The demand of it on the part of the people, is an indication of the lack of the necessary strength of the faculty of reasoning to realise, understand or recognise the truth by means of their own native endowment of the intellect, and their readiness to believe in a thing only when they are made helpless against it.
3. The use of a miracle in leading the people to the belief in a factor, is to somehow compel them to do it, forcing the belief on them, though they may like it or not.

The power to work miracles was given to every apostle of God, and to the Holy Prophet the last one of them and along with him, every one of the Imams or the divinely commissioned guides from his Holy House, was given the power in its totality. All the prophets, preceding the Holy Prophet, freely used the power and worked out miracles for two reasons:

1. The people in the initial or transitory stages of their intellect failed to grasp the truth by their limited reasoning and needed something unusual and impossible to be enacted to convince them of the bonafide of the claim of the man of God to be the apostle from God.
2. Since man in those ages, with his yet to develop intellect, was on the wrong track, the divine mercy willed to stop his straying, even by the force of the manifestation of the supreme power of the miracles.

When the final message of guidance in its perfect consolidation was to be given to man with his intellect developed to the extent necessary to understand the right and the wrong without any difficulty, and when man had to be given the individual responsibility after receiving the final guidance, there was no necessity to force the conscience or the intellect in man to accept anything blindly, merely guided by the manifestations of miraculous events. When the heaven's decree of '*No compulsion in faith*' '*None shall bear the burden of the other*'–'*Every atom of goodness shall have its return and every atom of evil shall be punished*'– had to be announced, there was neither the necessity to show any miracles nor there was

any meaning in forcing the truth on man when man had to be tried with the responsibility of the individual choice of the right course.

The Biggest Miracles of the Holy Prophet

The explanation regarding the meaning of a miracle, and its significance given above, does not mean that the Holy Prophet or the Imams of His Holy House did not show any miracles to their people. The miracles shown by the previous prophets ended with them and remained only in the scriptures, but the miracles of the Holy Prophet had been of various kinds. Some of his miracles were timely as those of the previous apostles– viz.

1. The dead, dried and the rotten tree getting evergreen by his touch.
2. The coming of the date palm to him and its returning to its original position, by his command.
3. His foretelling the fate of the Benedict against Abu Talib, hung in the Ka'ba, and the innumerable other similar events. Some were those which continued until his stay on earth viz.
 1. The sweet fragrance of his body which every approacher to him felt.
 2. His possessing a shadowless body.
 3. His belt being taken out of his waist, without being untied or loosened, passing through his body.
 4. His seeming taller than the tallest one when walking besides him.
 5. His prophecies, besides the revelations from the Lord.
 6. His having no education under any mortal, and yet being the fountainhead of knowledge to be called the '*City of Knowledge*.'

And the greatest and the ever–current or the everlasting miracle of his, is the Holy Qur'an with its ever–current challenge to the world as a whole, to bring a chapter, or a few verses of its kind, which humanity till now could not do, nor would it do until the end of the world.

Similarly, every Imam of his Holy House worked innumerable miracles in his own time.

The Succession to an Apostle of God

To know as to who is that, with who rests the authority to appoint a successor to an apostle of God, God or man? One should first know who actually God's apostle is. The first apostle Adam, is titled by God Himself as his '*Khalifa*' or Vicegerent. Thus it becomes clear that an apostle of God is a '*Khalifatullah*' i.e., the Vicegerent of God on earth.

Who appoints a 'Khalifatullah'

To know as to who appoints a Khalifatullah', i.e., the Vicegerent of God? God Himself or man? Or to know as to how the appointment is effected, by God's independent decree or by any election among men by themselves, or by the nomination of a man by another man, we need not refer to any authority of any priest or consult any philosopher, for the Holy Qur'an is too plain and too aloud about the matter. In the very second chapter of the Holy Book, is there, that God did not consult even the sinless and the faithful specie of the angels, but only informed them of His decided will, to appoint Adam as His Vicegerent on earth:

“When said thy Lord unto the angels, Verily, I am appointing a 'Khalifa' (a Vicegerent) in the earth.” (2:30)

Hearing the announcement of the will of the Lord, the angels submitted their knowledge about the character and the conduct of the people who then inhabited the earth, saying:

“What! wilt Thou appoint the one who maketh mischief in it and sheddeth blood? And we celebrate Thy praise and extol Thy holiness.” (2:30)

The absolute independence of the Lord did not tolerate even the enquiry on the part of the angels who submitted only a truth, and immediately the Lord remarked:

“Verily I know what ye know not.” (2:30)

The above one verse of the Holy Qur'an gives out many important factors about the Vicegerency of the Lord, the mode of the appointment of a Vicegerent, his duties, and his position among the creation as a whole. The verse gives out:

The '*Khalifatullah*' or the Vicegerent of God on earth is appointed by God Himself.

The personal qualities of the '*Khalifatullah*' are in- conceivable by, or unknown even to the angels.

The personal excellence of the '*Khalifatullah*' is known only to God, and God does not deem even the angels as fit to bear the knowledge of it, hence He did not give it out to them. The angels were only told what God knoweth about His '*Khalifa*', even they knew not.

The term '*Khalifa*' (Caliph) suggests that the one appointed is to rule the kingdom of God on behalf of God, i.e., as God wills.

A '*Khalifa*' is he who is vested with all the powers and the authority of him whom he represents. Thus the '*Khalifatullah*' will be endowed with all the powers and the authority over the Kingdom of God. All creation of the Lord will be under the '*Khalifatullah*' and the '*Khalifatullah*' being under the absolute submission to the Lord.

The Holy Qur'an gives out another factor for our guidance that a '*Khalifa*' or the vicegerent of God, is given the store of knowledge necessary for the office, by God Himself. Adam was given knowledge by God Himself and then the angels were asked to give out what was taught to Adam, which they failed to do.

“And He (God) taught Adam all the Names, then presented them to the Angels; He (God) said (unto the Angels), ‘Tell Me ye the names of those if ye be truthful’.” (2:31)

The Angels said that they knew nothing more than what they were taught. (2:32)

It means that what was taught to Adam was not taught to the Angels.

7. As the vicegerency will proceed further, according to the evolutionary progress of the human intellect with which the Vicegerent of the age and of the place will have to deal, so will the Lord, naturally gift His Vicegerent with higher intellect and an increased store of knowledge.

8. When it is the will of the Lord to send to mankind His Last or the Chief Vicegerent, 33:40, the Vicegerent now sent, will naturally and necessarily be endowed with knowledge in its fullness and such a Vicegerent alone will have the right and courage to say: '*I am the City of Knowledge*' And only such a Vicegerent will naturally be the nearest one to the Lord 53:9 and His dearest one. Being the nearest one, he would not speak or act but what the Lord reveals to him and only about such a Deputy of His, the Lord declared:–

“Nor doth he (The Holy Prophet Muhammad) speaketh of his own inclination.” It is naught but a revelation revealed. (53:3)

It is a natural and a simple inference that when the first of God's apostles, sent into the world in its primitive state, is called His '*Khalifa*' or the Vicegerent, the Last one of His apostles sent to humanity with the maturity of intellect to bear the truth in its fullness, must naturally and necessarily be the '*Khalifa*' or the Vicegerent of God in the Highest Order or Grade. The Holy Qur'an gives out the fact that among the apostles of God, there are grades of superiority of one over the other:

“These apostles, we have exalted some of them over the others. Of them are some unto whom God hath spoken 20:11 and some He hath raised in degrees.” (2:253)

If the first '*Khalifa*' or the Vicegerent of God, was superior to the angels in his personal excellence as to entitle him to the '*Sijdah*' or the prostration of the angels 20:116 the Last or the Chief of the Apostles will naturally be of a superior– most excellence. His purity physical and spiritual will be matchlessly divine among the creation as a whole. Naturally such a super–fine personality can never be succeeded but by those of the same purity. Referring to the purity of the Last Apostle and the people of his Holy House, the Ahlul Bayt, God has declared:

“God only willeth that He keepeth away uncleanness from you, O' Ahlul Bayt, and purify you a

thorough purification.” (33:33)

God could have purified only the Holy Prophet, if the divine guidance to mankind had to end with him. The equal purification of his '*Ahlul Bayt*' along with him can never be purposeless for God is the All-Wise Lord. The act of the All-Wise can never be purposeless or vain. Thus the equal purification of the '*Ahlul-Bait*' along with the Holy Prophet, clearly indicates that the '*Ahlul Bayt*' have also to serve one and the same identical purpose along with the Holy Prophet and after him, not as apostles but as the '*Imams*' or the vicegerents of the Lord on earth. It is only a matter of simple common sense to know that the place of the pure can be taken only by the pure and no impurity or pollution can ever fit in, in the place of purity, perfect and supreme.

10. Every apostle of God was a '*Khalifatullah*' or the vicegerent of God, some were for themselves, some for a particular people and some for a particular place and age with particular assignment and jurisdiction: Noah was sent to a particular people 23:23, Moses to the people of Pharaoh 20:24, Saleh to Thamud 7:7.3, Lot to his people 7:80 and similarly the others.

11. The Last Apostle or the Chief Vicegerent of God, was sent not to any one people or time, but to mankind as a whole i.e., as long as mankind is there on earth 7:158, 4:79, 34:28. And he was declared not only a '*Nazeer*' or a Warner or a '*Rasool*' i.e., a Messenger but as '*Sirajun Muneer*' an Ever-Lighted Lamp 33:46 and more than any other status or position, he has been given an exclusive distinction as the '*Mercy unto the Worlds*' 21:107.

12. The position of the Last Apostle of God is clearly stated to be over and above all the other apostles as a witness over them on the Day of Judgment which declaration also clearly hints that in the realm of spirit or in the order of existence, the Last one of the apostles, must necessarily have existed even prior to Adam as the Holy Prophet said '*Awwalo' ma Khalaqallah Noori*' i.e., What God first created is my '*Noor*', Light. It is evident that he was ever vigilant over the ministries of all the apostles of God, preceding him in the apostolic service on earth. Otherwise he could not be a witness on all his predecessors:

“And on that Day We shall raise up in every people a witness on them from among themselves, and bring thee (O’ Our Apostle Muhammad) as a witness on them (all).” (16:89)

It is a well-known fact that a doctor alone can take the place of a doctor or an Engineer only can take the place of an Engineer. It is quite natural that a successor to a '*Khalifatullah*' can never be but a '*Khalifatullah*' and he could be none else other than of those purified by God Himself 33:33 of the same calibre and of the same excellence and purity. It is referring to this fact identifying the personal excellence of his successors the Holy Imams (*the Khalifatullahs*), that the Holy Prophet has said:

“I and Ali are of one and the same Light.”

And about the Twelve Imams who will succeed him, the Holy Prophet declared:

Awwalona Muhammad – The First one of us is Muhammad

Ausatona Muhammad – The Middle one of us is Muhammad

Aakhirona Muhammad– The Last one of us is Muhammad

Kollona Muhammad Every one of us is Muhammad

i.e. Like the Holy Prophet Muhammad, all the Imams succeeding him, though not as apostles of God, are identical in their being the vicegerents of the Lord, on the earth with the same purity and the excellence, physical and spiritual, gifted to them by their Lord Himself.

It is necessary for the readers to know that '*Khilafat*' means here '*Imamat*' and '*Imamat*' actually means '*Vilayat*' or the divine guardianship or mastery.

The Holy Prophet Muhammad was an '*Imam*' as well as a '*Rasool*' (Apostle) or '*Nabi*' (the Prophet of God)– The '*Imamat*', or the '*Vilayat*' of the Holy Prophet is superior or higher to his '*Risalat*', i.e., apostleship, or his '*Nubowwat*', i.e., prophethood, and his '*Risalat*' and his '*Nubowwat*' end with the conveyance of the message or the conclusion of his ministry as a Prophet but his '*Imamat*', i.e., Leadership or Guidance, or his '*Vilayat*', i.e., his Guardianship or Mastery remains with him and his successors '*Imams*' or the '*Valies*', for ever, until the end of the world.

It is in the light of these guiding factors given out by the Holy Qur'an, the Final Word of God that one has to view the position of the Holy Prophet Muhammad or the Holy Imams, particularly of Husayn, connected with the subject of this brief work.

The imamat or the Guidance or the Leadership first bestowed upon Abraham, and promised by the Lord to be continued in his seed, was fulfilled in the immediate succession to the Holy Prophet:

“And when his Lord tried Abraham with certain words, he fulfilled them. He said “Verily I make thee an Imam (Guide) for mankind.” Said (Abraham): ‘And of my offspring? Said He (God) ‘And My covenant reacheth not the ‘Zalimeen’ (i.e., the iniquitous.).” (2:24)

The wording of the reply to Abraham in the above verse is clear that the Imamat conferred on him will reach the offsprings of Abraham who are not Zalims (iniquitous).

The above saying agrees with the declaration in the Old Testament. When Abraham prayed for Ishmael, the Lord said:

“And as for Ishmael, I have heard thee. Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; Twelve Princes shall he beget, and I will make him a great nation.” (Old Testament, Genesis 88:20)

The greatest 'Zulm' or iniquity according to the Holy Qur'an is 'Shirk' i.e., polytheism or idolatry:

“Verily 'Shirk' (ascribing partners to God) is the greatest 'Zulm'(iniquity).” (31: 13)

It is a hard fact of history that besides the Holy Prophet Muhammad, in the lineage of Abraham through Ishmael, there is only one and that is Ali Ibn Abi Talib whom the 'Zulm' the iniquity of 'Shirk' polytheism (i.e., idolatry) never touched, who never bowed before any one besides God. It is for this fact the general Muslim world mention the name of Ali with the suffix '*Karramallahho Wajhaho*' (i.e., he whose face God has graced not to bow to any one besides Him). All the others of the companions of the Holy Prophet had once been idolaters. The members of his House and his lineage including Abu-Talib (the father of Ali, the first Holy Imam), all had been free from this most abhorrent abominable pollution.

About Abu-Talib, suffice it to say that if Abu-Talib had not adopted '*Taqiah*' so successfully as he did, he would not have been able to give the asylum of safety and security to the Holy Prophet and Islam, against the hostile pagan world in Mecca. The very wordings of his sermon on the occasion of the wedding of the Holy Prophet with Lady Khadija, his commanding his son Ali to abide by the Holy Prophet's faith, and his suffering the historic privation known as the Sheb al-Abu Talib for the sake of the Holy Prophet and his faith and the Holy Prophet declaring the year of Abu-Talib's death as the '*Aamul-Huzn*' i.e., the Year of Grief, is sufficient to indicate as to what Abu Talib was, at heart. The similitude of Abu-Talib is the similitude of '*Ezkeil*' the '*Momine Aale Firaun*' the Believer of the people of Pharaoh. Thus Abu Talib was the '*Momine -Quraysh*' the Believer among the Quraysh.

The Logical Identification of an Imam

The all-merciful Lord has not spared any point of guidance, necessary to lead man to the right path. The Gracious Lord has mercifully promised guidance to every one who sincerely seeks it:

***“(What!) Is he then who leadeth to the Truth more worth to be followed, or he who findeth not the way unless he is guided (by some one else)? What is the matter with you? How do ye judge?
10:33 '(What!) Is then, he who goeth prone upon his face, better guided or he who walketh upright on the straight path?” (67:21)***

The above verses of the Holy Qur'an give the clearest indication that only the Holy Prophet and his Ahlul Bayt, who never had any education from any mortal in the world and yet were the fountain- heads of learning and knowledge, are those who could be the '*Imams*' or guides or the leaders for mankind.

Only about Ali, the Holy Prophet had said:

“I am the City of Knowledge and Ali is its Gate.”

“I am the City of 'Hikmat' (Wisdom) and Ali is its Gate.”

“The Truth is with Ali and Ali is with Truth.”

It is needless to stress much upon the position of Ali in the divinely gifted knowledge, for the Muslim world as a whole knows it that there is none to match Ali in this regard besides the Holy Prophet. There are innumerable sayings of the Holy Prophet about Ali's unique position as the '*Imam*' immediately succeeding him.

The Importance of the Choice of the Right Imam

According to the declaration of the Holy Qur'an every individual man and woman, is individually charged with the responsibility of choosing an '*Imam*' or guide for himself or herself in this life for it has been clearly announced that every people will be called on the Day of Judgment along with his or her '*Imam*':

“On the day (of Resurrection) We shall call every people with their (respective) 'Imam' (Guide).” (17:71)

Confirming the above announcement and warning mankind particularly the Muslims against any failure in this regard, the Holy Prophet had said:

“He who died and did not know the Imam of his age, had died the death of ignorance.”

The above apostolic saying, besides giving out the importance of the significance of knowing by every one, the '*Imam*' of his age, discloses the fact that in every age there will be an '*Imam*' and no age until the end of the world can be without an '*Imam*' in it.

Every Individual Responsible for His Own Choice

Having shown man the right course and giving an additional guiding notes directing him to the right path, man has been left to be gratefully guided aright or ungratefully get astray, rejecting all the divine guidance:

“Verily We have shown man the Way, be he thankful or be he unthankful.” (76:3)

Since the truth has been made clearly manifest against falsehood, it has been declared that there shall be no compulsion in faith:—

“There is no compulsion in religion; the right way has been made clearly manifest from the error.” (2:256)

Man has also been repeatedly warned against the unwarranted undertaking by the false leaders of the faith, to bear the burden of the sins of their followers:

“No bearer shall bear the burden of the other.” (2:48, 6:165, 36:18, 39:7, 53:38)

Every individual has been warned that the least vice will be punished and the least virtue will be rewarded:–

“So he who doeth an atom weight of good shall see it. And he who doeth an atom weight of evil shall see it.” (99:7, 8)

The Door of Pardon for Sincere Repentance open

Having harnessed the brute or the self in man with the heavy responsibilities, and the individual accounting for the choice of the right course and faithfully following it, the All– Merciful let the door of His Merciful Pardon, open for those who sincerely repent and amend their mistaken conduct:

“Say (O’ Our Apostle Muhammad!) O’ My servants who have been prodigal to their own selves, despair ye not of the mercy of God. Verily God forgiveth sins altogether. Verily He is Forgiving Merciful.” (39:53)

A sinner when assured of some one else having paid the price of the sins of the world, as is preached by the Christian church, get freely licentious with the surety that his sins have been paid for. But man with the individual, responsibility of being good, and being assured of pardon against any unintentional failures, remains cautious and at the same time attached to the Lord for the mercy he hopes for from Him. When one is totally disappointed against his sins not being pardoned at all, gets desperate and when he is assured of the pardon against a sincere repentance, naturally one, some time or the other gets mindful of giving up the wrong course in the hope of the promised pardon for his past and return to the right path.

Redemption or Intercession through the Right means Possible

If the holy Qur'an has said that neither intercession will be accepted, nor any ransom, it does not mean that redemption or intercession is totally ruled out. It needs only a proper and intelligent recital of the Word of God. Intercession or ransom which will not be accepted is that of the man's own fancied false leaders of the faith whom man unwarrantedly followed, and the false god the disbeliever wrongly worshipped with the false hope of having any intercession on his behalf for his sins. Otherwise man has been clearly informed of the intercession through the right course accepted by God or through those permitted by him:–

“Who is he that can intercede with Him (God) but by His permission?” (2:255)

“There is no intercessor except after His (God's) permission.” (10:3)

“On the day when no intercession avails except of him whom the Beneficent (God) allows, and whose word He is pleased with.” (20: 109)

The above verses of the Holy Qur'an clearly declare the availability of intercession but only through those permitted by God and those whose word God is pleased with. Mere common sense is sufficient to say that those permitted or those whose words God is pleased with, can be no others than those whom God Himself purified (33:33) i.e., '*Ahlul Bayt*'. Those who are impure to any degree, less or more can never even be imagined to be of any use at all for they themselves will be held up in accounting for their own pollutions.

What is Imamatus?

'Imamatus' is the '*Khilafat-Ilahiah*' or the vicegerency of God on earth. '*Imamatus*' is the heart and soul of '*Risalat*' Prophethood, or '*Nubuwat*', i. e., Apostleship. The Holy Prophet Muhammad was a '*Rasool*', Prophet, '*Nabi*' (Apostle) as well as an '*Imam*' (the Guide or the Leader) i.e. '*Khilafatullah*,' i.e., the Vicegerent of God on earth.

'*Imamatus*' or the '*Khilafat-Ilahiah*,' i.e., vicegerency of God is not a thing for men jointly or severally to award it to or bestow it on any one. It is an office which is not given to any one after his getting qualified there in this world, but to the one who is already chosen by God Himself for the purpose and is sent into the world duly conditioned for it.

The demonstrative instance of Abraham's being given the '*Imamatus*' after the trial and the verse of the reply to Abraham's prayer for his offspring about the '*Imamatus*' awarded to him, if studied intelligently, gives the important factors about the significance of Imamatus and as to what actually it is.

***"And when his Lord tried Abraham with certain words, he fulfilled them. He (God) said: Verily I make thee an Imam for mankind. Said (Abraham) 'And my offsprings?' Said He (God) 'My Covenant reacheth not the 'Zalimeen' (the Iniquitous)."* (2: 124)**

The following is the verbal and meaningful analysis of the above verse:—

1. 'Imamatus': even to an apostle of God, like Abraham is given only after a trial and his passing it successfully.
2. 'Imamatus': is not an automatic product of any success in any trial, until it is awarded by the divine will.
3. 'Imamatus': is awarded by none but God Himself.
4. 'Imamatus': is a Covenant of the Lord.
5. 'Imamatus': does not automatically pass on as a hereditary right, irrespective of the heir to an Imam, being equitous or iniquitous.
6. 'Imamatus': is awarded only to the equitous.

7. 'Imamat': is a gracious award only to Abraham and to the equitable ones in the seed of Abraham and not to any one or every one, even if he be equitable.

8. 'Imamat': is an independent award of the Lord only to His Chosen ones.

It may be asked, if an apostle or an '*Imam*' is sent into the world already purified and conditioned by God Himself, what is meant by putting him once again to trial in his earthly life? The answer is that the trial is not for God to know the mettle or the calibre or the native endowment in him which He himself has affected but it is to show to the world the degree of his personal excellence and his devotion and absolute submission to the will of his Lord.

The Start of the Imamat of Ali

The apostolic declaration at the historic assembly at '*Ghadeer al-Khum*' in compliance with the will of the Lord, declared through the verse 6:67 by which the Holy Prophet declared Ali as the '*Maula*' or the Lord or the Master of the Faithful, in his own place, Ali became the '*Maula*' of the Faithful. And it must also be remembered that while felicitating Ali, Umar was asked by the Holy Prophet to address Ali as the '*Ameerul-Momineen*', i.e., the Commander or the Ruler of the Faithful and it was only at the declaration of Ali as the '*Maula*' in the place of the Holy Prophet, by the verse 6:3 the religion Islam was declared to be complete and to be the creed accepted by God.

God had commanded the Holy Prophet to appoint the one already nominated by Him, in his place, before he leaves the world and then only to return unto his Lord and the Holy Prophet acted accordingly in response to verse 6:67:

“So when thou (O’ Our Apostle Muhammad) has finished (completed the ministry) appoint- And unto thy Lord incline.” (94:7, 8)

Thus in pursuance of the declared will of the Lord, with the departure of the Holy Prophet from this world, started the '*Imamat of Ali*' or the '*Khilafate-Ilahiah*' or the Vicegerency of God on earth.

The Caliphate started at the '*Saqeef al-Bani Sa'ada*' with the dispute for it, between the Mohajirs (the Emigrants) and the Ansars (the helpers) was the Caliphate or the rulership of the people and not the '*Khilafat al-Rasool*' or the succession to the Holy Prophet in his apostolic office. It was only the succession to the Prophet as the ruler of the state. It could not be the spiritual leadership in the place of the Holy Prophet for it passed through characters like Yazeed Ibn Mu'awiyah and the several others of the Umayyids and the 'Abbasides whose personal qualities, history has already reported to the world.

Thus the Caliphate should not be confused with the '*Imamat*' for the Imam, the Vicegerent of God on earth, cannot be but one like Abraham and the Holy Prophet which the physical and the spiritual or the external and the internal excellence possessed by these Chosen Ones of God. God's Vicegerent can never be the debauchees, the drunkards, the assassins and the murderers even of their own kith and

kin. The '*Imamat*' i.e., the '*Imam*' has to remain until the end of the world, but the world knows the historic fact that the man-made Caliphate started by man in the '*Saqeefa*' could not survive long; it was annihilated or dismissed by another man the Ataturk at Constantinople. The '*Khilafat al-Ilahiah*' or the Vicegerency which is bestowed by God Himself on His apostles or through His apostles, remains and to remain as long as lasts the world.

Ali as the Imam

Ali was neglected and ignored by the people as any apostle of God suffered at the hands of his people but it never affected the divine or the heavenly position of the apostle and the apostle always played his role as assigned to him by His Lord. If the people got benefited by his ministry it was for them and if not, it was also against them:

“If they reject thee, already did reject before them, the people of Noah and 'Ad and Thamood did reject (the prophets).” (22:42)

“If ye do good, ye do good unto your own selves. And if ye do evil, then it shall be for the self (itself). Similarly did Ali act.” (17:7)

The Position of an Imam

The position of an Imam and the duty assigned to Imam is to act as the Vicegerent of God for the guidance of those who seek it, towards the already revealed course of life and not to go on canvassing support for him. The conveyance of any message is the duty of a Messenger or an Apostle, and Imam has no new message to convey but he is the custodian and the Guardian of the already delivered message and a Guide towards it, for those who seek a way towards the truth. The position of Imam is the position of the '*Kaba*', the Hajies go to it and it does not go to any one requesting him to be its Haji. It was the lookout of the people to seek a way to the Imam and get duly guided, if they desired to have the correct guidance.

Tenure of the Caliphate started at the Saqeefa

Abu bakr ruled as Caliph for about two years, i.e., from 11 A.H. to 13 A.H, and handed over the charge of the Caliphate without any election or nomination from the public or from any one else. Umar ruled from 11 A.H. to 24 A.H., about 11 years. Umar nominated a committee with Abdur Rahman Ibn Auf as its chairman with a veto, and Uthman became the third ruler or the third Caliph. Uthman ruled from 24 A.H. to 35 A.H., i.e., about 11 years.

What was the lot of the Ahlul Bayt during this period is a matter which could better be had in its details from history. Any sincere seeker of the truth about the lot of the godly ones of the House of the Holy Prophet, may better refer to history and then shed tears for the sufferings of the Holy souls at the hands

of the people for whose guidance they had been sent into the world, and know the lot they suffered at the hands of those who called themselves Muslims.

Ali Resembles the Holy Prophet

Having lost the paternal love of the Holy Prophet and the godly partnership in life, of Lady Fatimah, Ali resembled exactly the same as was the Holy Prophet after losing the paternal protection of Abu Talib and the faithful partner in life, Lady Khadija. As the Holy Prophet was surrounded with the enemies from all sides in Mecca, after the demise of the Great Protector Abu Talib, Ali was also left all alone deserted, ignored, neglected and pushed to seclusion by the atmosphere which had turned treacherous and immediately following the departure of the Holy Prophet from the midst of the people.

It is a historic fact that Ali was the greatest protector of the Holy Prophet and Islam. It was Ali's sword which, defending the faith and the faithful against the unprovoked aggression from the pagans of Mecca, that had killed many of the heathen veterans who aimed at killing the Holy Prophet and annihilating the faith for ever, particularly at Badr, and Khandaq. Most of the pagan Meccans had yielded only to the fast rising power of Islam and just to fall in line with the march of time, and had embraced Islam without any conviction of the truth at heart. This fact is borne out by the Qur'anic declaration:–

“The dwellers of the desert say: ‘We believe, Say thou (O’ Our Apostle Muhammad)’ Ye believe not, but say ye ‘We submit’; and faith hath not yet entered into your hearts.” (49: 14)

Besides, the above disclosure of the hypocrisy of the people, there is the Chapter as a whole on the hypocrites of the time (Chapter 63).

Thus those who had joined the ranks of Islam only succumbing to the circumstances, having professed the faith, got busy in all sorts of subversive activities mentioned in the Holy Qur'an of teasing the believers and obstructing others joining the faith. They worked as the fifth-columnists against the progress of the faith and its power. Remaining in the ranks, the hypocrites tried the worst possible for them, by deserting the Holy Prophet and running away from the battlefields, creating the possibility and the opportunities of defeat for Islam so that the field may be open to them and to the others to return to their original faith and power. But God had not allowed them to succeed in their plots. And now having joined the faith and the faith having been strongly established and the opposition to it having been crushed and annihilated for ever, their interest of the leadership and power lay in their posing as the staunchest of the believers so that they maybe the leaders of the faithful though they may not actually like it.

There is a Persian couplet:

Car gonaahi bakoni dar shab– e– Aadeena bakon

Taake az Sadr nasheenaane Jahannam baashi

If thou commit any sin, commit it on the 'Shab al-Juma' (the Thursday night)

So that even in Hell you may be of the Chiefs of it.

Thus all the opportunists who had joined the ranks of Islam and who were the relatives of the pagan veterans killed by Ali at Badr and Ohod and Khandaq, and who now had gained power, had decided to wreak vengeance on Ali and his issues, revenging their pagan elders and relatives killed by him in the onslaughts against Islam. The fact about this attitude of the people was leaked out by Yazeed son of Mu'awiyah, son of Abu Sufyan, while seated fully drunk on his throne at Damascus, with the heads of Husayn and his devotees, placed under his throne, before him, and the ladies and the children of the holy family of the Holy Prophet, including the ailing son, Ali son of Husayn, standing fettered in heavy chains, sang the verses in Arabic saying:–

“Had my elders who died at Badr and Ohod been alive they would have seen how well I have revenged their blood.”

Thus the Ahlul Bayt, particularly Ali, was now in an atmosphere wholly hostile and treacherous with avowed enemies determined to wreak vengeance on the House of the Holy Prophet.

Ali during the age of the three Caliphates

Unconcerned with the matters of the state with no aspiration to own any political power, fully contented with his resignation to the will of the Lord, Ali was busy releasing the streams of knowledge through his sermons to those few who, mindful of God and the life hereafter, had gathered around him and remained attached to him. Those sermons of Ali, put together, are today called the '*Nahjul- Balagha*', i.e., the Course of Eloquence, which is nothing but a Treasury of the Highest knowledge of the Qur'anic Truth and the Highest treatise of the the spirit of Islamic Philosophy.

Ali has supplied to the world of devout faith many beautifully and masterly worded supplications (prayers); Firstly, they have been found cent percent effective in invoking the divine mercy, in getting the prayers of the sincere supplicants readily heard and secondly, they are such pieces of divinely worded literature that even the greatest master minds since then till today, could only say that the matter is '*Below the Word of God and above the word of man.*'

Ali is unanimously recognised by all the mystic schools in Islam, as their First Leader or Guide or the Generator of the Mystic Knowledge. All the various schools of mysticism revert only to Ali for their origin. Whenever any problematic difficulty arose even the courts of the Caliphate sought Ali's help and Ali always helped every seeker of knowledge, irrespective of the seeker being his friend or a foe.

There is a famous saying of Umar:–

'Lau la allyyin lahalakal Umar'

Had Ali not been there, Umar would have been lost.

The Religious Landmarks of the age– Ali witnessed

1. Fatimah's House was set on fire.
2. Ali was arrested and carried as a captive.
3. Fatimah's property was confiscated.
4. Fatimah was killed.
5. The two Muta's, the Muta al-Nisa and the Muta al-Hajj ordained by the Holy Qur'an and valid during the lifetime of the Holy Prophet and during the time of the first Caliph and even for years during Umar's time, were abolished by Umar.
6. The use of '*Haiya ala Khairil amal*' was removed from '*Azan*'– by Umar and instead of it, the use of '*As– Salaato khaira minan naum*' was inserted by him.
7. Umar started the '*Taraweh*.'
8. Mu'awiyah was given the governorship of Syria, by Omar.
9. The banishment by Uthman of the aged faithful Companion of the Holy Prophet Abu Dharr Ghaffari to wilderness, where, in the desert, he died a miserable death.

What all passed on during the long period of the rule of the three Caliphs, is not concerned with the subject of this work, and nor can all that happened affecting the interest of the Ahlul Bayt be accommodated in this brief work. Only some relevant incidents which show, through what kinds of channels passed the holy soul of Husayn the King of Martyrs, the significance of the Imam and the circumstances under which it worked, had necessarily to be given for without the prerequisite knowledge of the men and the matters concerned, a mere narration of the isolated event of Karbala, will not serve any purpose of giving out its significance or importance to human life on earth.

In short, the life of Ali, after the Holy Prophet, was that of an apostle, though he was not an apostle, for apostleship had concluded and ended with the Holy Prophet and no other apostle or prophet was to come.

To speak of any aspiration on the part of Ali for any political power or authority, will be sheer foolishness or the betrayal of one's bankruptcy of the knowledge about Ali's godly personality. Ali's aspiring for any temporal power on earth will be equal to owning the kingdom of the whole of a vast dominion and to yet aspire for a petty landlordship of a small strip of barren useless land, in it. As the Vicegerent of God on earth, what is the other power or authority left over, for Ali to aspire?

Ali was he who could pluck out the huge iron gate of the fortress of Khaibar by his one hand and make it the bridge over the ditch, holding the huge heavy iron door-frame on his palm and making the whole of the Muslim army pass over it, crossing the ditch and entering the fortress captured by him, Ali was the one who could be present at several places at one and the same time and he could by God's given power to him, do and undo things for which he is even today popularly called both by his friends and foes alike as the '*Mazharul-Ajaib*' and he who, when in power, as the '*Caliph*' in charge of the Treasury, stood in the treasury room and addressing the heaps of gold and silver, said '*O' yellow, O' white, go! Beguile, and proudest any one else other than me! Ali has divorced ye two thrice. There can be no return for you unto me!*

It is said that once when he was the Caliph, Ali was mending his own shoes which were totally worn out and Salman the faithful devotee of the '*Ahlul- Bait*' remarked '*O' Ameertul Mominneen! What is left in them that thou mendest them?* Ali asked Salman! *What thinkest thou that this torn or worn out shoe worths?* Salman replied. '*O' Ameerul Momineen! Only God and thou knowest it.*' Ali smiled and said '*Salman! know thou that this torn away and worn out shoe is to me of more worth and value than the Caliphate.*'

Aspiration for any worldly power on the part of such a divine is unimaginable. And if Ali had ever accepted to rule, it was in the interest of the welfare of the people themselves, to give them the blessings of a godly kingdom on earth. If the world had accepted Ali, at the very first instance, it would have saved itself of all the chaos and confusion which ended the life of the Third Caliph. The opinion of a non-Muslim writer on the history of the Muslims, Mr. Sédillot (René Sédillot, French Historian), quoted by Mr. Justice Ameer Ali in his famous work 'the Spirit of Islam' will give out the truth in the above statement which, a dispassionate and unprejudiced mind of even a non-Muslim scholar realised:—

"Had," says Sédillot: "the principles of hereditary succession in favour of Ali, been recognised at the outset, it would have prevented the rise of those disastrous pretensions which engulfed Islam in the blood of Muslims. The husband of Fatimah, united in his person the right of succession as the lawful heir of the prophet as well as the right by election. It might have been thought that all would submit themselves before his glory, so pure and so grand." (SI by AA)

Ali Weds Lady Ummul-Baneen

The world around the Holy Prophet witnessed and history has vouched the fact that the gap in the domestic life and the happiness of the Prophet, created by the demise of Lady Khadija doubtlessly proved as irreparable for no other woman fittingly filled it up to give the Apostle of God the happiness at home or the harmony in his domestic life, and it is only about the good Lady Umm Salema that the Holy Prophet said: '*Ante alal Khair*', i.e., Thou art on goodness, which the good Lady proved true by not leaving the house of the Holy Prophet even after his departure from this world, and remaining as attached to his Ahlul Bayt as she was during his lifetime.

The same was the case with Ali the First Imam, the Vice– gerent of God on earth, succeeding the Holy Prophet. After the martyrdom of the Holy Lady Fatimah, there was none in the world to take her holy place in the house of Ali and the good Lady Ummul– Baneen served Ali after Holy Lady Fatimah as did Umm Salema to the Holy Prophet after the demise of Lady Khadija.

The Alliance for a Holy Cause

The prophecy from the Holy Prophet about the impending '*Zibhe Azeem*' or the Great Martyrdom of Husayn, had gained so much currency and had become a matter of such a conviction and concern to the Ahlul Bayt that after the departure of Lady Fatimah, Ali called his brother Aqeel who was known for his knowledge about the tribal geneologies and told him to find out a respectable lady of a noble family, known for its bravery, for him to wed for he wanted to have a brave son from her to be his own representative there at Karbala to serve Husayn the son of the Holy Prophet and help him in the calamitous situation against his enemies and lay his life defending Husayn on his own behalf, for Hasan and Husayn were hailed as the sons of the Holy Prophet and each one was addressed as '*ibn Rasoolullah*' (son of the Holy Prophet).

Ali expressly and particularly stressed when he told Aqeel for the selection of a lady, that he wanted the determined issue from the lady to be the bravest one in the world, to serve Husayn at Karbala on his own behalf. Aqeel said:

“Marry thou, Ummul–Baneen al–Kalbi, the daughter of Hazm bin Khalid– e– Kalbi, for braver than her father, there was none in the tribes.”

‘Abbas the Standard–Bearer of Husayn arrives

The desire of Ali was readily granted by the Lord. Ali wanted one issue, to serve on his behalf at Karbala, God gave him three more along with the one desired by him and the Lady Ummul– Baneen gave four Sons to Ali:

1. ‘Abbas 2. Jaffar 3. Uthman 4. Abdullah.

The birth of ‘Abbas has been given by God, certain similarities with the birth of his father Ali. When Ali was born, he did not open his eyes until came to him the Holy Prophet and took him in his lap and on the apostolic hands Ali opened his eyes for the first time in the world and looked first at the holy face of the Apostle of God and smiled. Similarly did ‘Abbas for lie opened his eyes first when Husayn came and took him in his lap and ‘Abbas opened his eyes and looked first at the holy face of Husayn and smiled.

When Ali was born, he was given to the Holy Prophet who adopted him as his son and Ali remained with the Apostle of God and was brought up by him. Similarly, ‘Abbas was given to Husayn and remained closely attached to Husayn, and ‘Abbas prided treating himself as the slave of Husayn addressing

Husayn not as brother, though he was a brother, but as '*Syed wo Maula*' My Chief and my Master.

In short, if the Holy Prophet had come into the world to present Islam and if Ali was given to him as an assistant and helper in the apostolic mission, Husayn, had been sent by the Lord to save Islam and re-establish it at Karbala and 'Abbas was given to Husayn to assist him and to help him in the godly mission of apostolic nature.

In response to the desire of Ali the First Holy Imam or the Vicegerent of God on earth, God had sent 'Abbas for Husayn, as was sent Ali for the Holy Prophet, to exhibit exactly the same matchless bravery, wonderful valour, irresistible prowess and the amazing and the inimitable and ideal faithfulness to defend Husayn and the truth at Karbala.

For the marked resemblance with his father, 'Abbas was popularly known as '*Haider al-Thani*', i.e., Haider (Ali) the Second; and for his extraordinary handsome features, he was fittingly called the '*Qamar al-Bani Hashim*', i.e., The Moon of the Hashimites.

'Abbas is reported to be of such a well built and a tall stature that historians report that when he mounted a horse, his knees touched the ears of the steed and that the animal would proudly bear the commanding personality of its majestic rider.

All his life, right from his infancy, 'Abbas moved most closely with Husayn, practically as a faithful slave to his loving master, or a dutiful son to a respectable father, exactly as Ali moved with the Holy Prophet.

The ways of heaven are obvious but to the awakened minds of those who believe in Him, His Might, His Wisdom and His Ever-Fulfilled Will. When God wants His will to be fulfilled on earth, He sends down His own agencies, be they angels or men, duly fitted by Himself to serve His purpose. Apostles of God when assigned any taskful allotment of any mission, were given the help by another one like them to assist them. Moses was commended to proceed against Pharaoh and he was given an assistant in his brother Aaron. The Holy Prophet Muhammed was to deal with the pagan and the heathen world and he was given an assistant in his brother Ali and Husayn now having been sent to face the devils in human frames and to re-establish God's Religion, offering the Greatest Sacrifice (the '*Zibhe Azeem*') ever offered on earth, he was given 'Abbas his brother duly fitted with all the qualities necessary to fulfil the divine purpose at Karbala.

The Caliphate thrust upon Ali

The third caliphate ended in chaos, turmoil and the murder of the khalif Uthman. There was unrest among the people all over the empire. Mu'awiyah the governor of Syria appointed by Umar 30 A.H., took full advantage of the patronage of the Umayyids by the third Caliph and had established himself strongly at Damascus and had made the place a stronghold of his own.

An amazing situation was created that the Caliphate after which people ran and for which there was so

much of dispute and tension, now was running after Ali imploring him to accept it. There was no question of any election, nomination or co-optation now; the whole nation was now at Ali's door, imploring him to be gracious enough to accept their Caliphate. Ali repeatedly refused but the public as a whole would not accept any excuse from him. The great historian Oakly in his famous work the History of the Saracens and other historians too, say that Ali said:

“If you excuse me and elect another, whomsoever you may think fit choose, shall most submissively yield obedience to him, if not, and I must with your wish to accept the offer, I must say frankly at the outset that I shall conduct the administration quite independently and I shall deal with all of you according to the Holy Book of the Lord and to the best of knowledge and judgment.” (History of Saracens, p. 289.)

The people unhesitatingly and unanimously assented to the condition and gladly extended their hands in token of their fealty to Ali, but he refused to accept their assent unless it be in public, in order that none might have any doubt about the offer being from the people and none might have any cause to grumble thereafter.

The next day, the Mosque of the Holy Prophet was so fully packed that none could cross through the crowd and the multitude of those who could not get into the Mosque were thronging around the holy edifice to hear about Ali's consent to their offer and last of them all, arrived the Vicegerent of the Holy Prophet and mounting the pulpit making plain and clear to every one, his condition for accepting the offer, assented to it. People, who on the previous occasions were running away from paying their fealty to the Caliphate and who had to be forced, coerced, threatened, encouraged and purchased to pay it, now were rushing to have the honour of kissing the holy hand of Ali.

The state of affairs—Ali was offered

People and the state of affairs Ali had been offered to rule, cannot be depicted in this brief work. Readers interested to know about the details of the historic chaos, confusion and turmoil and the unrest that prevailed when Ali was forced to undertake the Caliphate, may refer to Tabari or the other detailed works on the History of the Muslims after the departure of the Holy Prophet. The following quotation from the famous and the popular work the ‘Spirit of Islam’ by Justice Amir Ali will suffice to give a rough idea of the situation: —

“Under Uthman there was complete reversal of the policy and the administration. Merit and faithful services were wholly disregarded. All offices of trust and emolument were seized by the Umayyids. The governorships of the provinces were bestowed on men who proved themselves most inimical to Islam, and the treasury was emptied in their favour.” (Spirit of Islam)

People had mostly been naturalised in corruption and accustomed to bribing bargains. Some of the opportunists were labouring under some false expectations. The corrupt ones thinking Ali to have been

disappointed all the while until the Third Caliph, for not getting the chance to rule, and now having got it, expected Ali also to canvas support and the unearned and illegal popularity at a higher scale to maintain his position by the same favouritism and bribes.

To rule a wicked people, strictly by the Word of God with the strict maintenance of the scale of justice, is quoting unpopularity and troubles. Thus Ali had always to face intrigues and revolts against his godly rule with his uncompromising love of truth, pure justice, fair play, strict discipline and, impartial treatment totally void of any kind of nepotism or favouritism which were unknown to him, and to every one of the Ahlul Bayt.

Justice Amir Ali remarks: –

“Had Ali been allowed to reign in peace, his virtues, his firmness and his ascendancy of character would have perpetuated the old republic and its simple manners.” (Spirit of Islam)

In fact, if Ali had been allowed to have his own ways in the rule and administration of the affairs of the state and of the people, even after the chaos and the confusion which ruled the state when he received the reigns of the rule after the Third Caliph, the world would have enjoyed the godly kingdom on earth. There would not have been any trouble at all if the Umayyids the declared enemies of Islam and the Holy Prophet had not been given the opportunity to rule over the destiny of the Muslims. The trouble started with Mu’awiyah and was perpetuated by him in the start of the Umayyid dynasty of the assassins of the holy ones of the Ahlul Bayt, who also murdered their own kith and kin, and was the debauchees and the drunkards who had broken the records of all kinds of licentiousness.

The first to revolt against the Caliphate of Ali unanimously set up by the people as a whole was Mu’awiyah. The Muslim world very well knows as to whom Mu’awiyah was and of what calibre he was of. He was the son of Abu-Sufyan the Arch-enemy of Islam, who was the causative factor behind every battle that was forced on the Holy Prophet. Mu’awiyah had gathered strength sufficient to establish his independence in Syria. Thus Ali had to meet Mu’awiyah in a battle at Siffin. The treachery and the deceit with which ended this battle, is there in the history.

After Mu’awiyah, Ali was forced to meet the army under the command of Ayesha in the battle at Basra, called the Battle of the Camel (Jange Jamal).

After the battle of Jamal, Ali had to meet the forces of the hypocrites at Naharvan, in which Ali had prophesied that only nine will be killed on his side and only nine will escape death, on the other side and it happened exactly so. The godly rule of the Muslim empire, by Ali, the Vicegerent of God, was not allowed to continue beyond 40 A.H., (i.e., for about four years).

The unique position of Ali

Ali's departure from this world was actually the departure of the Holy Prophet, for both of them, were the personification or the manifestations of one and the same Divine Light.

"I and Ali are of one and the same Divine Light."(SM)

The Holy Prophet Muhammad had come to conclude the apostleship and Ali was sent to inaugurate the Imamate, i.e., the serial of the divinely commissioned Guides, the Imams, himself being the First of them.

Though the apostleship had concluded with the Holy Prophet, the guidance from God for mankind is an evercontinuous process of the divine grace which has to remain until the end of the world. God has never allowed any gap to be in the continuity of his guidance. Prophets were sent in all parts of the world, one after another; where one prophet was called back, another one in his place was sent, as a prophet or a vicegerent or the Wasi of the retiring one.

"We abrogate not a sign or cause it to be bypassed but We bring one better than it or one like it; knowest thou not that God over all things as powerful." (2: 106)

The wordings of the above verse of the Holy Qur'an need a careful study. It clearly says that when one sign God is removed, another better than it or the like of it is brought in its place. An apostle was sent in the place of the apostle retiring from this world and each succeeding one, came with a superior message and with a higher status:—

"And these apostles, We have exalted some of them over the others. Of them are some unto whom God hath spoken and some He hath raised in degrees." (2:253)

The Last one of God's apostles, under the principle laid down in the above verse, must naturally be the one with the superior—most message and with the highest degree in status among the community of the apostles of God. And when the Holy Prophet Muhammad the Superior—most and the Best of God's creation, has already come, the one that would be brought under verse (2:106) could not be the better than the Best for the term is meaningless and hence, he would be the equal to his predecessor the Holy Prophet, and the verse 2:106 has the provision for it, in its words *'or the one like him.'* Thus when the Holy Prophet was withdrawn from the people, Ali the one equal to him in his purity (33:33) and excellence, as of one and the same divine light and the *'Nafse'* or the self or the soul of the Holy Prophet shown at *'Mobahila'* under the verse (3:60) was brought and declared to the world, under the command of the verse 5:67, as the *'Maula'*, i.e., the Master or the Lord or the Commander or the Ruler or the Governor in the place of the Holy Prophet, as was the Holy Prophet himself.

What is said above is the truth and it is quite a different thing altogether if any one accepts it or not and truth can never be wiped out even if the human world as a whole jointly endeavours to do it, for it is the challenge of the Lord that His Light, the Truth, none shall put out:—

“They desire to put out the Light of God with their mouths, but God perfecteth His Light, though the disbelievers may be averse to it.”(61:8)

Comparing Ali to others

Before thinking of comparing Ali to any one besides the Holy Prophet, one should first get himself informed of the unique position of Ali and the glorious height of his position in divinity identical with the Holy Prophet, as depicted by the Holy Qur'an the Word of God and as open declaration by the Holy Prophet, about him.

In what sense can any one be compared to the one who was of one and the same Light with the Holy Prophet?

How could the Brother of the Holy Prophet be equal to any one else?

What comparison could any one have with the one who was the Head of the Body of Muhammad, who was the Soul to the Body of the Apostle of God, who was of the same blood and flesh of the Holy Prophet? (Lahmoka Lahmi, Damoka Dami).

How could any one be compared to the 'Asadullah, 'i.e., Lion of God who stood fast with the cause of God, along with the Holy Prophet on the trying occasions when every one even the closest companions had taken to their heels and had disappeared for days together.

Ali was declared the Gate of the City of Knowledge. How the Treasurer of knowledge could be compared to the ignorant ones:

“Are those who know and who know not, alike?”(36:9)

The Holy Prophet had told Ali: *“O' Ali thou seest what I see and thou heareth what I hear”* – How could the one who had the divine sight and insight as had the Holy Prophet, be compared to any one who owns not this gift of the Lord.

“Are the blind and the seeing alike? Or, are darkness and light equal?” (13: 16)

How could Ali, who though wrongly, was doubted by some people (*the 'Nusairie's*) to be God Himself, be compared to any one of those whose bonafide about the sincerity of their faith itself is questionable?

To go into the details of the exclusive distinctions of Ali in his excellence which was doubtlessly divine and certainly incomparable with any other mortal save the Holy Prophet; will need a separate volume of its own. In short it could be said that to attempt to compare Ali to any one else besides the Holy Prophet, will be nothing short of the bankruptcy of the intellect or the betrayal of one's ignorance of the position of this Holy one in the human race. The same is the position of Lady Fatimah in her personal excellence, and the divinity of her soul, cannot be compared to any other Lady in the world.

Husayn intercedes for Shimr

It is reported that once, in Kufa, Shimr was convicted and imprisoned during the rule of Ali. Through the window of the prison, Shimr saw Husayn passing by, and cried aloud:

“O Son of the Apostle of God; I intercede on my behalf to thy Father Ali and get me free from this prison.”

Husayn went straight to his Father Ali and appealed for mercy for Shimr.

Ali asked: *“Dost thou know, Husayn, that this is Shimr, he would be the murderer of thine and the Torturer of Thy family at Karbala?”*

Husayn said: *“Father! I am the Son of the Apostle of God who is the mercy unto the worlds and thy Son who is Commander of the faithful and the Reliever of the distressed ones and the Son of Fatimah the Lady of Paradise and the Liberator of the sinners Shimr has appealed for mercy through me – Father! I will act as I should, and let Shimr act as he liketh.”*

Thus Shimr was granted mercy and the same Shimr was the one who severed the head of Husayn in Karbala and raised it on his lance, and tortured his family and children.

Hasan receives the Imamatus

When Fatimah had left this world suffering the treachery of the followers of her father, and Ali had shed the blood of his head, in prayer in the niche of the Mosque in Kufa and had departed from this world, Hasan and Husayn were left alone amidst an atmosphere totally hostile and murderous to the Ahlul Bayt.

After Ali, Hasan his eldest son became the Second Imam and along with the Imamatus, he received also the Caliphate or the Rule of the Muslim Empire. But Mu'awiyah the son of Abu Sufyan the Governor of Syria, appointed by Umar and strengthened by Uthman, had by this time been adding strength to his strength and had firmly established himself as an independent monarch at Damascus, making the place a powerful stronghold to execute his rebellious plans against the central authority, and had assumed for himself the sole indefiable paramount power of a despot.

The Ahlul Bayt and the Temporal Power

There is the famous saying of Ali which gives out the actual attitude of the holy ones of the Ahlul Bayt towards this world and its enjoyments:

Ad-dunya jeefaton wa tullaboha Kilab

'The world is a corpse and its seekers are dogs.'

Neither the Holy Prophet, nor Ali nor any one of the other holy Imams was ever inclined towards the least enjoyment of this world. They were the rays of one and the same Divine Light destined to enlighten the world during their own respective times, in their respectively assigned ways to guide humanity on the right path to raise itself from the abyss of the material degradation to the glorious heights of the heavenly bliss. None of these holy ones ever thought of any secular power or any worldly kingdom. The God's given kingdom to them was ever with every one of them. Their throne was the hearts of the believers and they had come to exercise the godly authority over the sincere believers in God. They had nothing to do with any enjoyment on earth. The one and the only object of their life-mission on earth, was service to the Lord in total submission to Him towards the fulfilment of His will.

Hasan as an Imam received the reins of the godly kingdom of the faith and only as a convention had received the Caliphate after his father. As Ali, his father, Hasan had accepted to be a Caliph only in the interest of the people and his being the Caliph was an honour to the Caliphate and not any additional distinction or honour to his holy self. The real '*Khilafat*' or the Vicegerency of God, succeeding the Holy Prophet, was now with Hasan and what else could be greater and grander than, the godly office which he now held.

The Age of Political intrigues and murderous plots

With the Umayyid Caliphate, started the age of political intrigues and murderous plots against the House of the Holy Prophet. History has made known to us of what loins Mu'awiyah had come into this world. His father Abu Sufyan had made a mark and earned a special distinction in the enmity against Islam and the Holy Prophet, and Mu'awiyah's mother Hind was the woman who tore open the corpse of Hamza the uncle of the Holy Prophet, martyred in the battle of Ohod, and she was the woman who minced under her teeth the liver of Hamza and taking out the other internal parts of the corpse, she put them on, around her neck. The factor of heredity both from his father and mother, had its full play in the issue of Abu Sufyan and Hind, and Mu'awiyah, now after the departure of Ali from this world, had become an open enemy of the Ahlul Bayt.

We are not here to go into the dirty details of the political history of the age, and all the intrigues and the crafty moves of the ruling authorities, employed to strengthen their hold on the state and the people. Only a few events directly connected with the miseries of the Ahlul Bayt, are referred to, to indicate the treachery of the people against the House of the Apostle of God and the attitude of the Holy Ones during the calamitous age, towards the guidance of the people at the cost of their own lives. Hasan was the eldest son of Ali and Fatimah, and the First grandson of the Holy Prophet. The Muslim world in Madina had seen Hasan and Husayn on the shoulders of the Apostle of God on the morn of the festival day, and in the lap of the Holy Prophet on the occasion of the historic '*Mobahila*', had declared "*Hasan and Husayn are the Chiefs of the youth of Paradise*" and these were the two for whom had been sent festive robes from heaven. In spite of all that the Holy Prophet had declared about these two holy souls, the world had turned totally hostile to them, and was bent on putting an end to their godly lives on earth.

Not only did Mu'awiyah aim at owning the paramount power of the Caliphate or the rule of the Muslim empire as a whole, exclusively for himself, but wanted also to have his way cleared off the holy ones of the Ahlul Bayt to perpetuate the kingdom in his family, passing the throne of the Caliphate to his son Yazeed, for which he employed several kinds of crafty means and men. Mu'awiyah, now being openly hostile to the House of the Apostle of God, hired mercenaries to cause mischief in the different parts of the empire. The intelligentsia among the subjects including the jurists had been purchased by the state, hence the question of winning over the general masses was not a problem. Corruption began to rule the destiny of man.

People opposing the corruption were plundered and mercilessly massacred. There was no safety or security of life or property particularly of those who were loyal to the House of the Holy Prophet, who called themselves the Shias or the devotees of the Ahlul-Bait. Preachers were ordered to curse Ali openly in their sermons from the pulpits. The mischievous move from Mu'awiyah became more and more intolerable. The people employed to create mischief, acted as devils in human frames. There was regular bloodshed caused by the agents employed for the purpose. The Holy Imam Hasan knew full well that all the troubles were for the seat of the Caliphate which he then most reluctantly occupied. The public which had begged his father Ameerul-Momineen Ali to accept the Caliphate and rule the state, by the crafty campaign of Mu'awiyah, had turned disloyal, deceitful, hostile and treacherous.

Hasan the Holy Imam the Vicegerent of God on earth, the Successor to the Holy Prophet, whose first concern was the peace and safety of the people, did not need any contested throne to exercise his divine rights. Ultimately in the interest of the welfare of the people, the safety of the public life and property, and the security of the chastity of the gentle womanhood Hasan relinquished the Caliphate to Mu'awiyah under a written and a signed treaty with the following terms:

1. *Mu'awiyah should rule over the state strictly according to the word of God the Holy Qur'an as depicted by the traditions of the Holy Prophet.*
2. *The people should be allowed to enjoy perfect peace and security of life and property.*
3. *The persecution of the Shias, i.e. the devotees of Ali, should at once be stopped and they should no more be harassed.*
4. *Mu'awiyah should not in any way interfere with Hasan and Husayn or any one of the Ahlul Bayt.*
5. *The cursing of Ali on the pulpits be at once stopped.*
6. *All prisoners, particularly the Shias of Ali, the devotees of the House of the Holy Prophet who had been unlawfully put into prisons and mercilessly tortured therein should at once be released.*
7. *Mu'awiyah should not appoint any heir to the throne of the Caliphate but leave it to the decision of the Muslim public.*

Hasan Martyred

With the above terms of the treaty agreed to and signed by Mu'awiyah, Hasan relinquished the rule of the state to Mu'awiyah and retired into complete seclusion, having no concern whatsoever with politics or any affairs of the state and yet he was not left to live in peace even to spend his life in devotion to God and guiding the people to a godly life on earth. Mu'awiyah's main object was to make the way for his son Yazeed to succeed him to the throne of his monarchica¹ Caliphate and hence he was devising plans to see that Hasan is once for all done with by putting an end to his life.

Justice Amir Ali in his famous work the Spirit of Islam, quotes Osborn in depicting the personality of Mu'awiyah:

“Astute, unscrupulous and pitiless, says Osborn the first Caliph of the Umayyids (Mu'awiyah) shrank from no crime necessary to secure his position. Murder was his accustomed mode of removing a formidable opponent. The grandson of the Prophet he caused to be poisoned. Malek-al-Ashtar, the heroic lieutenant of Ali, was destroyed in the like way. To secure the succession of Yazeed, Mu'awiyah hesitated not to break the word he had pledged.”

Though the Holy Imam had retired into complete seclusion and did not at all interfere in any matters of the people in general, totally unconcerned with the matters of the state, the Umayyid enmity would not allow him to live even in seclusion. Several attempts on the godly life of the Holy Imam were made through poison and somehow the attempts did not prove successful. Ultimately, Mu'awiyah succeeded in hiring a wicked woman who was a wife of Hasan, tempting her with the promise to get her remarried to his son Yazeed the heir to the throne and with rich presents in cash, to poison Hasan fatally.

Hasan's advice to Husayn

The poison was administered through the drinking water and it was so strong that no sooner did Hasan drink the water, than he began vomiting blood and the bits of his liver and knowing the ultimate result of the drink he had, Hasan called his brother Husayn and advised him saying:

“Brother Husayn! I am going. Be thou patient in the will of the Lord being done. Let my body be interred beside my Grandfather but if that be objected, let there be no fight for my sake. Then let it lay beside my Mother in the Baqi.”

It is said that the departing Holy Imam even prophesied as to who will object to his burial beside his Grandfather.

Hasan's Body shot at

As the funeral proceeded towards the grave of the Holy Prophet, some Umayyids mounted on horses

obstructed and Ayesha appeared mounting a mule, shouting that the grave of the Holy Prophet was in her house and she would not allow the grandson of Khadija to be buried beside the Holy Prophet. With the shouts from Ayesha a shower of arrows fell on the coffin. Husayn in the fulfilment of the last wish of his departed brother, turned the procession of the funeral towards 'Baqi' and when the body was taken out of the coffin to be laid to rest in the grave, Husayn finding some of the arrows which were showered at the coffin, had struck holy body of his martyred brother, cried addressing the body saying:

"I am ashamed of thee O' Brother that Husayn is alive and seest thy body wounded and cannot do anything."

Oakley, the well-known historian Scholar in his famous work, the History of the Saracens, reports:

"Mu'awiyah, therefore, being desirous of leaving the Caliphate to his son Yazeed, and thinking that he could not bring his design about, so long as Hasan was alive, determined to get rid of him! And at last Ayesha said it was her house and she would not allow him (Hasan) to be buried there'."

The fate of the devotees of the House of the Holy Prophet

Mu'awiyah did not, in the least honour the treaty he had signed. The Shias or the faithful devotees of the House of the Holy Prophet were vigorously persecuted and mercilessly put to death. Those who professed faith and loyalty to the House of the Holy Prophet, particularly to Ali, or any one found reciting any traditions of the Holy Prophet in the praise of Ali, were caught and mercilessly killed. Meytham al-Tammar, for refusing to curse Ali, met a brutal death his limbs were severed, and his body was put on the trunk of a tree; nailed to it, and when found still praising Ali, his tongue was cut off.

When the man came to cut his tongue, Messam himself offered his tongue extending it out of his mouth saying that the prophecy about his meeting the calamity and the end of it, had been given to him by Ali, and he was glad that the prophecy of Ameerul-Momineen was being fulfilled. Hajar al-Kandi met a similar fate for his faithfulness to Ali. The fate of poor Muhammad, son of Abu Bakr, the faithful devotee of Ali and the Ahlul Bayt was most horrible, for after his murder, his body was packed into the belly of an ass killed for the purpose and the corpse of the poor animal with the body of Muhammad Ibn Abu Bakr in its belly was thrown into a flaming fire prepared for the purpose.

The reign of Mu'awiyah, particularly after the Martyrdom of Hasan, had become the age of plunder, pilage, pitiless killings and heartless murders and inhuman acts or ruthless persecution of the true Muslims and particularly those who were attached to the House of the Holy Prophet. Thousands of those who professed devotion to the House of the Holy Prophet were mercilessly butchered, and thousands of families migrated to various places outside the jurisdiction of the Umayyid rule.

Not only was the praise of Ali and the Ahlul Bayt, totally banned but at the same time a free and uncontrolled manufacture of counterfeit traditions were in full swing praising the enemies of the House of

the Holy Prophet.

The Fate of the Faith

Under the Umayyid desire of establishing an independent Umayyid dynasty with the paramount power over the Muslim empire, not only the deceitful intriguers and crafty agents were hired but also the Muslim jurists were purchased to adulterate the doctrines of the faith in favour of the ruling authority and its supporters. Thus the Islam–Original was left only with the Ahlul Bayt with whom the Holy Prophet had left the Holy Qur'an and according to his saying if any one wanted the faith Islam, in its Original form and the Holy Qur'an with its true interpretation, could have only from his Ahlul Bayt About the attachment to his Holy House, the Holy Prophet had said:

“The likeness of my Ahlul Bayt is that of the Ark of Noah. Whosoever got into it, got saved and whosoever turned away from it, got drowned and lost.”

It is the same Islam–Original which is called Shiasm, distinguished from the Islam–general corrupted at the hands of the Umayyid fortune hunters. Shiasm is nothing but the Original Islam as preached by the Holy Prophet and preserved by his Ahlul–Bayt without any unwarranted additions to it or substraitions from it and nothing else besides the pure, strict and the original Qur'anic faith.

Hasan's Services and Sufferings

Hasan the second Holy Imam was the Fourth of the Martyrs among the Holy ones of the House of the Holy Prophet who are popularly called by the Muslim world as the '*Panjetane–Pak*' or 'the Holy Five.' (Muhammad, Ali Fatimah, Hasan and Husayn.) The sufferings of this Holy Imam were of special intensity and the calamitous and the murderous situation he had to face was peculiar in its gravity and the patience and the fortitude the holy one, displayed was divinely superb and exemplary.

Immediately as the Umayyids gained the paramount power over the Muslim empire, their first effort was to endeavour as much as they could, to find fault with some aspect or the other of the practical lives of the holy members of the Ahlul Bayt and when they could not all succeed in their wicked venture, they hired corrupt scholars of the age, to fabricate traditions in favour of their enemies.

The Truth underlying the Sex difference in the Creation

The native endowment of the sex urge in the animated species of the creation, is itself, eloquently evident that the object of the Alwise Creator of the universe, is to maintain the wheel of procreation going, in the fulfilment of His Omnipotent will to effect the continuation of life on earth for an ever progressive development up to a term unknown to man. The physical world is classified in four commonly known realms viz., the Mineral, the Vegetable, the Animal and the Human. Of these four general classes of the physical existence on earth, excepting the granite of the minerals, every other

specie expands itself, either through development in itself or by procreation. The botanist scholars will vouch that sex is not restricted only to the animal and the human realms but it is also found in the vegetable world. Even among the minerals there are species which expand themselves through the process of crystallisation.

The sex urge is a native endowment in every living species, more apparently evident in the animal and the human kinds. The love of multiplication is enacted through the sex urge as a divinely devised course for the continuity and the development of the specie on earth.

The lack of this urge in any individual is a want, not commendable but deplorable. A fruitless tree is first selected for fuel, a barren animal is first chosen for slaughter and an impotent man is not counted among the males for any manly service, and an issueless man or woman always prayerfully longs for an issue.

The commendability among the human beings regarding the use of this native endowment is not as to how less it is used or how much it is neglected but how best and how healthily and to what maximum it has been utilised in the fulfilment of the will of the Almerciful Donor of the great gift. The beauty lies not in the total or a partial suppression of this urge but in the maximum desirable use of it, avoiding successfully the misuse of the gift.

If this divine gift is used just for the timely sensual enjoyment, it is a sin and a crime and if the same is used for the healthy procreation of healthy souls to serve the will of the Lord, i.e., for the development and the progress of human life on earth, is a rewardable virtue.

The apostles of God, like Solomon, the saints and the sages in the various parts of the earth, had several wives at a time, not for the lust of any sexual enjoyment but to supply the souls desired by the Lord for the continuation and the expansion of humanity on earth.

The Holy Prophet Jesus, for want of a male partner in the parental process of his advent into this world, might not have been given this urge, for the main purpose of his creation was only to manifest the omnipotent creative power of the Originator of the universe to prove that He is not subject to the laws of nature which are known to man but the same laws being subservient to His Omnipotent will. Our Christian brethren exploit the want of this native endowment in Jesus, to prove his godhead or his being the son of God.

The lack or the absence of this urge, is a want and weakness and a want or a weakness is a defect, and none with any want or a defect can ever be imagined to be God Who is the Omnipotent Perfection Absolute, and impotency is a defect in nature and hence unnatural, and anything unnatural or defective, cannot be godliness or a commendable virtue.

When God had given the urge for the continuity of His creative will, to restrain the use of it, or to neglect it, or suppress it altogether, can never be righteousness. It will be ingratitude to reject the gift of the Lord

and it will be rebellion to act against His object in His vesting the native endowments in the individual. If any one gifted with sight destroys his eyes or spends his life without his using sight, it will be sheer foolishness and not a virtue. Thus polygamy desired by God if correctly used, will not be a sin but a commendable virtue and monogamy if undesirably restricted defying the will of the Lord, or if Celibacy is unnecessarily imposed, it will be no virtue but a self-imposed deprivation, prone to sinful resorts of unhealthy and criminal outlets for the native urge.

It is some modern adultrous people, to cheat the innocent women, their legal wives, which pretend to be monogamous and condemn polygamy, while in practice, without the knowledge of their wives, they are ultra-polygamous in their private lives, not minding even if their wives also become polyandrous behind them. Whereas the godfearing righteous ones, who keeping their wives happy and honoured, are polygamous only as God has permitted and even that, only when necessary and otherwise remain contentedly monogamous.

It was one of the wicked moves of Mu'awiyah that a talk was set afloat among the public that Hasan had a large number of wives, frequently marrying the women and divorcing them, and had scores of children. This is such a falsehood that the enemy could easily fabricate but none of them could ever substantiate the allegation through any historic records. This was one of the Umayyid moves to cast prejudice in the minds of the public against the Holy Imam and to divert the attention of the people away from him, and the holy ones of the House of the Holy Prophet.

The modern day writers quote the narrations about this allegation about Hasan from the Great Shia traditionist Mullah Baqir-Majlisi and the others. Before resorting to quote anything on the authority of the great learned Mullah, one should know that the great Mullah had never said that whatever he has quoted is a gospel truth. The collection of the traditions, he has made, is a store of food for the thought of those busy in the scrutiny of the traditions of the Holy Prophet, and it is up to the seekers of the knowledge of the Ahadees (traditions), to pick out the genuine ones from the collection, and from the false ones to know the turn of the minds which effected the counterfeit sayings. It is a fact universally acknowledged by all scholars that the great work of the collection of the traditions by Mullah Baqir al-Majlisi named '*Bihar-ul- Anwar*' or the Oceans of Lights contain in its traditions:

Saheeh- correct Ghalat- wrong or false

M'otabar- reliable Ghaira M'otabar- unreliable

Mustanad-certified Ghaira Mustanad-uncertified

Musalsal- continuously related Ghaira Musalsal-not continuously related

Ah'haad- The Lonely- related by only one person and not supported by any one else and so on-

The narration about the number of wives is nothing but a false allegation against the Holy Imam to make

him unpopular for none of the reports, gives the names of all the wives and the names of all his children. The stories are mere folklore fabricated and purposefully made current to level a calumny against the Holy Imam.

If the Holy Imam Hasan had in fact married such a large number of wives, it is also said at the same time that he divorced also a large number. Hasan being the Vicegerent of God on earth would never have been unjust to have married unnecessarily and to have divorced any women unreasonably. It clearly indicates that as he is reported to resemble his Grandfather the Holy Prophet, his private life in his household also resembled that of the Holy Prophet, in having unfaithful wives as had the apostle of God, whom he had to discard for about a month until the revelation of the Sura al-Tahreem (Sura No. 66). The fact that Hasan was poisoned by none else other than one of his wives hired by Mu'awiyah, proves the kind of women, some of his wives were.

The Sulhe-Hudaibiah Repeated

The historic sulh (or Truce) was concluded at Hudaibiah by the Holy Prophet who having gone to Mecca had to return content with the Treaty. People taking it to be a defeat of the purpose of the Holy Prophet, doubted even in the bonafide of his being the apostle of God. Even the one like Umar could not resist giving vent to his doubting about the bonafide of his claim to the apostleship, saying:

“Never did I doubt about the apostleship of the Holy Prophet as I did at Hudaibiah.”

But the Treaties of Hudaibiah later proved to be one of the greatest stratagems which only a divine, like the Holy Prophet could have struck, and it proved to be of invaluable worth and value to the establishment and the progress of Islam and without which Islam could not have preceded further.

The same thing happened with Hasan. People doubted the wisdom in the Truce or the Treaty he had entered into with Mu'awiyah. The Treaty of Hasan with Mu'awiyah proved of the same value and worth as did the *Sulhe Hudaibiah* concluded, by his Grandfather the Holy Prophet. Without the Sulhe or the Truce which Hasan concluded, the Shias of Ali, the devotees of the Ahlul Bayt, the advocates of the Original Islam would have been totally wiped out and there could have been no opportunity for the Holy Imam and his devotees to preserve the Original Faith and to carry it further, upto this day, which today is identified with the caption of 'Shia'ism.' Besides, there would not have been the least peace and security in the land for life and the property of the gentle public, and the gentle womanhood would have suffered the worst at the hands of the devilish forces let loose to gain the paramount power of the Caliphate.

It must be remembered that the aim or the object of the lives of the men of God, particularly the apostles, is not to own any temporal power in earth. Their first and the foremost concern is to guide man on the right path of thought and action, and to do the best possible to establish peace in earth and maintain it. Men of God had been on the earth to act as demanded by the circumstances:—

Zul-Qarnain: Was sent to conquer some mischief-mongering and blood-shedding nations.

Job: To manifest divine patience and submission to the divine will.

David: To show the standard of justice.

Solomon: To own power and dominion as a godly monarch.

Zachariah and John: As the sincere supplicants to the Lord.

Moses: The National Leader of the Israelites to lead them out of the clutches of Pharaoh and put them on the path of godliness.

Jesus: To re-establish the Mosaic Law and manifest passive resistance to aggression.

Muhammad (The Last Apostle): To consolidate the religious Truth and give the Final Code for faith and its practice.

Ali (The First Imam): To help the Last Apostle of God in establishing Islam and to dissipate the highest knowledge of the Qur'anic Philosophy and the Divine Truth.

Hasan (The 2nd Imam): To preserve the faith by Ideal patience.

Husayn (The 3rd Imam): To re-establish Islam with his matchless sacrifice the '*Zibhe-Azeem*'.

A Liar has no Memory

It is a well-known fact that liars cannot remember their own lies. The fabulous stories about the number of the wives Hasan had married and divorced, prove the truth in the proverb that Liars have no memory. The reports about the number of the wives of Hasan are so funny and fabulous that even a schoolboy will laugh at the self-contradictory stories, and the ridiculous number reported. One says that Hasan had married fifteen wives, the other says no, Seventy-five, another one says hundred and seventy, the fourth one says they were two hundred and fifty and the sixth one says three hundred. Any one will only be puzzled and none would ever believe such cock and hull stories. It is quite evident that those who were bribed with a greater sum gave a greater number and those who were given less money gave the lesser number.

Had Womanhood gone Mad

It is not difficult but impossible to believe that womanhood as a whole, in Kufa had gone mad to rush to Hasan continuously in spite of knowing the fate of the hundreds of the divorced ones of their own sex. Or was it that history repeated the state of affairs with the Holy Prophet after the departure of Lady Khadija, when though he had crossed the age of fifty girls of even the tender age of nine and eleven were offered

to him and ladies who were far advanced in age coveted to be the wives of the Holy Prophet and he could not refuse them the privilege they craved for. Ali had become the Fourth Caliph and people knew that Hasan would succeed his father as the Fifth Caliph, was it that woman in order to be the wife i.e., the queens of the ruler of the Muslim Empire, coveted to gain the royal positions. In fact all the allegations are merely the vicious fabrications of the corrupt ingenuity employed for the wicked purpose to blackmail the Holy Imam.

The False Allegation against Hasan as well as Ali

The fabrication has gone to the extent of saying that Hasan had married so many and divorced so many women that Ali preached in the Bazaars of Kufa advising women not to marry his son Hasan, for he is the greatest divorcer of women, and not content with the Bazaar preachings of his against his own son, Ali even went to the extent of preaching openly from the pulpit the same thing. It must be remembered that Ali was openly cursed from the pulpits and any one who refused to curse Ali was put to death. The heartless treatment meted out to Meytham has already been given above, and this story of Ali's preaching against his son, Hasan's conduct, is only in continuation of the same propaganda against Ali, for an intelligent reasoning mind will say that the preaching of Ali against Hasan is not in fact so much against Hasan as it is against Ali himself, for knowing the moral defect in Hasan and himself making it known to the public his own knowledge of it, Ali handed over the charge of the Imamatus to Hasan.

It is for the readers now to think how far and in what all ways the propaganda against the holy ones of the House of the Holy Prophet was carried on and how patiently the holy ones suffered all the calamities against the divine purity of their godly selves.

None in the Muslim world as a whole can deny the fact that Hasan is one of the Holy Ahlul Bayt who has been purified by God (33:33). He is one of those Holy Five of the historic mysterious event of the *Kisa* (or the Mantle) whose perfect purity was employed On occasion of the historic *Mubahila* the Spiritual contest with the Christian disbelievers of Najran.

In spite of all the efforts to do the worst possible to blackmail these holy ones, every attempt failed and only proved like throwing dust to cover the sun, or spitting on the sun which brings back the spit on the face of the spitter himself. Though the people had turned hostile to these holy Ones, but the stamp of their personal divinity on the hearts of the people could not be removed. And when Hasan was martyred, even the worst of his enemies shed tears and were struck with sorrow. But Mu'awiyah on getting the news of Hasan's passing away was jubilant.

Hasan the Third 'Muhammad'

If the following is in fact the Word of God:

“Muhammad is but an apostle.” (3: 143)

and if the following Word of God bears any truth in it:

“He (the Holy Prophet), speaketh not of his own inclination but a revelation, revealed (unto him).” (53:3)

The Holy Prophet's word as well as action, his conduct and character, his love and hatred, his life personal and private as well as social and public, must necessarily and essentially be apostolic and divine, and his word must be the revealed will of the Lord, given expression through the words uttered by him.

Similarly, if it is true that the Holy Prophet had said that the *First*, the *Middle*, the *Last* and Every one of his '*Ahlul Bayt*' was *Muhammad*, undoubtedly Hasan was the *Third Muhammad* and Husayn was the *Fourth* and so on until the Last of the Holy Imams of the Holy House.

It is certainly true that God has created a wonderful House, of His own chosen ones of the family of Abraham with Personalities of amazing purity of body and soul for the guidance of mankind on earth and certainly such perfected ones of His Own, must have been the First and the Foremost of His Creative Will, i.e., the Objects of His creation, in the Arc of Descent and the Last in the Arc of Ascent as the Greatest Luminaries of His Creative Art:

“Verily the First House appointed for the guidance of men is the one at 'Bakka' (Mecca) blessed and a guidance for the worlds.” (3:95)

The next verse identifies the houses of the members of the above House:

“(These are) the houses in which God has permitted to be exalted and His name glorified. Therein do (they) glorify Him in mornings and evenings, the men whom neither merchandise nor selling diverts them from the remembrance of God.” (24:36, 37)

It is about the members of His Own appointed House that God has announced:

“God only willeth to keep away uncleanness from you O' people of the House and to purify you a (thorough) purification.” (33:33)

And certainly none else but only Ali, as belonging to those mentioned in verse 24:37, could keep himself undisturbed in his supplication to the Lord while the Jarrah, i.e., the surgeon cut open his foot and took out the point of the arrow stuck into it. Similarly did Hasan and Husayn remain undisturbed in their godliness while facing the worst persecution and the wholesale murder of their dear ones and their faithful devotees.

The Holy Prophet had told Ali:

“Thou hearest whatever I hear and thou seest whatever I see.”

Hasan proved his being of the same quality of the calibre of his father and possessed the same divine excellence, for it is reported that Hasan used to hear what was revealed to his Grandfather the Holy Prophet, by the Messenger Angel, and used to come to his mother, the Lady of Light, and relate the revelation before it was disclosed to any one. The Holy Lady would smile and relate it to her father the Holy Prophet who would embrace Hasan and kiss him and say: *'He is of me and I am of him.'*

This was Hasan the Second Imam and the Brother of Husayn.

Hasan's Patience—the Reason for it

It is asked why did not Hasan handle the sword as did Husayn and why did not Husayn exercise patience as did his elder brother Hasan?

The answer is: that Mu'awiyah though a rebel against the established Caliphate which was only a temporal power, and to own it, he had played havoc, and though religion was continuously undergoing corruption and adulteration, but the ruling authority had not stooped to the deliberate Yazidian infidelity and the open disbelief in the bonafide of the Holy Prophet and the truthfulness of Islam.

Be it known that neither the Holy Prophet nor the godly Ahlul Bayt had come into the world to wield their swords for any territorial ambition or to own any temporal power by force. The sword and the strength God had given to these the Holy ones, was for use in the cause of God, on the occasions divinely destined for the purpose, which they knew beforehand.

As Husayn re-established Islam rescuing it when it was on the verge of being annihilated for ever, Hasan maintained it, in an equally effective way, from getting wiped out, by avoiding the true and the faithful devotees of the faith the Shias being totally wiped out of existence and the faith getting extinct with them. If Hasan had not pulled on with his ideal godly patience he would have witnessed the end of Islam with his own eyes through the wholesale slaughter of the faithful devotees and the advocates of the faith through whose existence the Islam—Original could be maintained and spread in the world, though it was done under the most hostile and the murderous persecutions.

According to the situations, did act the two holy Imams, Hasan and Husayn. Hasan should not have used the sword and Husayn could not remain patient, both the holy ones acted as they did, in the interest, of the Religion of God and godliness on earth. Ali, the Asadullah, the Lion of God, the Ever Triumphant Matchless Hero of Islam, who had no match for his godly strength, prowess and bravery, when occasion demanded it to save Islam, allowed himself to be tied in ropes and dragged by the cowards of the people, Hasan followed the footsteps of his father to do the same. If any occasion had only demanded it, Hasan would certainly have risen equal to the occasion as did his father during the time of the Holy Prophet.

The Holy Prophet being the Apostle of God the greatest godly advocate of Peace on earth who had

come to establish peace in the true meaning of the word, had to use the sword when it was unavoidable to save the religion of God from being wiped out by the disbelievers. Husayn followed the footsteps of his Grandfather in this regard as in any other, to re-establish the same faith when infidelity intended to destroy it for ever and when the Muslim World was being misled and taken far astray from the right path, with the open declaration of the disbelief in the apostleship of the Holy Prophet and the Holy Qur'an being the revealed Word of God.

Both the Holy Imams, Hasan and Husayn, had acted duly according to their respective divine assignments.

Before doubting in the divine wisdom in Hasan's patience and his treaty with Mu'awiyah, one should remember that the people doubted even in the bonafide of the Holy Prophet when he concluded the *Sulhe Hudaibiah* (the Treaty of Hudaibiah). The godly ones only know the will of the Lord they executed and man always criticised it.

Before breathing his last, Hasan handed the charge of the Imamate to his brother Husayn. Husayn was now the Third Imam, the Vicegerent of God on earth, in the place of the Holy Prophet Muhammad.

The world was now without the Apostle of God. Fatimah the Holy Lady of Light had been martyred. Ali and Hasan had also left the world. Husayn was left alone in an atmosphere totally hostile, for Mu'awiyah had successfully purchased the public support to execute his plan of placing Yazid on the throne of the Caliphate, to perpetuate the rule of the Muslim Empire in his family and thus to start the Umayyid dynasty of the Caliphs. All possible efforts to bring the people and keep them under the complete control of the throne were employed. Corruption and godlessness ruled the destiny of the people.

As Ali had done during the reigns of the first three Caliphs and Hasan after Mu'awiyah's usurping the paramount power, Husayn also following the footsteps of his father and brother, had retired into seclusion in Madina. Husayn's main concern was supplication to the Lord and acting as the heavenly torch of the Divine Light of guidance towards God and godliness.

Husayn was now the godly commissioned guardian of the Holy Qur'an, its teachings and its correct practice. He was the Vicegerent of the Lord holding the Kingdom of God on earth. It is surely ridiculous even to imagine Husayn's ever thinking of, or aspiring for, any temporal power or authority, when he already held the *Imamat* divinely assigned to the House of the Holy Prophet and as such was God's Deputy on earth. He had nothing to do with the politics of the state or the political affairs of the people.

Husayn had already been informed of every detail of the divine assignment to him and he knew every step of the march of his life up to its end. The Holy Prophet had already informed Husayn of all that was in store for him to meet, and when and where each event will take place. It was only with the knowledge

of the lot to befall Husayn, his father Ali had desired to have a son like 'Abbas. It was only in view of the great task of re-establishing Islam by Husayn with the great sacrifice, i.e., the '*Zibhe Azeem*', the Holy Prophet had said: '*Husayn is of me and I am of Husayn.*' Now Husayn was acting like Jesus, resigned to the will of the Lord and waiting for the hour to fulfil his covenant with the Lord to save His religion Islam and to secure His Final Word to man, the Holy Qur'an, for ever.

Husayn passed a quiet life of supplication, discharging the duties of the Imam in the place of his Grandfather the Holy Prophet.

The Ruling Power and the Ahlul Bayt

There is one thing about the holy members of the House of the Holy Prophet which needs mention here, that no ruling power or any monarchical pomp, power or glory could ever create the least impression on the godly minds of these holy ones. No threat or terror could ever create the least awe in them to subjugate their godly inclinations and their attitude to this life. Neither Ali could be subjected by the first three Caliphs nor as Hasan in the least impressed by the awe-striking threats or the pomp, power and the monarchical glory of Mu'awiyah.

Husayn, in this regard was bolder still, for whenever Mu'awiyah's atrocities affected the human rights or the interest of the safety and the security of life and the integrity of the people, Husayn never in the least hesitated in reprimanding Mu'awiyah. Whenever Husayn heard of any godly soul particularly of the devotees of the House of the Holy Prophet suffering any unprovoked aggression, he was moved to tears for the helpless souls, and when Hajr bin Adi al-Kandi was mercilessly killed, Husayn did not spare admonishing and condemning Mu'awiyah through open, written communications from him, warning him against the wrath, of God.

A Wonderful Act of Pure Godliness

Mu'awiyah governor of Iraq, Abdullah's wife Zainab was a pious lady of noted beauty. The exaggerated accounts of the beauty of the good lady had reached even Damascus. Yazid the son of Mu'awiyah heard it and at once his voluptuous mind naturalised in licentiousness determined to somehow own the wife of Abdullah for his own. All possible ways and means of deceit and temptations to induce Abdullah to divorce his wife went in vain Mu'awiyah to please his son thought of a very crafty device. Abdullah was at once summoned to the capital.

When Abdullah came to Damascus, he was received with unusual and extraordinary honours and regards and was housed in a palatial abode luxuriously furnished particularly for him. On the third day of his arrival Abdullah was offered to wed Mu'awiyah's daughter, to which Abdullah resented but the offer was also with the threat of losing his position as well as his life against any refusal. Poor Abdullah was forced to accept the offer. The next day of his acceptance, Abdullah was asked to divorce Zainab, saying that the daughter of the Ruler, a princess could not have any rival to her bed. Abdullah was

forced to write a letter of divorce to Zainab. when Abdullah had executed the divorce, the very next day after it; he was not given an interview with Mu'awiyah, saying that the offer to wed his daughter was only an offer and had been withdrawn.

The letter of divorce was sent to Zainab through a special messenger with Yazid's offer to wed her, Zainab was then at Madina when Abu Darda the messenger from Mu'awiyah arrived there.

God is always there to protect the interest of the righteous ones when they are unjustly aggressed by any tyrant. Abu Darda before going to Zainab, went first to pay his regard to Husayn the Holy Imam and intimated to him the object of his visit to Madina. Husayn hearing the painful story, told Abu Darda to convey his own (Husayn's) offer to Zainab along with that of Yazid's. Zainab receiving the letter of her divorce began to sob. When the offers of Yazid and Husayn were conveyed to her she readily preferred the Holy Imam, and got herself wedded to him.

When the disappointing story was conveyed to Mu'awiyah and Yazid, it enraged both the father and the son. Abdullah was dismissed from the governorship and all his property in Iraq and elsewhere was confiscated and he was rendered a destitute. Poor Abdullah having lost his wife, his post, and all his properties, did not know what to do, and at last he walked all the way from Iraq to Madina to recover from Zainab the money he had left with her. Reaching Madina he went to the residence of the Holy Imam. Now Zainab could talk to Abdullah only from behind the screen; neither could he see her nor could she look at him. Both stood quietly shedding tears, when Husayn suddenly appeared and removed the screen from between them saying:

“Abdullah! God is my witness, not a glance of mine has fallen on thy wife. Zainab is still thy wife as was she before, for the divorce under compulsion was no divorce and my wedding her was no wedding. I wedded her just to protect her and restore her unto thee. Take her with thee and go happy.”

Both, Abdullah and Zainab were stunned with tears of joy in their eyes and returned home praising the Holy Imam and cursing those who had wickedly devised to separate them.

The Situation That Demanded another 'Muhammad' To Rescue the Correct Faith

It was the Seventh Century A.D., Europe was still a wilderness. Rome and Greece were still pagan, the christian creed emanated from the welding of the monastic christianity with the pagan cult of Rome, effected by King Constantine of Rome, after about 300 years after the departure of Jesus was still ignorant of the elementary knowledge about the world. Its knowledge even about the earth was childish for even centuries later it had yet to pelt stones on Columbus when he told them that the earth was round. This was the state of Europe when Islam had already preached the truth about the Universe as a whole; the truth which even to this day is the highest and the modern scientists with all their claims of wonderful advancement and amazing discoveries have yet to arrive at the Islamic disclosures already

made through the Holy Qur'an.

America was yet to be discovered and it was the part of the earth unknown to man.

Africa was called the Dark Continent. Man there had yet to learn the necessity to cover its body and was a nude.

India was a country with petty princes ruling small states drowned in idolatry and rituals extending to human sacrifice.

China was led by the impracticable and emotional creed of Buddhism; of the total renunciation of the earthly life which even the people claiming to be Buddhist by creed, could not as a whole practise.

The only hope lay in the most practicable and the most reasonable Faith, Islam and its practice, but, with the alienation of the Ahlul Bayt from the paramount authority over the affairs of the people, started the corruption in the faith and with the Umayyids on the throne, began the ever progressive adulteration of the Faith and the unwanted innovations in its practice.

The only hope of the world getting on the right track was in Islam, but with Yazid on the throne declaring disbelief in the bonafide of the apostleship of the Holy Prophet and the Holy Qur'an being the revealed Word of God, all hopes of the redemption of humanity from the abyss of material degradation and the lack of the truth about the real Creator of the Universe and the position and the commitment of man in it, were at stake.

In short, the same atmosphere of darkness was once again, impending to shroud the world which prevailed half a century ago and which had demanded the advent of the Holy Prophet. But no apostle was yet to come, for the final code of the necessary knowledge and discipline for man on earth had been given in the Holy Qur'an. However, the situation demanded one Like Muhammad to brave the forces of falsehood and re-establish the Truth once again so that never may it again be shaken or disturbed.

When no apostle was to come, the only one to play the role of an apostle was Husayn, the Imam of the age, who was in the place of the Apostle, the Vicegerent of God on earth. Only in view of the unique position of his grandson Husayn, and the duty identical with his own, which Husayn was destined to discharge, that the Holy Prophet had said:

"Husayn is of me and I am of Husayn."

It is for this occasion of the imperative demand for the rescue of the True Faith that the All-Knowing Lord had reserved the 'Zibhe Azeem.'

Letters inviting Husayn to handle the situation began to pour in from all parts of the country, particularly from Kufa, imploring Husayn to proceed to guide the people. There were promises from the people, saying that strong armies were waiting to act under his command. But the invitations contained the taint

of political aim and territorial ambition and Husayn was not for it at all. He knew the Hour was getting nigh and waited for a call pure and plain exclusively for God and godliness.

Husayn was fully conscious of the heavenly object of his very advent in the world being nothing but to meet this situation and to rescue Islam, God's revealed faith, to elevate mankind to the glorious heights of the heavenly bliss. Husayn knew the godly task of the divine assignment to him. He lived all these days in waiting for the hour to act as per his commitment to the Lord. He also knew when to respond to the call from the people.

If Husayn had any desire to gain any temporal power, the hundreds, rather thousands, of the letters with the strongest promises and assurances from the people to march under his command, were more than sufficient to stimulate an ambitious mind. Like his father he hated the world as a rotten bone of a leper's corpse in the mouth of a dog.

If Husayn had taken any initiative to act of his own accord at the invitations from the people, with the assurance of the armies ready to act under his command, the sincerity or the purity of his purpose would have been marred by his intention of getting misunderstood by the world and doubted by the general public attributing to it selfishness and ambition to gain the political power for himself. He waited for a call from the situation purely in the name of God for the godly cause of saving the faith one day which he knew, was sure to come from the people.

Husayn prophesies His Son's Martyrdom

Husayn's second son of Ali (who after the tragedy of Karbala became known as Ali al-Akbar) resembled the Holy Prophet Muhammad so much in all his physical features that people from distant places, desirous of having again a view of the departed Apostle of God, the Holy Prophet Muhammad, visited Madina to have a look at Ali e-Akbar. It is reported that once a party of such visitors had come to Madina from Egypt and having seen Ali al-Akbar were amazed at the wonderful beauty of the young Ali and his remarkable resemblance to the Holy Prophet. Husayn, the Holy Imam asked them as to how much they would like to have a son like his Ali, they submitted: *“O’ son of the Holy Prophet, we as the humble beings and sinners to have such a great blessing from God?”*

Husayn asked as to how much they would value it if they were blessed by God with such a handsome son.

They submitted: *“O’ son of the Holy Prophet, if we get such a gift from God, we will not allow the child to walk on the ground. We would prefer a lance piercing our eyes instead of any thorn pricking his foot.”*

Husayn said:

“Know ye all that when this very same handsome son of mine will be in the prime of his youth in the eighteenth year of his age, I will offer him in the way of the Lord at Karbala, myself witnessing his

beautiful breast pierced with a lance.”

The people could not control shedding tears.

The Call from the Governor

In 60 A.H., it was night when the news of the death of Mu’awiyah was conveyed to Valid the Governor of Madina on behalf of Yazid the son of Mu’awiyah who had succeeded as the Caliph at Damascus. Besides the intimation about the death of Mu’awiyah, the letter contained orders to Valid to demand Baith, i.e., allegiance particularly from Husayn and if Husayn refuses to pay it, to cut off his head and send it to Yazid, at Damascus. On receipt of the letter from Yazid, Valid immediately called his servant and sent word inviting Husayn, the Holy Imam, to visit him. It was night and Husayn was in the Mosque when Valid's servant came to him with the message inviting Husayn to the Government House. The moment Husayn heard of the call from the Governor, he suddenly exclaimed that Mu’awiyah had died.

In reply to the call Husayn sent word to the Governor Valid saying, it was too late and he was in the Mosque and he will visit him the next morning.

Husayn returned home with the news to his family about the Invitation he had from the Governor. The first to get worried were his sisters Zainab and Umm Kulthoom. Zainab extremely worried immediately asked Husayn: –

“What has the Governor to do with us, Brother?”

Husayn replied:

“The will of the Lord is being done sister dear! But worry not now, for the day of worry for thee is yet to come!”

The next day when Husayn prepared to go to the Governor, the Hashimites youth and particularly ‘Abbas, submitted to the Holy Imam saying:

“Master! We will accompany thee fully prepared with our swords to meet any deceitful eventuality; never will we allow thee to go alone to the crafty servants of the crafty ruler.”

Husayn said:

“Brethren! I fully appreciate your offer but the Governor has invited only me and it behoves not me to take others with me uninvited.”

The most worried sister of Husayn, Zainab implored saying:

“Brother dear! I will not allow thee to go alone, take these men with thee. I will send my sons though

young to accompany thee. Take 'Abbas with thee Brother."

Husayn at last agreed but reaching the entrance of the Governor's house, he told the Hashimites to stay at the door watchful and if they hear Husayn talking unusually aloud they may get in to him.

As Husayn entered the court, it was customary in those days that when a dignitary visited another dignitary, a slave of his visitor always accompanied him. After entering the court, Husayn remembered that he had not brought any one with him, turned round and found 'Abbas standing behind him with folded hands, like a slave. Husayn said, 'Abbas! I had told thee to be out. 'Abbas immediately replied: 'Master! Leave thou, thy shoes, 'Abbas will take them and depart and return when thou needest them. Valid stood erect in regard for the Holy Imam and with all respect and regard offered him the seat besides him and read out the letter he had received from Yazid and when he had reached the matter asking him to send the severed head of Husayn, if Husayn refuses to pay allegiance, Valid gave the letter to Husayn to himself read the passage. Husayn read it and smiled and said:

"O' Valid invite the Muslims of Madina tomorrow and ask them if they say that I should pay allegiance to Yazid, let us then decide."

Valid readily accepted the Holy Imam's reply but Marwan the old enemy of Islam who was expelled by the Holy Prophet out of Madina, seated there, addressing Valid said:

"Let not Husayn go out of thy grip now, lest the fox is out of the four walls of thy court thou wilt not approach the dust behind it. Cut off his head now and here let not this unique opportunity go for thou wilt never get it again."

When Marwan uttered the above insulting words Husayn stood up to depart from the Governor and hearing the insulting words of Marwan, Husayn the son of Ali the Lion of God put his hand on his sword and exclaimed aloud:

"O' enemy of God! Thou or this man (Valid) to touch my head?"

Marwan immediately got up and ran away and the Hashimite youths who stood restless and anxious, hearing the voice of the Holy Imam, rushed into the court with drawn swords and the first of them all was 'Abbas. Husayn immediately commanded restraint and had not Husayn controlled the situation, the matter would have been settled then and there, which knew no bounds, and brought all of the Hashimites back home.

Husayn decides to leave Madina

Husayn decided to leave Madina. Learning about the decision of the Holy Imam, people in groups approached him asking the reason for his decision to leave the holy city. Husayn said that his refusal to pay 'Bait' to Yazid, will certainly be defied and Yazid will not spare shedding blood for it, and he did not

like the holy city of his Grandfather, the Holy Prophet, to become the battlefield and the poor people of the city to suffer the wholesale massacre the tyrant's forces will enact. Poor people, old and young, men and women, and even young children will perish and the city will be ruined. Secondly, if Husayn remained there, later people would say, why did not Husayn leave the place when he knew the enemy would not leave him unchased? Hence he had decided to go to Mecca and after the pilgrimage to decide what to do.

Husayn visited the shrine of his Grandfather and leaning on it said:

“O’ Grandfather dear! Seest thou my fate after thee at the hands of the people who profess to follow thee. I leave thy city and thy grave, not of my own accord but forced by the circumstances. Pardon thou thy grandson for going away from thee.”

While saying this drowse dawned on Husayn and Husayn saw in a vision his Grandfather standing out from his grave and telling him:

“Husayn my dear! Hasten thou toward Iraq; the Lord willeth to see thee martyred and thy Grandfather is with thee.”

Husayn arose from the holy grave and then visited his Mother's grave and took leave of it and then visited his Brother Hasan's grave and taking leave of it, returned home and started preparations for the journey. From every house in Madina, particularly of the Hashimites, was heard the laments of the people for losing the Holy Imam from the city. Ladies in groups visited Zainab and in surprise asked her the reason for the decision of the Holy Imam to leave the place. Zainab could only say that it is God's will that her Brother Husayn, the Holy Imam, was allowing to be done and none had any voice in it.

The youth of the city came to meet the children of Husayn with tears in their eyes and asking when they would return, to which the young souls said: *If God wills it. None could say when.*

Husayn's sister Umm Kulthoom being a widow resided with Husayn and Zainab who had been married to Abdullah bin Jaffar, rushed to her husband and implored for permission to accompany Husayn, saying that she would not live without Husayn in the city. Abdullah granted the request and Zainab returned and prepared to leave with Husayn.

Fatimah Sughra, a daughter of Husayn was sick with high fever and Husayn the Guardian of the Word of God, could not act against it and thus had decided to leave the young daughter at home with his grandmother Umm Salema the faithful wife of the Holy Prophet who alone remained attached to the House of the Holy Prophet. The young soul Fatimah Sughra, anxious to accompany her parents and not be left alone in the deserted house, was restlessly imploring her father the Holy Imam who was unable to take her against the Word of God. The poor daughter of Husayn in her sickness was requesting every member of the family to recommend her case to her father and none could go against the decision of God. The whole house was shedding tears for this young, sick and miserable soul.

The implorations from the citizens to Husayn to reconsider his decision to leave Madina did not cease till the last moment. Muhammad al-Hanafia one of the sons of Ali came to Husayn and advised him in the same way as others had done to which Husayn said that he had to go in the fulfilment of the Divine Will disclosed to him by his Grandfather the Holy Prophet. Then Muhammad asked why he was taking the women and children with him, to which Husayn said the Lord has destined that they should suffer captivity. Zainab who heard this discourse cried to Muhammad saying *“Why dost thou O’ Muhammad! Endeavour to cause separation between me and my brother?”* Hearing Zainab, Muhammad kept quiet.

Lady Ummul Baneen whom Ali had married with a definite desire to have of her a son like ‘Abbas, called her four sons and said:

“Go ye, all of you in the service of the son of Fatimah. Beware! If anything untoward happeneth to Husayn or to any of his children, ye shall not return unto me alive! Let me have the face to show to Fatimah on the Day of Judgment.”

Then the lady called ‘Abbas and said:

“Be thou close to Husayn wherever he is and see that nothing untoward happens to him or to any of his children. It is for this day thy father desired thy advent into this world, and see the object of thy father is realised to his satisfaction. Beware! Abbas! The world has turned inimical to Husayn. Shed thou thy life-blood but let not Husayn or his family and children be inconvenienced in the least. Go, God be with Thee!”

‘Abbas and his brothers kissed the feet of their mother and ‘Abbas said:

“Mother dear! I assure thee in the name of God, that until ‘Abbas is alive, nothing shall happen to my Master Husayn or any of his dear ones.”

The Holy Imam's Determination

People of Madina were fully aware of the dreadful consequences that would follow the blunt refusal of the Holy Imam to pay ‘Baith’ to Yazid. They went to the Holy Imam in large numbers to know his final decision. Husayn replied to them:

“Do you imagine for a moment that Husayn, fearing death and destruction at the hands of the tyrant would ever allow to be undone all that his Holy Grandfather, the Last Apostle of God, had done after facing untold dangers and undergoing innumerable difficulties?”

“Do you think that Husayn would allow all the sacrifices offered and the bitterest experiences suffered and the heart rending tortures borne by his Father, Mother and Brother to go in vain?”

“Do you imagine Husayn would ever allow the Faith revealed by God for humanity as a whole, to perish

and to vanish away for ever, when it has been established by the shedding of the sacred blood of his father in the Mosque of Kufa?"

"Nay! Never! God willing, you all shall see that Husayn, wading through his own blood, directs the Ark of Islam out of the stormy seas, safe to the haven of everlasting safety."

At last dawned the historic day of Husayn's leaving Madina. All the ladies mounted the fully veiled litters on the backs of the camels and when the turn of Zainab came to mount, Ali-e-Akbar held the screen and 'Abbas lowered his knee for Zainab to place her foot on it and Husayn held her hand to help her, and the daughter of Fatimah mounted the camel. At last Husayn bade goodbye to even one of the huge crowd of citizens that had assembled, and turning towards the graves of his Grandfather, Mother and Brother, Husayn gave his last salutation. The caravan began to move with the people of the city crying aloud behind it with their lamentations saying:

"Today died the Holy Prophet. Today died the Holy Lady Fatimah and today died Hasan."

Fatimah Sughra in the high fever and in her disappointment had swooned and availing of the unconscious state of his daughter, Husayn had asked the people of the house to make haste and start. When the caravan had left, Fatimah returned to consciousness and seeing the whole house empty, asked Umm Salema about the inmates to which she was told that they had all gone. Fatimah got up and with the help of a stick in her hand, began to walk behind the caravan crying out:

"Baba ! Baba ! Baba! i.e., Father ! Father ! father!"

The caravan had gone sufficient away but God alone knows how Husayn could hear the feeble voice of the crying of his ailing daughter coming at a considerable distance behind the caravan, in spite of the loud noises of the moving caravan. Husayn called aloud to 'Abbas telling him:

"Stop Abbas! Stop! Fatimah is coming behind."

The caravan stopped and Fatimah somehow reached the caravan and began to implore saying:

"Father dear! If there be no space for me with my mother and sisters, I will sit with the servant maid Fizza and will not worry any one with my sickness."

Husayn came down from his horse and tried to console her, explaining his inability owing to her sickness under which the Word of God does not allow him to take her on the journey.

This is an occasion for parents among the readers to imagine the state of mind of Fatimah's mother and her other relatives. At last Fatimah made a request to her father whom he could not resist granting:

"Father! If I have to be left behind, leave with me baby brother Ali al- Asghar. I will spend my time with him and will see he is duly looked after by a Hashimite nurse."

Husayn said:

“Yes, beckon thy brother Ali, if he cometh, take him away with thee.”

Fatimah went near the camel on which was her mother with her baby brother Ali al-Asghar. The moment she beckoned, the baby rushed into her lap.

How could the caravan move now, with the mother leaving away the suckling baby away from her. The mother tried her best to get the baby back from Fatimah, and along with the mother all other relatives tried, and even Husayn tried his best to see that the baby returns from Fatimah but every one failed and even time the baby looked at the face of the one who beckoned it and smiled and turned around and put both its hands round Fatimah's neck, the caravan had stopped. At last Husayn getting near the baby's ears, moved his lips saying something in the ears of the innocent and the baby which did not respond to any one before and even to its mother, now hearing the words uttered into its ears by the Holy Imam, at once left Fatimah and got into the lap of the Holy Imam Fatimah stood disappointed and at last the caravan moved away.

After the Massacre of Karbala, some one asked Ali ibnul Husayn as to what was it that Husayn said into the ears of the baby which did not respond to anybody's beckoning and even to Husayn when he did it before, at once came away into Husayn's lap. In reply Syyed al-Sajjad Ali-ibnul-Husayn sighed aloud saying:

Ah! Ah! What a heart rending event, O' man! Thou reminded me of!

“My Father only told in the ears of my baby brother Ali. Son I need thee also at Karbala for thy name also is there in the list of the martyrs and without thee, my darling, my sacrifice will be incomplete! Hearing this my baby brother at once responded to the call and returned from my sister Fatimah's lap.”

The Situation Worsens and the Atmosphere Gets Totally Darkened

The people found infidelity and godlessness spreading all around them, and its intensity being ever on the increase and getting more and more aggressive. There was no security for the faith and the faithful. Religion getting horribly adulterated with counterfeit traditions coined in favour of the grossly anti-religious elements. The practice of the faith laid down by the Holy Prophet strictly on the Qur'anic lines, was recasted into the wrong moulds of infidelity. The situation had become openly hostile to the House of the Holy Prophet, the love or faithfulness to the members of which was under the command of the Lord, decreed incumbent on ever Muslim with a definite ordinance of the Holy Qur'an on it had become a mercilessly punishable crime:

“Say thou (O' Our Apostle Muhammad!) I ask ye naught in return for it (the apostleship) save the

love for my relatives.” (42:23)

Those who professed faithfulness to the House of the Holy Prophet identifying themselves as the Shias of Ali were persecuted, plundered, mercilessly crucified and brutally murdered and their properties were confiscated. People faithful to the Holy House had either to be killed or to go underground under the cover of '*Taqiah*' (hiding the faith); they were even then chased, spied and hunted and when found out, were condemned to death.

The situation actually needed a Muhammad to brave the devilish forces and deliver the people from the clutches of the satanic sway over the people and the cruel authority of the crown as was sent Moses to deliver the Israelites from the clutches of Pharaoh. But the prayer of the people for another apostle or prophet would be only in vain for the Last Apostle had come and gone and there was no other prophet or apostle after him to come. The only way to salvation for the faith and the people was to appeal to Husayn, the Holy Imam of the age, who was the Vicegerent of God in the place of the Holy Prophet, to come to their rescue.

The authority to rule over the destiny of the people in the various parts of the state was distributed by nepotism. Merits of personal righteousness and the sense of justice had lost their recognition and had no worth or value in the eyes of the administrators of the matters of the state.

Womanhood was once again subjected to a shameful subjugation to satisfy the brutal lust of the drunkard debauchees with the beastly lust to devour the chastity of women. Marriage had lost its sanctity and protection to married women. Deceitful measures were employed to force a husband to divorce his wife if she was wanted for the sexual lust of the ruling authority.

Human rights were deliberately denied and the rites of religion were openly defied and religious ordinances were violated with extreme impunity. There was no security of life or property. Plunder, pillage and persecution were freely practised to realise the political ends of the state.

People at last sent messengers with the written request to Husayn, the Holy Imam, to come to the rescue of the faith and the faithful, with a note of threat that should Husayn fearing death and destruction not come out and save the religion of God from getting lost and the faithful religionists from getting astray? Any longer, on the Day of Judgment the people would complain to God and His Holy Prophet against him. The deputation from the people of Kufa signed by a multitude of them approached Husayn at Mecca.

The call now was without any taint, purely for the rescue of the faith and the faithful. Husayn now could not but respond. The Holy Imam knew that it was the destined and the awaited call. He offered prayers and looked to the heavens and decided to act, to fulfil his covenant with his Lord.

Husayn at Mecca and the Deputation from Kufa

Husayn arrived in Mecca on 3rd Shahan 60 A.H. for the pilgrimage and thereafter to decide for his future step. He could not stay in Madina without paying 'Bait' to Yazid or getting killed in return for his refusal to pay the allegiance. Allegiance meant recognising the Devil in the place of God which Husayn could never do. His murder at Madina would have caused the clash of the Madinites, particularly the Hashimites with the Yazidian forces, resulting in the destruction of the poor citizens and the ruin of the holy city of his Grandfather for which he did not like to be responsible. Besides, if he had stayed there in Madina with death facing him, the world would have questioned his stay there and not taking shelter somewhere out of it. He came to Mecca and here he received the deputation from Kufa with the persistent implorations to go and guide them on the right path of the faith against the straying away from the faith forced on them with the infidelity and godlessness spread all over the country.

Husayn could neither blindly accept the call from Kufa, for the Kufees who were known for their unstable character and unsettled conduct, if later turn treacherous, the world would question. Husayn's ready response to their call without the necessary caution. Therefore Husayn decided to send a deputy of his to Kufa to write to him after studying the sincerity in the invitation.

Muslim the Holy Imam's Deputy to Kufa

The holy Imam commanded his cousin Muslim, son of Aqeel, to proceed to Kufa and to report from there, after studying the bonafide of the call from the people of the place. On 14th Ramadhan 60 A.H. Muslim left Mecca with two guides of the route. Muslim took two young sons of his, along with him. The party lost their way and both the guides perished in the desert. Muslim taking the death of the guides as an inauspicious omen and reaching a halting place called 'Muzeeq min Batne Jannat' wrote to the Holy Imam informing him of the fate of the guides and requesting him to spare him and depute someone in his stead. The Holy Imam wrote back to Muslim saying:

"This is from Husayn son of Ameerul Momineen Ali Ibn Abi Talib, to cousin Muslim son of Aqeel. Verily I have heard my Grandfather, the Holy Prophet, saying that we Ahlul Bayt take not omens from events extraordinary. The moment thou receivest this letter, precede thou as I have commanded thee.

Peace and the blessings of God be with thee."

Muslim receiving the reply continued his journey and somehow reached Kufa.

Muslim in Kufa

The kufees gave Muslim a very warm reception and thousands of them paid their 'Bait' to the Holy Imam on the hands of Muslim. Poor Muslim impressed with and guided by the enthusiasm of the deceitful Kufees and not knowing what would befall him the very next day, wrote a letter to Husayn to go over to

Kufa. When the letter inviting the Holy Imam had gone with a favourable report about the situation at Kufa, Muslim learnt of the treachery, i.e., the turn of the tide of the situation. Yazid, having learnt of Muslim's arrival at Kufa as the Deputy of the Holy Imam and the Kufees having paid their homage to the Holy Imam, as their religious head, sent Ibn Zaid to handle the situation in his favour. In a day or two, almost all the leaders of the town were bribed and strong threats from Yazid's deputy the Governor of Kufa, made the people of the town as a whole, desert poor Muslim.

Under the strict ordinances issued against those who gave even shelter to him, Muslim was left all alone in Kufa. None in Kufa would now even speak to Muslim and he was left actually homeless, wandering in the streets with everyone in town, now hostile to him. None would allow him even to rest for a while in the shade of his house.

At every door he stood, he was being driven away, not even a cup of water he could have from anyone in the town. Hungry and thirsty, the helpless Deputy of the Holy Imam actually wandered in the streets of Kufa with his two innocent children, in the hope of help from some one, but none took pity on him, and not even on the innocent young children. The helpless father and his two young children were being driven away from place to place, nowhere to rest even for a while.

Hani Ibn Orvah, the good-hearted Kufee who offered hospitality to Muslim was mercilessly butchered. All those miseries and persecution did never upset Muslim in the least but the one and only worry he felt, and which grieved him the most of which he frequently shed tears, was that he had written to the son of Fatimah, the Holy Imam, in favour of such a treacherous people and had invited him to go over to a place where only death and destruction waited for him. He could not leave the town for he was not allowed to do it, nor could he send any note to the Holy Imam to intimate the treacherous change in the situation.

Muslim sends out His Children with His Message to the Holy Imam

At last Muslim somehow managed to send his two young children out of Kufa with his message to the Holy Imam, a counter to his previous communication to him, requesting Husayn never to think of Kufa anymore. The two innocents of the House of the Holy Prophet with the divine gift of bravery and courage against the odds and the miseries in the way of the Lord, walked through the desert during nights, hiding themselves from the sight of the people and during day time hid themselves in some bush or on the top of some date palms, hungry and thirsty as naturally they would but be in the desert.

But nothing daunted them from their mission. The one and the only concern of the two young souls, was to somehow reach the Holy Imam with the message. The two young innocent fugitives were passing through a dreadful and mortal atmosphere. They were passing through the Valley of Death. Whenever they happened to meet anyone they would not disclose their identity and if any one took pity on their age

and their plight, and offered any hospitality, they accepted it, otherwise they contented themselves with their lot but always mindful of the Lord and prayerful to Him.

Muslim Arrested and Martyred

Having despatched his sons, Muslim, discarded by one and all in Kufa and hunted by the men of Ibn Ziad, wandered in Kufa, as a homeless destitute without any shelter or shade to lay his head or even to rest a while against the scorching sun. None dared to give him even a cup of water. Passing through a street Muslim halted at the door of a godly lady Tau'a who asked him, not recognising him, who actually he was:

"O' man why dost thou not return home and rest?"

Muslim replied: *"Where to go? I have no home here!"*

The good lady looked at Muslim and asked: "Who art thou?"

Muslim replied: *"I am Muslim, son of Aqeel, the Deputy of Husayn the Holy Imam! hunted by the Amir."*

Tau'a, immediately as she learnt about the identity of Muslim and the name of the Holy Imam, told him to get into her house. No sooner had Muslim taken shelter in Tau'a's house, the son of the lady, an incorrigible delinquent, returned home and Tau'a advised the lad repeatedly not to let any one know about the whereabouts of Muslim. Early next morning, the lad informed the state authorities. Muslim heard the approach of the soldiers to Tau'a's house and apprehending that if he stays any longer in the house, the house of the poor lady will be ruined, rushed out and after a wonderful resistance, was arrested by the contingent and carried to the court of the Amir. Muslim entered the court without the usual salutation to the Amir. When questioned why he avoided the usual courtesy of the salutation to the Amir, Muslim replied:

"Who is the Amir? A drunkard and debanchee? My Amir is Husayn the Holy Imam!"

The Amir retorted: *"Dost thou know thy fate? Salutation or no salutation from thee, thou shalt beheaded."*

Muslim replied: *"Threaten thou with death and destruction the dogs who hunt after this world and not any one of the House of the Apostle of God!"*

Ibn Ziad called his men and commanded Muslim to be taken on the roof of a building to be beheaded and his body to be thrown down from the top, to the ground.

Hearing the verdict of the Amir about him, Muslim replied:

"Ready I am to pass on in the way of the Lord" and then turning to the audience in the court asked, if

there was any Qurayshite among them there to hear his last desire in this world and execute it. Umar Ibn Sa'd, a Qurayshite, replied:

“Yes! I am here! Say thou what thou hast to say!”

Muslim said:

“Look O' son of Sa'd! The first thing I request you to do is to write to the Holy Imam or send a message at once to him never to think of coming over to Kufa!”

Secondly, I owe seven hundred dirhams to the people here in Kufa. Here is my horse and my armour. Sell thou these two things and disburse the dues.

Thou art a Qurayshite! Bury thou my body out of my own money raised by the sale of my belongings without any obligation from any one of the Kufees”.

Umar replied we will act as deemed desirable by us. The people seated around in the court wept but none spoke a word against the brutal behaviour against Muslim.

Muslim when taken on the top of a building asked respite of the executioners to offer his last prayer to the Lord. After the prayer he turned toward Mecca and cried:

“Pardon me O' Holy Imam, for I was misled. But think thou not of coming over to Kufa!”

No sooner Muslim had finished his prayer, and his cry to the Holy Imam, fell the stroke of the sword from the executioner. His head was taken and the body was thrown down on the ground.

The heads of Hani Ibn Orwah and Muslim Ibn Aqeel were despatched to Yazid as a token of the faithful execution of his orders by his Deputy Ibn Ziad.

The bodies of Muslim and Hani, with a rope tied in the legs, were dragged into the streets of Kufa, as an active and visual warning to the people against their loyalty to the House of the Holy Prophet and particularly to Husayn the Holy Imam. At last the body of Muslim and Hani were hung at the gateway of the City and remained there hanging for days together. None of the last desires of Muslim was executed and immediately orders were issued to comb the city and its surroundings and find out the children of Muslim. A tempting prize was announced on the heads of the innocents.

Children of Muslim Martyred

The two young souls in their concealed march from Kufa, travelling during nights, lost their way in the desert. Once they were arrested and imprisoned but the pitiful guard of the prison, allowed them to escape and at last they were found by the goodhearted lady, the wife of Harith, who was already in search of the innocents to win the rich reward. The good-hearted lady hid the children in her house and

Harith returned late in the night complaining to his wife saying that day and night, he was in search of the children of Muslim but could not find them. The lady asked Harith:

“What will you gain after shedding the blood of the innocents of the House of the Holy Prophet?”

Harith replied: *“What thou askest me, knowest: thou I will get the rich reward from the Amir?”*

The lady kept quiet and Harith went to bed but at midnight the innocents saw their father in a dream telling them: *“Worry not my dear ones! very soon you will meet me!”*

Both the children awoke crying: *“Father dear! where art thou? We are wandering as helpless fugitives.”*

Hearing the cry of the innocents, Harith awoke and asked his wife as to whose cry was that, that came from one of the rooms. The good lady could no longer conceal the fact and the moment Harith came to know of the presence of the innocents in his very house, he jumped with joy and getting into the room dragged those two young souls out of their beds saying:

“I killed myself in your search the whole day for you and you are here in my own house.”

The brute kept the innocents tied to a post the whole night and at dawn Harith took them to the bank of the Euphrates and the good lady accompanied them pleading for them. When Harith wanted to behead them, the children cried to the good lady addressing her as *‘Mother dear!’* The poor lady was already imploring the brute of her husband not to lay his hands on the helpless innocents. But the heartless brute would not listen to the implorations from the lady. When he raised his sword, the lady ran to intervene and stop, the stroke, and got her two hands severed. It is reported that the two innocents prayed to the brute to allow them to offer their last prayers to which the brute consented and no sooner the holy souls had finished their supplication to the Lord, then Harith wanted to behead them. The elder brother implored saying:

“O’man ! listen to me, behead not my younger brother before me for my mother when we parted from her last, handed him over to me. Oblige me thou by beheading me first.”

With a stroke of the sword the head of the elder one of the two innocents fell and Harith threw the body into the river, and then turning to the younger one, he did the same. It is said that when the first body, i.e., of the elder brother was thrown into the river, the younger one cried to it saying:

“Brother dear! Tarry thou a little, I also come with thee.”

It is said that the body of the first innocent floated stationary in the waves of the river until the body of the second one joined it and both floated away together.

No Refuge for the Holy Imam Even in the Holy Ka'ba

News had reached Damascus that Husayn had left Madina for Mecca. Yazid hired thirty men to guide themselves as pilgrims (*Hajjies*) with daggers hidden in their pilgrim garbs to murder the Holy Imam even while performing the pilgrimate rites, be he even in the very precincts of the Great Sanctuary of the Holy Ka'ba.

Husayn had received the letter from his Deputy Muslim in Kufa to proceed to the place, the letter which Muslim had written before what befell him later. Husayn only waited for the pilgrimage to start for Kufa thereafter. But he got intelligence about the plot to kill him even in the Holy Sanctuary.

Husayn saves the Sanctity of the Great Sanctuary

The holy Ka'ba, a Sanctuary, the Holiest of the Holy Places of Islam, a Sanctuary wherein no creature animate or inanimate could be disturbed wherein even a confirmed convict could not be killed, nor even a plant be plucked out. If the sanctity of the Holiest Shrine of Islam be violated by the shedding of the blood of the Holy Imam which was the very blood of the Holy Prophet himself, no security for any one else would be left thereafter, the Holy Ka'ba would cease to be a Sanctuary.

The next day was the day of the pilgrimage and Husayn in the interest of the sanctity of the place could remain there no more. The Holy Imam decided to leave the place with his whole caravan, performing the briefer pilgrimage '*Umra*' instead of the full pilgrimage, Hajj, which could be done only the next day.

People uninformed of the secret plot of Yazid against the life of the Holy Imam, wondering at the surprising decision of Husayn to move out of Mecca on the very eve of the Pilgrimage when every Muslim rushes to the place and covets to be there, thronged to the Holy Imam enquiring about his mysterious move. Husayn replied:

"This year's Hajj I have, to perform at Karbala."

When the people asked where the animals of sacrifice were, Husayn replied:

"In this Hajj I have to offer the sacrifices, not of animals but of my own kith and kin."

Saying this Husayn said:

"Do ye like to see my sacrifices?"

Husayn called his brother 'Abbas, his eighteen-year--old son Ali (Ali al-Akbar), his nephews Qasim, Aun and Muhammad and others. When all these had come and stood before him, Husayn said:

"These are my sacrifices."

Husayn left Mecca for Kufa in response to the implorations of the people of the place.

The Holy Imam Learns of the Fate of His Deputy, Muslim

Husayn was proceeding to Kufa and a large number of the people thinking that if Husayn, the Holy Imam, the grandson of the Apostle of God stands against Yazid, the Muslim World as a whole would support the Holy Imam of the age and those who support Husayn's cause will certainly get the share of the booty accompanied him. At every step Husayn warned them saying their imagination was totally wrong and will never be realised. However, the crowd accompanied Husayn until when the news of the fate of Husayn's Deputy, Muslim, reached him on the way, and the crowd began deserting Husayn in large numbers.

Where should Husayn go?

If after knowing the fate of his Deputy, Muslim, at Kufa, Husayn proceeds towards the town, the world would know about the atmosphere at Kufa having turned totally hostile to him, why he threw himself and his family in the jaws of death. He could not stay any longer in Madina, nor at Mecca even until the Hajj and now he could not proceed to Kufa. Where should Husayn go? Husayn now directed his move towards an unknown destination.

Water stored for the Enemies

As the caravan proceeded, at a certain place the Holy Imam directed his brother 'Abbas to see that the caravan carries with it as much water as possible. People submitted to the Holy Imam that there would not be any dearth of water in any of the coming stations. The Holy Imam mysteriously insisted saying '*tell you, you do it.*' The people were told that it would be required, but did not disclose for whom, and every one wondered at this mysterious command. However, the order was carried.

The Hunt for the Holy Imam

Information about the Holy Imam's leaving Mecca and proceeding towards an unknown destination reached Kufa and Damascus and fearing that Husayn would escape away out of the Muslim dominion and thus get out of the grip, military contingents were immediately dispatched in all directions in the desert to stop the Holy Imam where he may be found and not allow him to go any further but to get him either to Kufa or to Damascus and in case of resistance to kill him wherever he is found.

Husayn saves the Enemies from Death

As the caravan of the Holy Imam proceeded, suddenly the men in the forefront cried aloud '*Allaho Akbar*' (God the Greatest). Husayn smiled and asked what the matter was and what had made the

people glorify God all of a sudden; what was the occasion for it. People submitted that a garden is sighted which usually was not found on that route. Husayn smiled and told the people to look ahead carefully. Shortly afterwards the men reported to the Holy Imam saying that it was not a garden but an army coming towards them. It was a contingent of Yazid's army which had been sent under the command of a famous Commander 'Hurr' to arrest the move of Husayn and divert the course to Kufa or Damascus or to fight and kill the Holy Imam.

When the contingent of the Yazidian forces under 'Hurr' reached the caravan of the Holy Imam, both the men and the animals were dying of thirst. Having exhausted the store of water they had, the whole regiment was practically trapped in the burning desert with the heat from all sides roasting their bodies. The whole army was about to perish. They could not get any trace of water anywhere for miles together. Hurr and his men, instead of capturing Husayn or attacking the Caravan, shouted aloud in appealing voices '*Thirst! thirst!*' water, and begged the Holy Imam to quench their thirst first. The Holy Imam at once ordered the whole of the stored water to be placed at the disposal of the enemy army under Hurr, his soldiers and all the animals of the army were fully served and were rescued from the jaws of death.

When the enemy had quenched their thirst, Husayn asked Hurr, the purpose of his coming out into such a killing heat in the desert. Whether the expedition was for him or against him. Hurr related his object and also said that he was there not to allow the Holy Imam to move from that place. The Caravan stopped.

Hurr was a good man, noble and a gallant officer, but could not allow Husayn to have his way, in the presence of his men, for he feared that they would bring calamity upon him. Without the knowledge of his men, Hurr begged the Holy Imam to have his own way as if without the knowledge of his men to some direction and to facilitate this he camped his regiment a little away from Husayn's camp. Husayn had to accept Hurr's offer and direct his Caravan to move on, but to none did he mention the destination. The Holy Imam's Caravan moved on but none knew to what destination it was bound for. It was a mysterious move divinely guided by the will of the Lord, to fulfil the Great Sacrifice destined to take place in the seed of Abraham.

At a place near the Euphrates, the Holy Imam's steed suddenly stopped and in spite of the unusual spurrings, the animal did not move; but raised its head towards heaven, as if to say that it was helpless and could not step forward any more. Husayn changed six horses one after another but none of the animals moved from the spot. Gathering the people in the neighbourhood, the Holy Imam enquired the name of the place. Some said '*Maria*' some said '*Nainawa*' and some said '*Shattul-Furat*' but the Holy Imam was not satisfied and continued his enquiry asking if there was any other name for the place. An old man stepped forward and said "*O' Son of the Apostle of God! I have heard from my ancestors this plain being called also as 'Karbala'.*" The moment the Holy Imam heard the name of Karbala, he smiled and thanked God and said:

“Surely this is the plain I was in quest of. This is the place where my holy Grandfather had prophesized that I, with all my faithful companions, will lay slain after suffering three days hunger and thirst. Here will the Garden of Fatimah be cut and destroyed. I cannot and I will not move an inch from this place—I have reached the destined destination.”

Saying this, the Holy Imam ordered the Caravan to be stopped and declared that the journey had ended as he had arrived at the desired destination. Tents were ordered to be pitched but Hazrat Zainab, Husayn's sister, hearing of the Imam's decision to camp there, wept and sent for Husayn and requested him saying:

“Brother dear! Do not camp here! Somehow my heart is restless and does not consent. Brother dear! Since our arrival on this plain, I distinctly hear the lamenting voice of our dear mother, wailing somewhere nearby in this desert.”

Husayn, hearing his mother's name, shed tears and said:

“Zainab! We need not fear when God is with us. It is immaterial, Sister, where we camp. This is the place, Sister dear, I was in quest of and thanks to God I am at it, and now Sister dear, I cannot move from here.”

Tents were pitched at the bank of the Euphrates for the Holy Imam's Caravan.

The Holy Imam points out the destined Spots

While the men were busy pitching the tents, the Holy Imam went into the surrounding lands stopping at certain spots thoughtfully; and at a certain spot, he laid himself down on the earth and raised his head to look towards his camp. When asked what he meant by the action, he said:

“It is the place where I will at last fall from my horse and will lay to be slain! I wanted to see if my lying there wounded to be slain by Shimr who will be seated on my breast, will be visible to the ladies in my camp, for Zainab, my Sister, and will then be standing at the doorway of her tent, shouting for me.”

The Holy Imam took his brother ‘Abbas around and pointed out the various spots in the plain where each one of his comrades would fall and be slain.

Husayn Purchases the Site for the Graves of the Martyrs

The holy Imam gathered the people of the surrounding places, the owners of the plain of Karbala, and purchasing the land from them gifted the same to the people. Addressing the males among them he said:

“On the Tenth day of this month ye shall see us lying here slain, our bodies lying on the plain with our

heads severed and taken away. I request you to kindly bury us, and when our devotees come to visit our graves, hold them in honour as your guests and point out to them the places of our burial?"

He then addressed the ladies:

"O' Virtuous ladies! If your husbands, fearing the wrath of Yazid do not bury us, you kindly encourage them to do it or do it yourselves."

The Holy Imam then turned to the young children in the gathering and addressing them said:

"O' Innocent ones! If your parents, out of fear of the wrath of the Ruler, do ito: bury us, you may, by way of playing bring some mud in your laps and throw it upon our bodies and hide them."

The appeal was so touching that the whole gathering wept.

Arrival of Yazid's Forces

The brute Ibn Ziad at Kufa got the information of Husayn's getting out of the control of Hurr and also learnt that the, helpless Imam had camped near the River Euphrates. Regiment after regiment began to pour in on the plain of Karbala from all sides and ultimately the enemy's forces compelled Husayn to shift his camp from the bank of the river to the interior of the burning desert. Husayn's brother, the lion-hearted 'Abbas, objected to this demand from the enemy, claiming priority of occupation and the right of the son of the Holy Prophet, the Holy Imam, to stay where he had first camped. When the enemy wished to march towards the Holy Imam's camp, the brave 'Abbas at once drew his sword and stood firm and shouted to the men:

"One step forward if ye advance, ye shall lay headless there."

Knowing the bravery, valour, and prowess of the valiant son of Ali, the Lion of God, none cared to step forward. But Husayn ailed his Brother saying:

"Brother 'Abbas! Let not bloodshed be initiated from our side. Let them occupy any place they like. They call themselves my Grandfather's followers. Let them enjoy every comfort they want. We shall suffer for them, being away from the water. When God is with us Brother, what if the river is far away from us."

With these words, the Holy Imam, in order to avoid bloodshed, issued orders to shift this camp into the interior of the burning desert and it was immediately done.

Yazid's Army at Karbala

The reported strength of the brutal forces that were sent by Yazid to martyr the Holy Imam at Karbala.

According to Abu-Mikhnaf the total strength of Yazid's army at Karbala was 80,000 of Kufees excluding

the Syrians and the Hijazi forces. The first one who left for Karbala with his army on behalf of Yazid was Umar al-Sa'd, with 6,000 men.

Following Umar went Sinan Ibn Anas with 4,000

Orwath Ibn Qais with 4,000

Shees bin Rub'ee with 4,000

Shimre-zil Jaushan with 4,000

22,000 men

Arqam-Ibn Ziad enrolled further 22,000 men

Yazeed Ibn Rikabe Kalbi 2,000

Haseen bin Nameer Ibn Askooni 4,000

Ma'zani 3,000

Nasre Ma'zani 2,000

33,000 men

This is according to the unanimous report of the Historians.

Biharaul-Anwar, V. 10 p. 182

Abu Mikhnaf p. 32

Tarique-Asame-Kufee p. 269

No Room for any Criticism left

If the holy Imam had stayed at Madina and got slain there, it would have been said, why did he not migrate to Mecca to take shelter in the Great Sanctuary there? He did go to the Ka'ba and if he had stayed there to be killed by Yazid's agents, it would have been said why did he not leave the holy place to avoid bloodshed in the Great Sanctuary? Husayn left Mecca too, even though it was the very eve of the pilgrimage. And if he had gone to Kufa it would have been said why he went to a place where his Deputy Muslim had been killed, and when he knew the situation there. Husayn avoided going to Kufa.

Hurr's offer, if Husayn had rejected, it would have been said why he refused to escape when the enemy's agent himself offered the opportunity to do it. Husayn availed also of the opportunity given by Hurr. Now when the enemy became cruel, heartless and aggressive, he avoided bloodshed by shifting his camp into the interior of the desert, abandoning the bank of the river to the enemy.

Husayn besieged at Karbala

When the whole plain of Karbala was full with Yazid's regiments and the Holy Imam's camp was totally surrounded by the enemy's forces, Ibn i-Sa'd the Commander of the Brute's armies met Husayn on the banks of the River and demanded '*Bait*' on behalf of the tyrant Yazid and said:

"If you pay homage to Yazid, everything will go well for you and whatever worldly comforts and privileges you desire for, will be at your disposal. Otherwise, it will end in a wholesale massacre of yourself and all your dear ones here."

Husayn firmly refused to pay the '*Bait*' saying:

"Tell Yazid to tempt with the worldly comforts those who are after this World. I am the Imam, the Representative of the Apostle of God. I shall never yield to the one who believeth not in God and who defieth the Word of the Lord, in word and deed, and who spreadeth godlessness on the earth. Let any calamity befall me and my dear ones, the will of the Lord shall be done. Husayn will cheerfully meet any catastrophe but never surrender Truth to falsehood.

Water Supply to Husayn's Camp Cut Off

At last on the 7th Muharram 61 A.H. (October 680 A.D.) the Commander of Yazid's forces received orders to cut off all sources of supply to the Holy Imam's camp and not to allow even a drop of water to reach any of the inmates therein. It can better be imagined than described what the condition of Husayn's camp would have been under the scorching Arabian sun. The camp was in the midst of the burning desert, with the heat-waves blowing from all sides. The unavailability of water, with nothing to feed even the young children, the wriggling of the babies for milk which the poor mothers, who were themselves suffering from the killing thirst, could not give, caused distress. What a torturous situation it must be, and how did those Holy ones suffer all these unbearable tortures, it is very difficult for any human mind to conceive, but all these are facts which the Holy Imam and his godly companions suffered with wonderful fortitude and patience. Over and above all these tortures, the sight of the enemy's forces preparing all around for the massacre and wholesale destruction was there, before the ladies and the children in the besieged camp.

In short, the torture of thirst which actually began from the 7th Muharram and the sufferings of the Imam with his companions, including the young children and the babies, could not be described here. The sufferings of the Holy ones for the sake of Truth can better be imagined than described.

‘Abbas, the brave, who was next only to the Holy Imam in charge of the Holy Imam's camp, after a very strenuous fight with the enemy at the river, got a sack of water but when the sack filled with water was placed before the thirsty children, the poor innocents not waiting till it was properly opened, and not knowing how to open the sack, rushed to it and fell upon it, one over the other, in the haste to at least cool their burning bodies. But alas! The knot at the mouth of the sack gave way to the pressure and the whole water flowed away on the sand. It can be imagined what the feelings of despair and disappointment of the poor children and the helpless mothers would have been, and how disappointed the brave son of Ali, who got the water, would have felt at the loss of the water which he could get for the poor children and the inmates of the camp after so much of fight with the enemy guarding the banks of the river. Attempts to dig a well were also made but in vain, for instead of water, stones came out. The Holy Imam preached patience and fortitude to every one at each disappointment and torture, saying:

“Be ye all cheerful and always surrender to the will of the All-Merciful Lord, for the end of all these trials is at hand and the water of Paradise awaiteth there to quench your thirst.”

Enemy Decides to Attack

All efforts of the enemy through temptations, promises, persecutions and tortures, to persuade the Holy Imam, to yield to Yazid were in vain. Even the killing heat and the thirst of three continuous days suffered by himself, his faithful companions, the helpless ladies and even the innocent infants and the babies, could not move the Holy Imam to effect the least change in the strength of his will to re-establish the Truth paying any price the task might demand.

On the 9th day of Muharram, the enemy's forces advanced towards the camp of the helpless Imam to affect a wholesale massacre of all the inmates therein. Husayn sent word to the enemy's Commander, Ibna-i-Sa'd through the brave ‘Abbas with the request for a night's time to spend it in his last prayers to the Lord which was at first refused but ultimately with much reluctance granted.

The Holy Imam and Ibn Sa'd confer

The holy imam sent for the enemy's Commander Ibna-i-Sa'd and proposed three honourable conditions:

“Leave me, and I shall quit the Muslim Empire with my whole family and children, and live in some non-Muslim lands. I shall go away to Yemen or to Iran or to the far off Hind (i.e., India).”

The tyrant answered: *“It can never be so.”*

Husayn said:

“Will you at least allow having some water for the helpless ladies and the innocent babies who are dying of thirst in my camp?”

The tyrant replied: *“First pay ‘Bait’ (allegiance) and then take the waterfront the river.”*

Husayn at last said:

“Ibna-i-Sa'd, why dost thou destroy the house of the Holy Prophet? If the whole world were to be given to me to rule over, I shall never yield to the tyrant.”

Husayn had done the best possible to avoid bloodshed, but every offer for a peaceful settlement was rejected and the surrender to Yazid was insisted upon. Husayn then decided to fight the might of the Devil for the truth and to surrender his all in the way of the Lord and to demonstrate to the human race what Bravery, Stead-fastness, Patience and Fortitude, even in the worst of the painful sufferings, those who really love God should put up with to defend the Truth and uphold it.

When all efforts through exhortations to the enemy's forces proved futile and the only alternative left was to fight for the cause of Truth, the Holy Imam decided first to prove the miraculous strength and the matchless prowess the godly ones possessed, and how bravely the huge host of the enemy could be resisted, and then to surrender himself and his dear ones to drink the cup of martyrdom and to fulfil the Covenant of the Lord to save the Truth for all times Husayn asked Ibna-i-Sa'd: “Will you at least agree to conduct tomorrow's battle in single combats between one from either side?” Ibna-i-Sa'd consented but the treacherous Brute did not keep to his promise.

The Night before the 10th Muharram

The night following the ninth day of Muharram presented a unique spectacle which has no parallel in the history of the world. A detailed description of the scene of that night in Karbala requires at least a separate chapter. However, only a few important events of the dreadful night are briefly related here.

Since his arrival at Karbala on the 2nd Muharram, the Holy Imam used to gather all those who had accompanied him from Mecca, and address them after every night prayer, advising them to leave him to his own fate and to return to their homes giving them every assurance that the consequences of his journey would be quite a different one from what had been imagined by them to be. It is reported that hearing the Holy Imam announcing the ultimate end of his journey, the people began deserting him in groups.

The Final Shifting

Husayn had to offer the sacrifice which had been termed by God Himself as *'Zibhe- Azeem'* the Great Sacrifice (37: 104 108). The purity of his body and the divinity of his own soul was unquestionable, but those whom he had to offer along with himself in the way of the Lord, had to be of some purity worthy to be blessed with the martyrdom. There were the good and the bad ones, mixed up, in his camp but what he needed was only a pure and clean stuff to be presented to God along with himself.

Many who had accompanied him with selfish intentions, had deserted him, and of those still left, the Holy Imam wanted to effect a final shifting so that only those who desired nothing but the pleasure of the Lord, might remain to accompany him in his resignation to the Divine will, to resist against the onslaught of the falsehood of the Devil. At last on the 9th Muharram, soon after the enemy's consent to wait till the following morning, the Holy Imam, after the 'Isha' or the night prayers summoned the remaining people and addressed them thus:

“Brothers! You are sadly mistaken if you have hoped that tomorrow's battle will bear any fruit for you to fulfil any of your worldly ambitions. I tell you now openly that I will be mercilessly butchered. My Brother ‘Abbas will lose both his hands and die on the banks of the river. My eighteen– year son Ali al–Akbar will die by the lance pierced through his breast. Qasim, my nephew, will be killed and be trampled under the hooves of the enemy's cavalry. And similarly, every one of my companions who will remain with me here, be he a relative or a friend of mine, will be rolling in his own blood and ultimately be slain. I tell you, not even my baby son Ali al–Asgher will be spared; he will receive an arrow on his tiny neck in my own arms and pass away. Only my son Ali, who is sick, will survive to suffer the Worst of tortures along with the people of my family. Friends! You need not worry yourself about the 'Bait' or the allegiance you have paid me, I release you from the oath . You leave me to my fate and save yourselves. They are only after my life. The night is dark and you can easily escape.”

At the end of his speech, the Holy Imam asked his brother ‘Abbas to put out the lamp in the tent so that people may walk away in the darkness without being ashamed of being seen by him.

It is reported that as soon as the lamp was put out, all those who had accompanied the Holy Imam from Mecca in their vain hopes of making their own fortune, began to desert the Holy Imam in batches and when the lamp was again lit after a while, there were left only a few here and there, and those who remained constituted the golden band of the Holy Seventy–two who stood fast by the Holy Imam in the battle for Truth to save the human race against its falling into the abyss of falsehood.

This small band of godly souls pure in their spirit and sincere in their desire to fight and fall in the way of the Lord spent the night in prayers reciting audibly the Holy Qur'an and rejoicing in the hope to drink the fast–approaching cup of martyrdom the following morning. Everyone anxiously waited for the break of dawn, to lay down his life in the way of the Lord in supporting the cause of Truth. The ladies were preparing their young children to be sacrificed along with the Holy Imam in upholding the cause of the Lord. The noble mothers of the family of the Holy Prophet were busy advising their young Sons to be steadfast in facing the might of the Devil in defence of the right, and to lay down their lives cheerfully and thus to drink the cup of martyrdom in the cause of the correct guidance of the Human Race.

‘Abbas the Brave, Guards the Camp of the Holy Imam

The camp of the Holy Imam contained the ladies and the children of the House of the Holy Prophet. Apprehending a surprise attack from the enemy's forces which consisted of people who had turned

treacherous to the Holy Imam and his family, a ditch was dug around the camp and fire was lighted the whole night and ‘Abbas the Brave, guarded the camp in a vigil the whole night walking around it with his sword in his hand mindful of the safety of the Holy Imam and the inmates of the camp, with a vigilant eye on the ranks of the enemy.

The Night in the Yazidian Camp

While the hungry and thirsty devotees of God in the Holy Imam's camp spent the night in prayers and the devotional supplicative services to God, the soldiers in the Yazidian ranks in the opposite camp spent the whole night in drinking, feasting and making merry in the hope of the promised rewards from Yazid in return for the destruction of the family of the Holy Prophet. God alone knows how many thousands of bowls of wine were emptied on that night. The Yazidian forces anxiously awaited the break of the dawn of the next day to affect the brutal slaughter of the Holy Imam and the small band of his kith and kin and faithful devotees.

The Holy Imam's Last Prayer with His Devotees on Earth

At the break of the dawn of the fateful day, 10th Muharram 61 A.H. (October 680 A.D.), Husayn called his son Ali (Ali al-Akbar) who resembled the Holy Prophet the most, and said:

“Ali, my dear! Let me hear thy ‘Azan’ (the call for prayer) for the last time in this world!”

When Ali al-Akbar gave the call ‘Azan’ in the Sahara, reporters say that the voice resembled the voice of the Holy Prophet and Husayn hearing the last ‘Azan’ of his son in the voice of his Grand-father, remembering the Apostle of God, shed tears, and as the voice of Ali al-Akbar reached the inmates in the camp, Zainab along with Umm Laila, the mother of Ali al-Akbar and the other ladies came out of the tents to hear the call for prayer in the sweet enchanting voice of the beautiful son of Husayn resembling the voice of the Apostle of God, raising their hands to heavens prayed for the safety of their dear Caller to prayers.

It was the third day of the thirst inflicted on the whole camp of the Holy Imam. The Holy Imam and his devotees performed ‘Tayammum’ instead of ‘Wuzu’ (Ablution) and the Holy Imam offered the last congregational prayers with his devotees on earth. An Urdu poet has referred to this historic ‘Salat’ (Prayer) and the ‘Salaties’, i.e., the supplicants in a beautiful couplet:

“Chand shar' maa'ey

Chah'ray mutajalli aisay

Na Imam aisa howa

Phir na musalli aisay.”

“Ashamed would be the Moon,

Faces so bright,

The Imam of the kind, never did appear

Nor the supplicants like these.

Husayn had not even finished his prayers when a rain of arrows from the Yazidian forces began to shower on the praying Imam and his godly devotees. It is reported that Umar Ibn Sa'd was the first to take the bow in the Yazidian camp and shoot an arrow towards Husayn saying: (addressing the men of his forces):

“Witness ye all that I am the first to shoot an arrow against Husayn.”

Reporters of the event relate that along with Umar 4,000 archers in the Yazidian ranks simultaneously shot towards the Holy Imam's camp, and before the holy souls could conclude their prayers, thirty (30) of the godly ones, who were engaged in the prayer, were shot dead.

Soon after the prayer was over, the Holy Imam ordered all his faithful companions to fall in, and divided his small godly band into three flanks, i.e., the right and the left wings and the central body. Husayn called his brave brother, ‘Abbas, the Faithful and presented to him the Holy Standard of Truth and thus ‘Abbas from that day came to be known as ‘*Abbas al-Alamdar*’ or ‘Abbas the Standard Bearer’.

Sermon of the Holy Imam on the Day of Ashoora

At last when it became sure that the devilish forces were bent upon a wholesale massacre, Husayn spoke out aloud addressing the men of the Yazidian forces in an apostolic tune.

“O' people! Do ye recognise me? By God tell me?”

The reply from the enemy was:

“By God, yes, we do recognise thee; Thou art the Son of the Holy Prophet.”

Husayn again said:

“Do ye know me? Am I not the son of the Apostle of God?”

The reply was:

“Yes, we do know thee, Thou art the son of the Apostle of God.”

Husayn said:

“Do ye know that my father is Ali-al-Murtadha son of Abu Talib, and my mother is Fatimah Zahra, the daughter of the Apostle of God and my grandmother is Lady Khadija daughter of Khowailad, who was the first to embrace Islam?”

The reply was:

“Yes. It is so.”

Husayn said: –

“By God, tell me, is not Hamza the Chief of the Martyrs of Islam, one of my uncles?”

The reply was:

“Yes.”

Husayn said:

“O’ people! Do ye recognise this turban on my head, is it not the turban of the Holy Prophet and this sword at my hand, that of the Apostle of God?”

The reply was:

“Yes we do recognise.”

Husayn said:

“Do ye know that my father Ali Ibn Abi Talib was the first among men to join the Holy Prophet in the faith Islam, and he was the most learned, and the most forbearing of all men and was the ‘Maula’ (or the Master, Lord) of all men and women?”

The reply was:

“Yes! We know that everything thou sayest is truth.”

Then Husayn asked aloud:

“Say ye then, why do ye make lawful the shedding of my blood?”

The reply from the brutal forces was:

“Yes! We shall kill thee in thy thirst.”

The voice of the Holy Imam was heard in the tents in camp. The ladies and the children hearing the last reply from the enemy began to weep for Husayn and Zainab and Umm Kulthoom the two sisters of Husayn, the daughter of Ali and Fatimah were the most effected.

Hurr joins the Holy Imam

Hurr, the commander of Yazid's regiment, who had obstructed Husayn's way near Kufa, was also present in the enemy's forces in Karbala. He spent all his time in repenting for having obstructed the way of the son of the Holy Prophet. The enemy's officers and soldiers were only wondering at the mysterious sorrowful silence and the serious pensive mood in which Hurr spent all his time since his arrival on the plain.

While he distributed weapons of defence to his devotees in his camp, the Holy Imam reserved a lance but did not say for who it was. He only announced in a mysterious tone that a faithful one in the enemy's ranks was to join the ranks of the fighters for Truth.

In the meanwhile, there in the ranks of the enemy Hurr called his brother and his son secretly in his tent and said:

“We are doomed–driven towards ‘hell.’ There is yet time. I have decided to dash out of the ranks of Satan and join the side of the Holy Imam and seek pardon of the son of the Apostle of God. Would you like to accompany me or stay where you are?”

The brother and the son of Hurr both readily consented to accompany him and Hurr's slave who was a faithful and trusted one of his master, was present in the tent and implored saying 'Master! take me away from this God's cursed side, along with thee. Pray leave me not for hell' and Hurr agreed.

Hurr, with his son, brother and a slave, dashed out of the enemy's ranks and joined the Holy Imam. Hurr appearing before the Holy Imam begged his pardon for the wrong he had done. The return of Hurr had already been foretold by Husayn in his camp. Hurr was received very warmly by Husayn and his companions and when the fight against the Devil began, Hurr was the first one who went into the field against the enemy and laid down his life.

The Battle of Truth against Falsehood

Thus the battle of Truth against Falsehood began. One after another of the godly ones from the Holy Imam's side went into the field and laid down his life after exhibiting wonderful bravery, courage, valour and prowess. It looked as if the thirst, hunger, heat and the wounds had no affect whatsoever on the patience, the strength and the determination of Husayn's devotees. At last when the deceitful Ibna-i-Sa'd saw the wonderful fight, he was astonished that each one from the Holy Imam's side easily destroyed dozens before he fell, and who proved unconquerable, he ordered a sally in contravention of the solemn agreement entered into, the previous night.

The bravery and the skill displayed by the faithful supporters of the sacred cause, the matchless

resignation to the Divine will, and the flawless devotion and the ideal attachment of each one of the hungry and thirsty sufferers of the godly camp, to the Holy Imam and to the sacred cause of Truth, drowned the Devil's army and their officers in wonder and astonishment, and they had become so awe-stricken at the miraculous strength and unparalleled courage of the helpless sufferers that they began to dread the very countenance of each of the godly devotees of the Holy Imam who came alone into the field and fought and fell in the way of God.

Thus, whenever a supporter of the Holy cause went against the Devil's forces and fell, the Holy Imam rushed out and brought his body and laid it in a tent pitched particularly for the martyrs. As the battle for Right against Might proceeded and the supporters of the Truth fell one after another, the tent containing the bodies of the martyrs was turned into a '*Ganje Shaheedan*' or the 'Repository of the Martyrs.'

Zainab sends her two Young Sons

When devotee after devotee fought and fell, in defence of the Holy Family, Husayn's sister, Zainab, called her two sons, Aun and Muhammad aged 10 and 9 years respectively, who were with the Holy Imam, and asked them:

"What! Death has come to so many of the Holy Imam's devotees and you are still alive?"

The children submitted:

"Mother dear! We are only waiting for the Holy Imam's permission; get it for us now, our mother dear! And then see what these two slaves of yours would do."

Zainab immediately sent for her brother the Holy Imam and implored that her two Sons be permitted to go into the field. Husayn could not say no to his sister. When these two boys went into the field, they got martyred. Husayn and 'Abbas brought the two bodies of the young martyrs and laid them down in the tent of Zainab. Zainab came to the two bodies of her sons and addressing them said:

"My dear children! Now I am pleased with you for you have proved your worth and Laid down your lives for Truth and pleased God and His Holy Prophet."

Qasim, son of Hasan

When the young Qasim aged about fourteen years, son of Imam Hasan, sought permission to go, it is reported that Husayn remembered the wish of his late brother Hasan that one of his daughters be wedded to his son Qasim. At the same time Qasim presented to the Holy Imam a closed note, written and given to him by his father, to be opened only when the worst calamity befell him, in which was written addressing Qasim:

"My dear Son Qasim when your uncle Husayn is besieged by his enemies from all sides and when

every true lover of God and the Holy Prophet, lays down his life, defending the cause of Truth, you sacrifice yourself for the cause on my behalf.”

The Holy Imam kissed his late brother's writing. It is reported that Husayn wedded his daughter Fatimah-Kubra to Qasim and immediately after the wedding, Qasim took his uncle's permission and went into the battlefield and after killing five famous warriors of the Devil's army (Azrag and his four sons) fell from his horse. Alas! Before Husayn could reach Qasim in response to his call for help, the whole cavalry of the Devil moved trampling over Qasim's body.

‘Abbas the Brave–The Standard Bearer

When ‘Abbas, the Lion-Hearted son of Ali, went into the field, his fight very much resembled the fight of his father Ali, the Lion of God. ‘Abbas' fight can never be described in a line or two. Anis and Dabir, the two famous Urdu Poets, have beautifully given a classical exposition of the marvellous encounter of ‘Abbas with the Devil's forces. ‘Abbas' strength, valour, dexterity, prowess, his devotion to the cause of Truth and his attachment to the Holy Imam, are unique in the history of the world. Against the wonderful dash which the Lion-Hearted son of the Lion of God-made, the Devil's men had to give way. After a terrible fight, ‘Abbas reached the bank of the river and filled the sack with water for the thirsty children in Husayn's camp but never tasted a drop of it saying:

“Ah! When My Lord, the Holy Imam and his innocent children are thirsty, how can ‘Abbas taste this water?”

Alas! While ‘Abbas was returning from the river with the sack of water on his shoulder, he was attacked from all sides and at last he fell near the bank of the river but not until he had lost both his hands which were severed by a treacherous attack from a hiding.

Ali al-Akbar's Martyrdom

After ‘Abbas, came the turn of Ali al-Akbar, to go to the battlefield. It is reported that this eighteen year old son was so very much loved by one and all in the camp that the account of his taking leave of his mother, aunts, sisters, brothers and other relatives is so pathetic that none can resist shedding at least a few tears over the heart-rending event. At last when the Holy Imam sent Ali al-Akbar, the 'Ahmad-i-thani', i.e., (Muhammad the Second), to the battlefield, he raised his head towards Heaven and said:

“Lord! Here is sent in Thy way, the one who resembles the most with Thy Prophet Muhammad, whenever we did desire to have a view of the Holy Face departed away from us, we used to look at the face of this youth.”

“Lord! Husayn has one Ali al-Akbar and he is sent to be sacrificed for Thy cause, had I many more like him, I would have similarly offered them all in Thy way.”

Is not this offer more acceptable to God than that of Abraham who offered with his eyes blindfolded? Is not this a Greater Sacrifice than that of Ishmael?

When Ali al-Akbar went into the battlefield, it is reported that the Devil's forces were so much amazed at his resemblance with the Holy Prophet that such of those who had seen him before, wondered if the Holy Prophet had reappeared in the world to help his dear grandson Husayn. People were so anxious to have a look at the enchanting beauty of the youth that those in the rear of the enemy's ranks, mounted on the horses and camels, even stood on the backs of the animals to have a look at the matchless and the wonder- striking beauty of this son of the Holy Imam. But lo! There was a treacherous onslaught and Ali al-Akbar fell with a lance pierced through his breast as the Holy Imam had prophesied. God alone knows what a patient heart the Holy Imam had been endowed with, which never gave way against any catastrophe even that of the loss of such a son. The Holy Imam stood looking at his son dying before his eyes and lifting his head towards Heaven said:

“Lord! It will be quite sufficient for Thy Husayn if thou accepteth this sacrifice and if thou art pleased with this humble offer.”

Husayn stands alone

When every one of his devotees was slain and none was left on the Holy Imam's side, he stood all alone in the field with his head resting on a lance and his garments drenched not only in his own blood but also of his martyred son, brothers, nephews and devotees, with the Devil's forces all around him.

Baby Ali al-Asghar comes into the field

When the helpless Imam stood all alone in the field surrounded by the enemies, he was summoned by a call from his sister Zainab in his camp. When he went into the tent, he found his baby son Ali al-Asghar, dying of thirst in his cradle and the poor mother Rubab, whose milk had dried up by the continuous thirst and hunger for the three consecutive days, could not help the baby with even a drop of her milk. Telling the mother that he would show the baby to the enemy and get some water for it if they give it, Husayn took the baby to the field and getting on a camel and raising it up in his arms to enable everyone in the enemy's forces to see it said:

“O' People! If in your opinion, Husayn is guilty of any sin or crime, this innocent baby has done nothing to hurt any one of you. It does not even speak, and has not even uttered anything against you or your Amir at Damascus. He is dying of thirst. He had neither milk nor water for the last three days. Would you quench his thirst by a few drops of water? If you suspect that I demand water for myself in the name of the baby, then I will leave it here, if you want, and go away and you may return it with his thirst quenched.”

It is reported that the address of the Holy Imam and the scene, with the thirsty innocent baby in his

hands, was so touching, so pathetic and so heart-rending that even the men in the Devil's army could not help weeping and cursing the Devil and his Deputy Ibn Ziad, Governor of Kufa, who had gathered them there against such Holy and helpless ones. Ibna-i-Sa'd, fearing a revolt of his forces in sympathy for the Holy Imam, at once ordered a stone-hearted brute named Hurmula to answer Husayn. The tyrant shot a three-pronged arrow from his bow which after piercing through the Imam's arm got stuck into the tiny neck of the innocent baby. Blood flowed from the neck and the baby looking at its father's face smiled and stopped breathing for ever. Husayn collected the little blood that came out of the tiny neck of his baby son in his hand, and it is reported that when he wanted to drop it on the earth, from the earth the Holy Imam heard a voice saying:

“O' Holy Imam! I can not bear this innocent blood.”

And when Husayn wanted to throw the blood towards heaven, he heard a voice saying:

“O' Holy Imam! Throw not the innocent blood towards me for I can not bear it.”

An Urdu poet has versified the event:

“Inkar aasma ko hai, Razi Zami nahi

Asghar Tumhare Koon ka thikana Kahi nahi.”

i.e. The heaven refuses and the earth does not agree,

O' Ali al-Asghar, thy blood has no place in the world.

It is reported that the Holy Imam smeared his face with the blood of the innocent baby.

Husayn could not take the dead baby to be returned to its mother who was waiting anxiously for it, at the door of her tent in the camp. Hence he sat down to bury his baby son in the burning sand of the desert. Does not even this one single sacrifice suffice to touch every human heart? Can we not call this one sacrifice alone greater than the sacrifice offered by Abraham? God alone knows the degree of the patience and the fortitude which He had endowed in the Holy Imam to bear the series of such unbearable calamities.

The Messenger from Madina

It is reported that when the Holy Imam was busy digging a tiny grave for the martyred baby, in the burning desert with his sword, a camel rider arrived into the field and wished him. The Holy Imam raised his wounded head and looked at him with wonder if there was any one still left to wish him in that hostile land at that very terrible and testing hour. The Arab was a messenger and had brought a letter from Fatimah Sughra the sickly daughter of the Holy Imam, whom he had left alone in his deserted house at Madina.

She had requested him in the letter either to return home soon from his journey or to send her brother Ali Akbar or her cousin Qasim or her uncle 'Abbas, (who were already slain) to take her to him. The most pathetic was her request to her father to kiss her baby-brother Ali al-Asghar, whom Husayn was just then burying. The Holy Imarn could not help shedding tears, and kissed the dead baby on behalf of its sister at Madina saying:

“Asghar dear! Your sister sends her kisses to you.”

and then addressed the messenger saying:

“Brother! Bear witness that I have complied with the request and have kissed Asghar before thee.”

Husayn took the letter and read it out to his brothers, his son, and his nephews who lay martyred for whom it contained a wish and then turning to the messenger said:

“Bear thou witness Brother! That I have conveyed the messages also to one and all concerned.”

The messenger stood aghast, stunned and struck with sorrow and wonder. When he demanded a reply to the letter, Husayn was only thinking as to what should he say in reply to it, when, suddenly an arrow from the enemy's ranks struck his forehead and blood began to drop down from the wound. Husayn took a few drops of his blood on the letter and returned it to the messenger saying:

“Brother! Return thou to Madina with this reply and if my daughter asks thee anything more about me, relate what thou hast see; here and tell her on my behalf to be patient.”

“But, Beware, get thou quickly out of the range of thy hearing, away from this plain, for soon I will be issuing my last call, unto all around for help in the way of the Lord, whosoever heareth, it shall be incumbent on him to respond to it. Lest thou heareth it and get obliged to respond to the heavenly summon and then thou will not be able to return to Madina without becoming an infidel. Go away my brother! God be with thee.”

The messenger in utmost wonder and sorrow left the fatal plain with tears in his eyes for the plight of the Holy Soul.

The Final Separation

The details OF the final separation of the Holy Imam from the helpless ladies and children and other inmates of his camp, particularly from his sisters Zainab and Umm Kulthoom, are very heart rending and it is impossible for any one to describe the whole sorrowful scene in a paragraph or two of a brief work like this. The Holy Imam at last bade good bye to all the helpless inmates of his camp foretelling the calamities that were awaiting them following his martyrdom, and preaching patience to one and all. To Zainab, his sister, he exhorted in particular to bear every hardship and torture with extreme patience and

never to curse the enemy for her curse would surely invoke the wrath of God upon the people and what he had done with so much of patience and fortitude would be undone.

Husayn hands over the Charge of the Imam

Ali, the eldest Son of Husayn called Zainul Abideen (i.e., the Grace of the pious), was lying unconscious on his sick bed. Husayn went to him and handed over the charge of the sacred office of Imam to him. He enumerated the difficulties and the tortures that would befall him immediately following his martyrdom and advised him (who was to succeed as the Fourth Holy Imam) to observe the highest degree of patience and fortitude against every aggression and oppression that would be inflicted on him and his dear ones, and never to get angry or curse the people.

The Parting Advice to Zainab and Umm Kulthoom

To Zainab and Umm Kulthoom, his two sisters, Husayn said:

“Our camp will be plundered and set on fire. After I am slain, the series of calamities to you all would begin. Your heads will be stripped of your covering cloths veils. Beware O' My Sisters dear; let not patience under any suffering be lost. Bear every calamity in the way of the Lord with patience and fortitude. Sisters dear, let not what I have done be undone by your impatience.”

The Holy Imam at last came into the field bidding goodbye, to all, not to return again to his camp, but to drink the cup of martyrdom to fulfil the covenant with the Lord to save and secure the Truth for all times until the Day of Judgment.

Husayn in the Battlefield to Offer the Greatest Sacrifice for the Truth

Husayn first preached to his enemies, the love of God, the obedience to the Holy Prophet and abstinence from vice and wickedness, and at last asked the people:

“Why do ye kill me?”

“Did I commit any sin or crime?”

“Did I plunder anybody?”

“Did I interfere with any one's affairs?”

All stood dumb and none answered. Then the Holy Imam continued:

“Then why do ye kill me? What answer have you to give to God, and to the Holy Prophet on the Day of

Judgment?"

When no answer from the Devil's forces, the Holy Imam said:

"You have killed all my companions, my children, my brothers and even my little baby; now I tell you leave me, I will migrate to Yemen, to Iran or even to the far off Hind (India), stain not your hands with my blood, which is the blood of the Holy Prophet himself, you will not have salvation. It is for you; I tell you, shed not my blood and save yourselves."

This last offer of the Holy Imam was superb and matchless and yet the devils did not avail of it. It was in fact the fulfilment of the '*Hujjat*' or the argument to give the last chance to the greedy devils to save themselves from the wrath of God.

The Last Call of the Holy Imam in the Way of the Lord

Lest later any one in the surroundings should say that he was neither called nor given any opportunity to serve the cause of defending the Truth by helping the Holy Imam who was fighting for it, Husayn now standing all alone, bleeding from innumerable wounds from head to foot, having lost one and all of his godly comrades, having offered the last and the greatest of his offerings in the way of the Lord, the six months baby Ali al-Asghar, gave his last call to humanity around him, inviting them to join him in the way of the Lord, saying:

"Hal min Nasirin Yansorona?"

'Is there any helper to help us?'

"Hal min zabbin yazubbo an Harame Rasoolullah?"

'Is there any defender to repulse the enemy from approaching the tents of the family of the Holy Prophet?'

When there was no response from any one of the thousands standing around him, he then said aloud:

"Alam Tasma'o ? Alaisa fikum Muslimu?"

Do ye hear me not? Is there not even a single Muslim among you?

Yet there was no response.

When Husayn gave his final call to the world around him inviting the people in the way of the Lord, Husayn's son Ali al-Zainulabideen who was confined to bed with high fever, and who had just a little before received the charge of the Imamatus from his father, got up and leaning on a staff, dragged himself out of his tent with his feeble sickly voice, walking towards the Holy Imam saying:

“Labbaik Ya Abata, Labbaik!”

“Yes, Here I am O' Father dear ! Here I am.”

Husayn seeing his ailing Ali coming out tottering in the high fever, bade him saying:

“Get thee back O' son! My progeny is to spring from thee.”

It is reported that in response to the call from the Holy Imam, Some mysterious voices of *'Labbaik! Labbaik!'* (Yes we are here O'son of the Holy Prophet) were heard from the spiritual world above, to which the Holy Imam replied *'Thanks to you all, but my concern here today is only with the living in the physical world.'* Saying this, the Great Godly soul the Holy Imam himself to be martyred by the Devil's forces surrounding him.

The Unique Unparalleled Prayer (Salat)

Every awakened mind will surely confess that it is not possible for any mortal to understand the great heavenly personality which enacted the absolute submission to the Lord, which he displayed on the field of Karbala.

Having lost every one of his faithful comrades including his baby son, himself fully wounded from head, to foot with arrows struck in his holy body with his blood flowing from the wounds, his clothes drenched with blood, and that of his comrades, his kith and kin whose dead bodies he removed from the field of the massacre to a tent in his camp to spare them from being trampled under the hoofs of the cavalry of the heartless enemy, hungry with choking thirst for the last three days, Husayn was seen seated on his horse the Zul-Jinah, looking every now and then towards Heaven with prayers for the acceptance of his sacrifices. In the midst of the indescribable miseries, sorrow and grief, and under the undefinable agony of the worst torturous and the most painful death, the Holy Imam ever remained mindful of the Lord and his submission to Him with the desire not to leave the world defaulting not even a single one of the prayers (*Salat*) prescribed by him for man in this world.

His condition was such that Husayn now could not of his own efforts get down from the horse. Husayn hinted to his horse saying:

“Wilt thou my dear Zul-Jinah kneel down a little to enable me to roll myself down to the ground? I know thou hast also been hungry and thirsty along with me. Pardon me my dear Zul-Jinah for Husayn is helpless. May the Lord bless thee.”

The faithful animal which was itself hungry, thirsty and wounded, spread its legs in such a way that the godly soul, one of the most brilliant stars of the heaven of divinity, slid himself down.

Now lying with his bleeding wounds on the flaming sand of the burning desert, Husayn, desirous of

offering his prayers gathered the sand in front of him and himself engaged in his last prayer (*Salat*) on earth, resting his wounded forehead on a heap of the burning sand. Thus ultimately the wounded Holy Imam lay in communion with the Lord.

Swords and axes began falling on him and Husayn was bying fully wounded from head to foot, and the sacred blood of the Holy Prophet, Ali and Fatimah was flowing on the earth.

Several men one after another, were deputed by the Commander of the Devil s forces to cut off the head of the Holy Imam but every one that came near the Holy one lying on the burning sand, found his lips moving and heard to say:

“O' All-Merciful Lord of the Universe, accept the humble sacrifice of thy Husayn. Husayn has submitted in Thy way all that thou hast given him. If this son of Thy Holy Prophet had anything more, he would have submitted that also to Thee-But O' Lord forgive the sinners among the faithful, O' All-Merciful One.”

and at the end of the prayers it was heard:

“O Lord! Lord O' Lord! being repeated several times.

Hearing these last prayers of Husayn, none dared to cut off his holy head, even on an offer of thousands of gold coins with promises of highly tempting rewards, but Shimr, the stone-hearted brute committed the heinous crime.

Thus when the head of the Holy Imam was being severed from his body, the helpless ladies and the innocent children in Husayn's camp stood at their tents shouting for help and were weeping aloud. And Husayn's sister, Lady Zainab ran bare-headed out of her tent towards her brother shouting to Ibna-i-Sa'd for mercy but Ibna-i- Sa'd's heart was devoid of mercy.

The Severed Head of Husayn Glorifies God

The moment the Holy Imam's head was severed from his body and raised on the point of a lance, the severed head began glorifying God, aloud in clear words saying:

“Allaho Akbar’ (i.e., God the Greatest).”

Thus Husayn won an everlasting victory over the Devil who could not annihilate Truth with the massacre of the Holy Imam, for Husayn continued the glorification of the Lord even after his head was severed, from the point of the very lance in the hand of his enemy.

Thus the Holy Imam by his own example has made it openly known how abhorrent is falsehood and godlessness, how far it should be defied, what value to humanity has Truth and godliness. How dear it must be to every faithful one and at what cost it must be defended and upheld. And how death in the

cause of Truth, unfailingly earns the life Real of Eternal Bliss.

Bodies of the Martyrs Trampled by the Devil's Cavalry

With Husayn's martyrdom, only the wielding of the sword by the Devil's forces had stopped, but immediately after the massacre of the Holy Imam and his faithful devotees, the brutes of the Devil's forces got busy in the other horrible deeds. Horses were shod afresh and the enemy's cavalry was ordered to ride over the holy dead bodies of the martyrs trampling them under the hoofs of their horses.

Husayn's Camp Plundered and Set on Fire

The next move of the brutes was towards the Holy camp which now contained only the helpless wailing ladies, the crying children, and Ali-az-Zainulabideen the ailing son of the Holy Imam lying unconscious with high fever. They plundered the camp, setting the tents on fire. The gentle and noble ladies, who were the unique models of chaste and modest womanhood and the innocent children, ran hither and thither between the burning tents of the camp, and some of the poor children are reported to have perished in the fire. The brutes took the ladies and the children as captives, and the weak and the sick Ali-az-Zainulabideen, now the Fourth Holy Imam, was bound in heavy thorny chains, fettered and was most heartlessly treated as the sharp, piercing edges were almost choking him.

The Looted Caravan

After burning their dead and leaving the bodies of the Holy Imam and his martyred devotees unburied, lying on the plain of the massacre, the Devil's forces left the plain of Karbala for Kufa with the virtuous ladies and the innocent children of Husayn's family as their captives, on bare backs of camels, snatching away their veils, without any purdah with their necks tightly tied in ropes.

The sick Holy Imam Ali-son of Husayn, who could not even sit up owing to his illness, was bound in heavy chains and was made to walk barefooted on the thorny plains and on the burning sand of the desert, from Karbala to Kufa and from Kufa to Damascus.

The Tortures of the Journey

The history of the tortures of the journey from Karbala to Kufa and from Kufa to Damascus which the sick Imam Ali, the helpless ladies and the young children were put to, is a very pathetic record of the worst brutality ever recorded on earth, the narration of which in detail needs a separate volume. The captives of the family of the Holy Imam were first marched on public roads and through the streets of the town of Kufa, to the open court of Ibn al-Ziad the Governor of Kufa, and from there they were marched to Syria to be presented in the open court of the brute Yazid who before an audience of hundreds of his courtiers seated on the throne there, were purchased by his wealth and who had signed the death

warrant of the Holy Imam supporting the claims of the Brute to be Deputy of the Holy Prophet.

The Divine Light Shines Out

Every soldier who was given the severed head of a martyr; to carry it raising it on his lance was made responsible for its safe custody. Khooli a hard-hearted tyrant was put in charge of the holy head of Husayn. As the Brute's army marched from Karbala after the great massacre, it halted near Kufa where Khooli lived. Khooli left the camp in the night to visit his wife in the town and carried with him the holy head, and to hide it from his wife, he kept it covered under ashes of the hearth in the kitchen of his house.

When Khooli's wife came out of her room in the middle of the night, she found a pillar of light rising out from the hearth in the kitchen. She was stunned and when she saw through a hole in the door, she found some heavenly figures descending from heaven on a severed head in the hearth. She rushed back into her room and waking up Khooli reported the matter to him. Khooli could no more conceal the matter and spoke out to her what he had hidden in the hearth. The good lady cried aloud cursing him saying:

“May the wrath of God be on thee O' cursed One! Thou hast brought the holy head of Husayn the Holy Imam in my house.”

Crying aloud, shedding tears, the good lady madly rushed out of her house and out of the town, wandered out into the wilderness and never again entered the house, and ultimately gave up her life crying for the Holy Imam.

The Severed Head of Husayn Recites the Word of God

The devil's army marched with severed heads of the martyrs raised on their lances. Among the heads, were the head of the baby son of Husayn, Ali al-Asghar. It is now left to the tender hearts of gentle women to imagine in their own places, what would have been the feelings of the mothers, the sisters and the children among the captives who were marched along with the army, looking all the time at the severed heads of their dear ones, on the points of the lances raised before their eyes. Historians, reporting the gruesome events of the great tragedy, say that people noticed the lips of the severed head of the Holy Imam moving, and when people applied their ears carefully, they heard the Holy lips uttering clearly the following verse of the Chapter '*Kahf*' of the Holy Qur'an:

Aayaa tina Ajaba. (18:9)

'Thinkest thou that the Fellows of the Cave and the Inscription were of our wonderful signs.'
(18:9)

The one who heard the recital of the sacred words, immediately cried out saying:

“Nay! O’ Son of the Holy Prophet! The event of thy wonderful sufferings and patience is more astonishing”.

Since its severance from its body the holy head of Husayn till its burial after about a year of remaining in the custody of the Brute at Damascus, it manifested miracles after miracles proving the Unity of God, the glory of the Lord of the Universe, the bonafide of the apostleship of his grandfather, the Holy Prophet Muhammad, and the truthfulness of Islam, as God's prescribed religion for Mankind as a whole.

The Captives in Damascus

Even during the most miserable journey, the severed head of the Holy Imam manifested several miracles which guided several good hearted Christians and Jews to embrace Islam, most of whom after embracing the Truth attacked the brutes and were ultimately martyred by the Devil's forces.

When the looted Caravan entered Damascus, at the orders of the Devil Yazid, the whole town was ordered to be fully decorated and the people to be engaged in rejoicing and making merry at the success of their Ruler. To please the Brute the people dressed in festive robes were extremely jubilant amusing themselves in fanciful plays and merrymaking. When the looted Caravan of the Holy House of the Prophet passed through the public streets and the busy bazaars, people in huge numbers thronged to have a view of the captives whereas the godly ladies of the family of the Holy Imam who were captives, felt mortally ashamed and insulted and covered their holy faces under the hair of their heads.

While the sorrow-stricken ladies were seated on the bare backs of the camels with the hair of their heads covering their faces, the heads of the martyrs raised on the point of the lances were marching before them. The poor ladies sometimes looked at the heads of their martyred husbands, brothers and children with tears flowing from their eyes. The children seeing the severed heads of their loved ones cried aloud innocently calling them to return to them and to relieve them of their miseries.

After parading through the crowded streets and the busy bazaars thronged with the rejoicing public the ladies and the children tied in ropes and the sick Ali in chains with the severed heads of the martyrs were presented openly in the fully attended court of Yazid surrounded by hundreds of his courtiers. Yazid sat on the throne and kept the severed head of the Holy Imam down in front of him, drank wine, and ridiculed the Holy Imam and his family standing before him utterly helpless tied in ropes as captives. What all befell the Holy Family in the Devil's court is also a long history of unbearable sorrow and the worst degradation of the godly ones, which will surely move the coldest heart to tears.

The captives were imprisoned in a very narrow, dark and roofless cell. The members of the Holy Family suffered the hardships and the tortures of imprisonment in the cell for a long time until in the prison expired Sakina the three year old dearly loved daughter of Husayn. She died of wounds caused by the whips and slaps of the tyrants, particularly of the wounds she received from the stone-hearted Shimr.

After a long imprisonment, the sick Imam Ali, with the other captives, was released. They returned to Karbala and after burying the bodies of Husayn and the other martyrs which were lying unburied till then, they returned to Madina. Thus the Holy Imam Husayn offered *the Greatest Sacrifice to re-establish the Truth firmly never again to be shaken by any one until the Day of Judgment.*

The Old Testament Prophecies The Martyrdom

This is the Sacrifice which has been prophesied also in the Old Testament in which God promises to avenge the blood of the Holy Imam Husayn:

“for this is the day of the Lord God of Hosts, a day of Vengeance, that he may avenge him of his adversaries and the sword shall devour, and it shall be satiated and made drunk with their blood for the Lord God of Hosts hath a Sacrifice in the north country by the river Euphrates.”

(Jeremiah. 46: 10)

This is the '*Zibhe-Azeem*' or the Greatest Sacrifice, the Lord has foretold to take place instead of Abraham's sacrifice:

“Most surely this is a manifest trial, And We ransomed with a Great Sacrifice And We have shifted it among the later generation.”

This happened on 61 A.H. on the Bank of the Euphrates at Karbala in (Iraq).

Although the hosts of the Devils numbered in thousands and the supporters of the cause of Truth for which the Holy Imam stood, could be counted on fingers, and the Holy Imam, with his numbered devotees, was mercilessly massacred and the ladies, the queens of virtue and chastity along with the innocent children were taken captives and put to every disrespect, indignity and the bitterest tortures, but soon after the massacre, the world understood who was the Arch-Devil and who was the Divinely Chosen Guide for Humanity.

Many people embraced Islam at the guidance they received from the severed head of Husayn when they saw it glorifying the Lord even from the point of the lance during the torturous journey to Kufa and from Kufa to Damascus. The realization of the Truth, the World exhibited after the martyrdom of the Holy Imam, made even the Devil acknowledge the virtual, spiritual Victory of the Holy Imam.

Identifying oneself as the admirer of Yazid is far beyond any possibility when there is none today who would even like the idea of taking the Devil's name in connection with any goodness save those who would like to associate themselves with the Brute in the lincentious performances enacted.

Whereas ever since the martyrdom of Husayn, the act of admiring and appreciating the Holy Imam and

his devotees is enjoined as a duty of every true believer in God and the sincere lover of Truth, deeming it with a conviction that admiration of the Great Sacrifice and feeling for the sorrowful plight of the Holy Imam and his godly devotees carries special blessings in this world, and with high spiritual honours and great rewards in the life hereafter.

What is 'Shahadat' or Martyrdom

Whoever is taken unawares or shot dead or suddenly killed be that even for any matter of goodness on the part of the murdered one, other than God's cause, cannot be ailed a martyr. It can no doubt be said that the assassin had been cruel and the good man had been unjustly killed, but he cannot be a martyr in the proper or the right sense of the term, for, perhaps, if the murdered one had an opportunity or the chance to escape death, he might have successfully avoided it, or if he had been warned of the fate, he would have changed his views or conduct to avoid the cause for the murder.

A martyr in the true and the proper sense of the term is the one who stands for Truth and Righteousness even at the cost of his life and property not excluding his near and dear ones.

Jesus and Husayn

The Holy Qur'an asserts in unequivocal terms that Jesus was neither killed nor crucified by the people: 4: 157 and 158. Even taking for granted the statement of our Christian brethren the crucifixion of Jesus under the evidence of the Holy Bible of the Christian Church itself, can never be a martyrdom at all as the Bible says that Jesus avoided the end by hiding himself, which suggests his unwillingness to meet death in the cause of Truth.

Besides, when caught by the enemies, he began imploring God to see that the cup was passed over and he be saved, and while he was put on the cross as alleged by the Christian belief, he began crying aloud to God in agony saying that he had been forsaken by Him. Could this he becoming even of any ordinary believer in God with the conviction of his faith in Him? How could such a weak-hearted one totally void of faith in the All-Merciful Lord, be a religious leader, even that the son of God? How could the one forsaken by God be the saviour of Humanity? The Bible itself declares:

“And he went it little farther, and fell on his face, and prayed saying O' my Father if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt.” (Matthew, 26:39)

And about the ninth hour, Jesus cried with a loud voice, saying, “ELi, ELi Lama Sabachthani,” to say, My God, my God, why hast thou forsaken me.” (Matthew, 27:46)

The above statement of the Bible of the Christian Church establishes the following points against Jesus:

1. Jesus was frightened of death.

2. Jesus was unwilling to drink the cup of death in the way of the Lord.
3. Jesus wanted God to avoid his drinking the cup of death.
4. Jesus wanted God to avoid His Will to take place.
5. In the agony against the fear of death Jesus lost all faith in God and believed to have been forsaken by Him. Thus according to his own words, the forsaken son can do nothing for others for he himself has been forsaken.

Let us take the ease of Husayn.

1. Husayn travelled all the distance from Madina to Karbala to drink the cup of death accompanied by untold miseries and tortures.
2. Husayn offered not only himself but the dearest ones of his nearest kith and kin, and the sincerest of friends with matchless faith in God and devotion to Him.
3. At every step, Husayn suffered the worst tortures and the greatest loss with perfect patience, fortitude, submission and surrender to the Divine Will, every time praying for his offerings to be accepted by the Lord.
4. While under the swords of the heartless assassins, he only prayed to God for the salvation of the Faithful, far from being a complainant, he prayed for his sacrifices to be accepted.
5. He proved his being the Greatest Martyr, the King of Martyrs, who offered not only himself but his dearest ones counted to about seventy-two, by glorifying God in God's own Words when his head was severed and raised on the point of the lance.

In short, Husayn's martyrdom has no parallel in the history of Mankind.

The following statement is taken from the research work by the great scholar Imaduddin Husayn Ispahani known as Imad Zadeh, Tehran. His inquiry is based upon the following sources:

1. Tabari
2. Ibn Athir
3. Kitabul Jamal of Shaik Mufeed
4. Rijal Mumqant
5. Abu Maqnaf
6. Zakhiratud Darain

7. Hadaiq
8. Irshad
9. Uyunal Akhbar
10. Manaqib al-Ibn Shahr-Ashoob
11. Absarul Ain fi Ansaral Husayn
12. Kifayatur Talib
13. Tabaqaat Ibn Sa'd
14. Badayah-wan-Nehayah
15. Al- Husayn- (Egyptian-Edition)
16. Majalis e Ismail (Constantinople Edition)
17. Minhaj-as-Sanah of Ibn Taimiah
18. Amaali Ibn Shaikh (Iranian Edition)
19. Masailal jahiliah (of Md' bin Abdul Wahab)
20. Aasarul Baqiah
21. Beharul Anwaar al-Majlisis
22. Al Ardhu wat Turbatual Husayn (Ayatullah Kashiful- Ghita)

The Martyrs of Karbala:

The Hashimites—from the seed of Abu Talib:

1. Those mentioned in the Ziarate Nahiyah 18
2. Those not mentioned in the Ziarat 13
3. Young children 3

No. distributed according to the immediate parentage of the Martyrs:

The Holy Imam Husayn 1

The sons of the Holy Imam (Two in Karbala and one in Abdullah was martyred later and buried in

Asqalan) 3

The sons of Amirul-Momineen Ali 9

The sons of Imam Hasan 4

The Sons of Aqeel 12

The sons of Ja'far 4

33

The comrades of the Holy Imam:–

1. Those whose names are mentioned in the '*Ziarat al-Nahiah*' 70

2. Those whose names are not mentioned in the Ziarat 27

97

3. Total number of Martyrs in Kufa 8

Total comrades martyred 105

Total martyrs including the Bani Hashim

and the Holy Imam 138

The Martyrs of Karbala–the Kind of Men they were

As already said in the foregoing pages, those who surrendered their souls in the way of the Lord at Karbala were the divinely selected ones of the human family. They were ideal personalities with unique qualities which humanity could justly be proud to own in their kind as the matchless gems which the world had ever seen. Each one of the great martyrs was a model of the integration of the unique personality traits some of which each one of them possessed as peculiar to him.

They were the noblest models divinely set up for the members of the human family to follow. The faith in God, the sincere devotion, the dauntless courage, the unconquerable fidelity, the unfailing patience, the charitable disposition, the ideal consideration for the life after death and the ever mindfulness of the Day

of Judgment which the great martyrs manifested the hour of their trial at Karbala were obviously the qualities they were divinely conditioned with for the fulfilment of the Divine Plan of the enactment of the glorious '*Zibhe-Azeem*.'

Every one of the martyrs was a glorious human metal with the polish necessary to get reflected through it the divine attributes of the Creator Lord of the Universe. In short, Karbala was a historic, a unique and the greatest exhibition of the best specimens of the various noble qualities endowed in the children of Adam, particularly those of the seed of Abraham through Muhammad, Ali and Fatimah.

Any one desirous of having a view of the glorious manifestation of divinity in man, and the ideal integration of the Divine attributes in a human personality may look into the wonderful sacrifice which Husayn, the King of Martyrs, offered in Karbala, in the way of the Lord.

It is a historic fact that a large crowd followed Husayn from Mecca but before the great offering he had to make, Husayn started shifting the human stuff there with him through his repeated sermons prophesying the torturous sufferings and the gruesome massacre in store for those who remain with him.

Thus the Holy Imam made the questionable stuff leave his camp after which remained only the sincere ones who were wholly devoted to the Lord and who were really anxious of surrendering themselves in His way. While he wanted those who were then with him to leave him and go away, Husayn wrote letters and sent messages to the chosen few worthy of inclusion into his fold informing them of the arrival of the awaited hour. Thus were collected the gems worthy of presenting to the Lord, shunting out all the unworthy stuff.

The Companions of Husayn and those of the Holy Prophet

It is the historic truth that the kind of faithful companions the Holy Imam Husayn had gathered around him was not given to any of the Apostles of God including Jesus and even the Holy Prophet Muhammad to claim such a band of men of spotless character and godly conduct in such a large number among their companions. While one of the disciples of Jesus betrayed him and connived to get him in the hands of his enemies, none of the other disciples offered to get killed with their Master.

In the case of the companions of the Holy Prophet, most of those who claim prominence in their devotion to him deserted him leaving him in the Jaws of death, not once or twice but on every occasion when they felt any danger to their life. But in the case of Husayn, the faithfulness and the devotion of his comrades in the worst and the most torturous miseries which culminated in the gruesome massacre of one and all of them, is nothing but a matchless marvel which has thrown the human world into wonder and has moved every human heart to sorrow and grief for them, with tears irresistibly rushing into the eyes of men, women and even children in sympathy for the great sufferers in the way of the Lord.

Brief Notes on Some of Those Martyred in Kufa and Karbala

1. *Abu-Bakr Ibn Ali Ibn Abi Talib*: He was called '*Muhammad al-Asghar*' or Abdullah from Laila daughter of Mas'ud son of Hanzala son of Manath son of Tameem.

2. *Abi Bakr son of the Second Imam Hasan, son of Ali*.

3. *Abdul Hatoof Ansari and his Brother*.

4. *Sa'ad (both sons of Hurr)*.

Both from Kufa who joined the Holy Imam at Karbala

5. *Adham son of Umayya-al Abdi*. From Basra son of Abi Obaida, whose father had been the constant attendant on the Holy Prophet.

6. *Aslam*—the slave who was purchased and liberated by the Holy Imam—was the scribe engaged to write communications from the Holy Imam.

7. *Anas bin Hars al-Kahili son of Baniah son of Kahli* who was one of the companions of the Holy Prophet.

8. *Borair zibe Khozar al-Hamdani*: A very old, pious, and devoted companion of Amirul-Momineen, Ali Ibn Abi Talib, one of the prominent noblemen of Kufa. He was the one who came to the Holy Imam begging most humbly to permit him to get martyred for he wanted to die in the way of the Lord and show his face to the Holy Prophet on the Day of Judgment. The details about the faithfulness and the devotion of Borair are many.

9. *Umayyabib Sa'd at Taie*: He was one of the companions of Amirul- Mominecn.

10. *Bushr bin Amru al Hazrami* from the famous ones among the faithful devotees to the Holy Prophet.

11. *Bakr bib Hai at Taimi*: Of the Bani Taimi tribe who came to the Holy Imam and volunteered to be martyred in the way of the Lord.

12. *Jabib Ibn Hajjaj al Taimi*: He was the follower of Muslim-bin-Aqeel in Kufa. Since Muslim was arrested, he hid himself until Husayn arrived in Karbala, and reported himself to the Holy Imam and got martyred.

13. *Jibilath Ibn Ali-e Shaibani*: The one who was attending on Amirul-Momineen in the battle of Siffin.

14. *Ja'far Ibn Aqeel Ibn Abi Talib*: The Third brother of 'Abbas the Standard Bearer of the Holy Imam.

15. *Ja'far Ibn Aqeel Ibn Abi Talib*: Brother of Muslim Ibn Aqeel the Deputy of the Holy Imam to Kufa.

16. *Jinadat Ibn Ka'b Ansari Al-Khazraji*: Along with his son–Martyred at Karbala– one of the greatest devotees of the Holy Imam.
17. *Jundab bin Mujee al Khaulani*: One of the companions of Ameerul–Momineen came to the Holy Imam and fell down on his feet and prayed to be permitted to be martyred.
18. *Jaun*–The liberated slave of Abu Dharr who after the death of Abu Dharr, joined the Second Holy Imam and thereafter he remained with Husayn and had come to Karbala with Husayn. He was trained under Abu Dharr and was a very pious devotee of the Holy Imam.
19. *Jaun bin Malike Tameemi*: Of the tribe of Bani Tameem. One who was in Yazid's army, seeing the Devil's forces decided to attack the Holy Imam which he never thought that it would ultimately happen, left the ranks of the Devil's forces and joined the Holy Imam and was martyred.
20. *Hars*–The liberated slave of Hazrat Hamza the uncle of the Holy Prophet–had come from Madina along with Husayn to get martyred.
21. *Habshi bin Qais al-Nahmi*: Of a group from the tribe of Hamdan. His grandfather was one of the faithful companions of the Holy Prophet.
22. *Hars bin Amraul Qais al-Kandi*: A very brave nobleman of Arabia. He went into the armies of the Devil, and found his own uncle there. His uncle asked him: 'have you come to kill your uncle?' He replied 'Yes! You are my uncle, no doubt, but God is my Lord and you have come here against Him.' He killed his uncle. Along with him three others from the enemy's ranks joined the Holy Imam. All were martyred.
23. *Habib bin Amir al-Taimi*: One who had already paid allegiance to the Holy Imam at the hands of Muslim was martyred in Kufa, Habib left Kufa and joined the Holy Imam on his way to Karbala and got martyred.
24. *Habib bin Muzahir al-Asadi*: He was known as Habib Ibn Mazahir bin Re'aab bin Al-Ashtar from the lineage of Asad Abdul-Qasim Al-Asadi–aged 70 years. He was one of the faithful companions of the Holy Prophet who after the Holy Prophet always remained with Ameerul–Momineen Ali and migrated to Kufa when the Capital was shifted from Madina to Kufa, and accompanied Ali in all the battles he had to fight against the rebels and traitors. His ideal faithfulness and sincere devotion to the Holy Imam has many glorious details.
25. *Hajjai bin Masrooq al-Jaufi*: One of the faithful companions of Ameerul– Momineen Ali in Kufa.
26. *Hajjai bin Badr as S'di*: Of Basra from the tribe Bani Sa'd famous nobleman in Kufa. He was the one who carried the communications of the Holy Imam to the pious ones of the devotees of the House of the Holy Prophet in Kufa.
27. *Hurr Ibn Yazid ar Riyahi*: He was the son of Yazid Ibn Najiyah bin Qa'nab bin Yitab bin Hurr in the

lineage of Al-Yarbo'ir Riyahi. A famous nobleman of Kufa, an experienced warrior specially selected by Ibn Ziad to command a contingent against Husayn.

He was the one who obstructed Husayn's way near Kufa, but he never believed that the venture of Ihne Ziad was to end in the martyrdom of the Holy Imam. When at Karbala he found that the decision was to martyr the Holy Imam, Hurr left the Devil's forces and joined the Holy Imam, seeking pardon for his previous conduct. The Holy Imam received him with special grace. Hurr was among the foremost martyrs in the way of God. Husayn said: "*Hurr, as thy mother has named thee Hurr (a free man) thou art 'Hurr' in this world and in the hereafter.*"

28. *Hallas bin Amro' ar Rasibi*: He was the son of Amru ar Rasibi who was one of the faithful companions of Ameerul-Momineen Ali.

29. *Hanzala bin As'adus-Shabami*: He was the one who carried the message of exhortation from the Holy Imam to Ibn Sa'd in Karbala.

30. *Rafe' - the liberated slave of Muslim Azdi*: He came from Kufa and volunteered to be martyred in the way of the Lord.

31. *Zavir bin Amro al Kandi*: A sincere devotee of the Ahlul Bayt who was a devoted companion of the Holy Imam. He was a noble personality very much revered and respected by the people.

32. *Zohair al Qaine Bijilly*: He was a noble chieftain of his tribe, a man of great influence in Kufa. In the beginning he was attached to the Third Caliph Uthman. Once returning from Hajj he met the Holy Imam and became a staunch devotee of Husayn. He is the one who bade goodbye to his wife Dalham daughter of Amru, liberating her with a divorce to go to her relatives, and he joined the Holy Imam and got martyred. The details of Zohair's devotion to the Holy Imam need a lengthy note.

33. *Ziad bin Areeb al Sa'idi*: Son of Areeb one of the faithful companions of the Holy Prophet and also a traditionist. A very pious and brave noble personality enjoying the trust and the confidence of the people.

34. *Salim the liberated slave of Aamire Abdi*: A staunch devotee of Amirul-Momineen Ali, from Basra.

35. *Salim the liberated slave of Bani Madinatul Kalbi*: Of the tribe 'Kalb' one of the devotees of Amirul-Momineen Ali in Kufa.

36. *Sa'd bin Hars and Abul Hatoof bin Harse Ansari*: These twin brothers had come from Kufa employed in the forces of the Devil to fight Husayn. Later they left the ranks of the Devil's forces and joined the Holy Imam and got martyred.

37. *Sa'd the liberated slave of Amerrul-Momineen Ali*: After the martyrdom of Amirul-Momineen, he remained attached to Imame Hasan and later after the martyrdom of Imame Hasan, he remained devoted to Husayn and got martyred.

38. *Sa'd-the liberated slave of Amro bin Khalid*: He volunteered to be martyred for the Truth. A noble personality with a high degree of fidelity and valiance.
39. *Sayeed bin Abdullah Hanafi*: A noble and very influential personality in Kufa uniquely brave. He was very helpful to Muslim bin Aqeel in Kufa. He was the gentleman who carried Muslim's letter from Kufa to Husayn and remained with the Holy Imam until he was martyred. He was the man who, while the Holy Imam offered his prayers in the field of action (Karbala) stood in front of the Holy Imam and received the arrows from the Devil's forces, on his breast, protecting the Imam in prayers, and got martyred.
40. *Salman bin Mazarib bin Qais al Anmari al Bijilli*: A cousin of Zohair al Qain. He went to Mecca with Zohair and when on his return from Mecca Zohair decided to join the Holy Imam, he accompanied him and got martyred at Karbala. A man of very noble conduct and character endowed with strong will and prowess. A very pious personality fearing none but God.
41. *Sulaiman bin Razeen*—A liberated slave of the Holy Imam: A truthful and a very reliable gentleman. A staunch devotee of the Holy Imam. He carried Husayn's letters to the devotees of the Ahlul Bayt in Basra. Ibn Ziad the Devil's governor of Basra caught him and this faithful servant of the Holy Imam got himself willingly martyred (at Basra).
42. *Sawar bin Manyim al-Nahmi*: A highly respected noble veteran of Iraq travelled all the way to Karbala to join the Holy Imam to get martyred with him.
43. *Suwaid bin Amro bin Abil Mataa al Anmari al Khash'mi*: A noble, highly respected, god-fearing and a brave personality. He fought and fell seriously wounded, and was lying unconscious, the enemy thinking him dead had left him, but when he returned to consciousness and heard the rejoicing of the Devil's forces shouting that the Holy Imam had been killed, he got up, and fought and got martyred.
44. *Saif bin Hars Al Jabiri and Malik*: These two cousins from Kufa joined the Holy Imam and got martyred.
45. *Saif bin Malik al Abdi al Basri*: A leading devotee of the Holy Ahlul-Bait.
46. *Shabeeb a liberated slave of Hars al-Jabiri al-Hamdani*: A very brave gentleman who got martyred in the very first attack from the enemy.
47. *Shaueb al-Shakiri*: Well-known in Kufa for his nobility of character, courage, and a revered noble veteran of the town.
48. *Zarghamah bin Malik al-Taghlabi*: A lion-hearted brave gentleman who was faithful to Muslim bin Aqeel in Kufa. After Muslim's martyrdom, he joined the Holy Imam and was martyred along with him.
49. *Aaiz bin Majma'al Aazi*: One of those six who along with Hurr Ibn Yazid al- Riyahi had joined the Holy Imam.

50. *Aabis Ibn Abi Shabeeb al-Shakiri*: One of the most pious devotees of Amirul-Momineen, and one of the noblemen of Kufa. He was one of those who helped Muslim Ibn Aqeel in Kufa.

51. *Amir bin Muslim at Badi Basri*: With his liberated slave Salim, both the devotees of Amirul-Momineen in Basra, joined the Holy Imam and got martyred.

52. *Abbas Ibn Ali Ibn Abi Talib, Qamare Bani Hashim*: This is the great son of the First Holy Imam Ali Ibn Abi Talib, from the noble lady Hazrat Ummul-Baneen, who was brought into this world to fulfil the desire of Amirul-Momineen to have his own representative, on his behalf to be martyred with Husayn in Karbala. Abbas is so well-known to the Muslim World for the unique divine qualities he was endowed with, that he in the first place needs no introduction, secondly, if a proper attempt is to be made, it would need a separate volume.

This great lion-hearted son of the Lion of God in his qualities and position in Karbala is next only to the Holy Imam Husayn.

The unique grace bestowed by God especially on this Great Martyr, is such that any one who prays for God's immediate help at the time of danger, invoking the divine grace in the Holy name of 'ABBAS, is immediately heard and helped. There are millions and millions of those who have had their prayers heard by God, and who are still being graced by the Divine Mercy through the medium of this Great Holy Soul, 'Abbas the faithful brother and the Standard Bearer of the Holy Imam at Karbala. Let any one try his own luck even today by invoking the Mercy of the All-Merciful Lord in the Holy name of this Saintly son of Ameerul-Momineen Ali. His holy shrine in Karbala stands today as the resort for the sure rescue of his sincere devotees to get the help from God at the times of unavoidable needs, risks and dangers.

In short, all the details about the greatness of Abbas and the unique divine qualities he was exclusively distinguished with cannot be given in this brief work.

He was next only to the Holy Imam in Karbala. The 'Alam' or the Banner which he held on behalf of the Holy Imam, was the Standard of Islam or the Truth, which is hoisted by the Shias, popularly during the mourning season of Moharram, and is revered as do the faithful Subjects of a good King as a token of their loyalty to him. The Banner being the Standard of Truth is only revered and respected and never worshipped as wrongly imagined and depicted by some ignorant ones. Worship in Islam is due to none but the One, the Only True God.

53. *Abdullah Ibn Husayn*, known as Ali al-Asghar: The six-month-old baby son of the Holy Imam martyred in the very lap of his father whose martyrdom no human heart can bear without shedding tears.

54. *Abdullah bin Hasan Ibn Ali*: The son of the Second Holy Imam Hasan, a young boy who ran out of the tent to save Husayn when he was being martyred, and was martyred before the Holy Imam.

55. *Abdullah bin Bushr Khash'ami*: Of the Anmari al-Khash'ami tribe. A well-known noble personality in

Kufa. He came out of Kufa with Ibn Sa'd but joined the Holy Imam and got martyred with him.

56. *Abdullah bin Omair Kalbi*: He had come to Kufa from Madina, and joined the Holy Imam. His wife also accompanied him to serve the Holy Ladies. When Abdullah was martyred, his wife sitting at the dead body of her husband said "O' Abdullah! Thou hath entered Paradise, take me along with thee." The good lady had not finished her lamentations when a slave of Shimr delivered a blow on her head with an axe and she was martyred.

57. *Abdul Rahman and Abdullah sons of Orawah bin Harraq al Ghaffari*: These two brothers were the noblemen of Kufa. Their grandfather, Harraq, was one of the faithful companions of Ameerul-Momineen. They came to the Holy Imam and joined the noble cause and were martyred.

58. *Abdullah bin Muslim bin Aqeel*: Son of Muslim bin Aqeel Ibn Abi Talib. His Mother was Roqiah daughter of Ali through his wife Sahba from Yamamah was martyred when he went to save the Holy Imam.

59. *Abdullah bin Yaqtar al-Himyari*: He was the son of the good lady who had served the Holy Imam as his nurse in his babyhood.

60. *Abde Qais Basri al-Abdi*: Alongwith Abdullah bin Zaid al-Abdi Obaidullah bin Zaide Abdi, Yazid bin Sabeet at Abdi.

These great men, well-known and highly respected ones of their tribe came and requested the Imam to permit them to drink the cup of martyrdom along with him, and got martyred.

61. *Abdul A'la bin Yazeed al Kalbi al Aleemi*: The famous and respected nobleman from Kufa.

62. *Abdul Rahman bin Abdul Rab al-Ansari Khazriji*: One of the faithful companions of the Holy Prophet and a Traditionist and a faithful devotee of Ameerul-Momineen.

63. *Abdul Rahman bin Aqeel Ibn Abi Talib*: Son of Aqeel from his wife Umm Walad.

64. *Abdul Rahman al-Arhabi*: One of those who carried the letters of the devotees to the Holy Imam. He came to Husayn and got himself martyred.

65. *Abdul Rahman bin Mas'ood at Taimi*: Came out of Kufa along with Ibn Sa'd but later joined the Holy Imam and got martyred.

66. *Uthman bin Ali Ibn Abi Talib*: One of the brothers of Hazrate 'Abbas, the third son of Ummu Baneen. Joined the Holy Imam on his way to Karbala and was martyred.

67. *Name not known*

68. *Umar bin Janada al-Ansari*: This is the son of the godly lady who came to the Holy Imam and

implored for his permission for her son Umar to be martyred and somehow succeeded, in getting it. When her son was martyred, the Devil's army severed his head and threw it towards Husayn's camp. The godly lady, his mother, took up the severed head of her son and threw it back into the ranks of the Devil's army saying: "That which has been given away in the way of the Lord is not taken back." She herself took up a stick from the camp and rushed to attack the devils. Husayn held her back saying *"Islam allows not 'jihad' by women."*

69. *Ali al-Akbar son of the Holy Imam*: The eighteen-year son of the Holy Imam, who resembled the Holy Prophet the most, was martyred by a lance pierced through his breast. See the brief note about the Holy Imam offering this beautiful son of his in the way of the Lord.

70. *Umer bin Zabi'ah Az Zabiye*: Son of Zabiya at Taimi. Came out of Kufa with Ibn Sa'd but later joined the Holy Imam and was martyred.

71. *Amro bin Khalid al-Saidavi and three others*; When these four person marched towards the camp of the Holy Imam, Hurr asked the Holy Imam for permission to stop them from getting near the camp for they were coming from the enemy's ranks. The Holy Imam miraculously said: *"Obstruct them not; they are coming to me with a good heart. They are my devotees."* They joined the Holy Imam and were martyred.

72. *Amru bin Abdullah al-Jundayi*: Of the tribe of Hamdan. He reported himself to the Holy Imam and was martyred.

73. *Amru bin Qarta al Ansari*: One of the faithful companions of the Holy Prophet and also of Amirul-Momineen.

74. *Amru bin Ha'b Abu Thamama al Sa'idi*: One of the faithful devotees and companions of Amirul-Momineen.

75. *Amru bin Hasan at Talee*: One of the staunch devotees of the Ahlul Bayt.

76. *Ammara Ibn Salama al Daalaani*: One of the companions of Amirul-Momineen.

77. *Aun and Muhammad Sons of Ja'far al-Tayyar*: Two sons of Hazrate Zainab the Sister of the Holy Imam. Aun was her own son and Muhammad was from the deceased wife (Khausa), of her husband Abdullah bin Jaffar Tayyar. These two were only young boys of about nine and ten years of age. The Holy Lady Zainab, the daughter of Amirul-Momineen and Lady Fatimah, brought these two young boys and implored her brother, the Holy Imam, to permit them to free the enemy. At the persistent implorings from his sister the Holy Imam permitted, and these two young souls were martyred before the very eyes of their mother. This godly daughter of Ali and Fatimah, the grand-daughter of the Holy Prophet, stood quiet at the dead bodies of her children and said *"I will not lament for you, for you have gone in the way of the Lord."* The whole camp wept but Zainab prevented them from crying saying *"Let not my Brother*

feel that I am sorry for losing them in the way of the Lord. Today I am pleased with my children.”

78. *Qarib*: The son of a liberated slave girl of Husayn. This lady after having been liberated by the Holy Imam was married to a gentleman and brought her son Qarib and presented him to the Holy Imam and Qarib was brought up by the Holy Imam. He was martyred along with the other devotees, offering himself in the way of the Lord.

79. *Qasim bin Hasan bin Ali*: Son of the Second Holy Imam. See the note on his martyrdom.

80. *Qasim bin Habib al Azdi*: A well-known noble of Kufa.

81. *Qasith, Kardoos, Musqit – Sons of Zohair al Taghlabi*: These three brothers were the devoted companions of Amirul-Momineen who were with him in all his expeditions against the infidels and traitors. They came from Kufa and offered themselves for the noble cause and achieved martyrdom.

82. *Qan'ab an Namri*: Of the devotees of Amirul-Momineen, came from Basra and was martyred in the way of God.

83. *Qais bin Mushir as Saidavi*: A very pious personality from a group of the Asadi Tribe, extra-ordinarily brave, faithful and one of the sincere and faithful companions of the Holy Prophet. He reported himself to the Holy Imam, from Kufa, and was martyred.

84. *Kannah at Taghlabi*: A very noble personality known for his piety in Kufa. A good reciter of the Holy Qur'an, a very brave, God-fearing, influential and powerful noble of Kufa.

85. *Majma'ul jahni*: Son of Ziad bin Umar Jahni one of the aged companions of the Holy Imam. When people began deserting the Holy Imam on the Night of Ashoora, this old devotee of the Holy Imam remained and achieved martyrdom.

86. *Muslim bin Aqeel*: The Deputy of the Holy Imam to Kufa, where he was martyred.

87. *Muslim Ibn Ausaja al Asadi*: One of the faithful companions of the Holy Prophet. An aged veteran who had earned a glorious name and fame for his valour and prowess in the expeditions against the infidels. When on the Ashoora Night, the Holy Imam told his companions to find their own ways and save themselves from the wholesale massacre of his supporters which was in store for them the following day, Muslim addressing the Holy Imam said: *“O’ son of the Holy Prophet! Where am I to go before myself getting martyred here?”*

Muslim was one of the most prominent supporters of the Holy Imam in Karbala, and was martyred there.

88. *Muslim: bin Katheer al A'waj al Azdi*: One of the devotees of Amirul-Momineen in Kufa.

88. *Mas'ood bin Hajjal Taimy and his son Abdur Rahman bin Mas'ood*: The devotees of Amirul-Momineen from Kufa.

These two were known for their piety and righteousness.

89. *Muhammad bin Abdullah Ibn Ja'far*: A young son of Abdullah son of Hazrat Ja'far al- Tayyar, his mother was Khausa, daughter of Hafsa bin Rabi'a.

90. *Muhammad bin Muslim bin Aqeel*: One of the two young sons of Muslim bin Aqeel the Deputy of the Holy Imam who was martyred in Kufa.

91. *Muhammad bin Abi Syeed bin Aqeel*: The grandson of Muslim bin Aqeel the Deputy of the Holy Imam to Kufa.

92. *Munje*h—the liberated slave of the Second Holy Imam Hasan: Who accompanied Qasim bin Hasan from Madina and got martyred.

93. *Mauq' bin Thamamah Asadi Saidavi Abu Musa*: Of the devotees of the Ahlul Bayt in Kufa, escaped from the town at night and joined the Holy Imam at Karbala.

94. *Nafe' bin Hilale Jamali*: A companion of Ameerul-Momineen. Reciter of the Holy Qur'an and Traditionist. A noble personality known in Kufa for his piety, escaped from Kufa and joined the Holy Imam in Karbala. A great devotee of Holy Imam who always remained by the side of 'ABBAS the Standard Bearer of Husayn. He could not bear the least disregard for the Holy Imam, from any one in the Devil's forces.

95. *Nasr bin Naizar*: A liberated slave of Ameerul-Momineen. He was presented to the Holy Prophet by the King of Persia and the Holy Prophet presented him to Amirul-Momineen who freed him. He came to Karbala and got martyred.

96. *Wazeh the Turk*: The Turkish liberated slave of Harse Madhaji. A pious gentleman, a good reciter of the Holy Qur'an, who came to Karbala, presented himself to the Holy Imam and was martyred.

97. *Hani bin Urwah*: Martyred at Kufa with Muslim Ibn Aqeel.

98. *Yazid bin Ziad bin Mohasir al-Kandi-Behdile Abush Sha'sa*: One of the nobles in Kufa. A staunch devotee of Ahlul Bayt. A very pious personality who joined Husayn from Kufa and was martyred.

99. *Yazid bin Maghfal Ja'fi*: A very pious devotee of Ameerul-Momineen. A learned poet. His father and grandfather were faithful companions of the Holy Prophet.

100. *Husayn Ibn Ali the King of Martyrs*: The divinely promised and prophesied Martyr of the 'Zibhe Azeem' (The Great Sacrifice) in the seed of Abraham through his son Ishmael¹, in the lineage of Ishmael through Muhammad the Last Apostle of God, Ali the Ameerul-Momineen, the First of the Holy Imams and Lady Fatimah the Lady of Light.

Husayn the International Hero

Today when the leaders of every religion are revered only by their respective followers, the Holy Imam Husayn is the International Hero who occupies a special position of love, honour, reverence and holiness in the hearts of the followers of all the religions in the world. People in every part of the world, without any distinction of caste, creed, colour or nationality, love Husayn and hold him in reverence, recognizing and hailing him as a Great Hero of Truth. Millions of educated men and women today with ample proof, believe that the Holy Soul of the King of Martyrs commend their prayers to be heard by God and thus draw great blessings from the All-Merciful Lord through the mediation of the Greatest of the Martyrs in His cause.

Husayn, the King of Martyrs

Having gone through the above very brief sketch of the terrible sufferings of the Holy Imam Husayn along with his family and friends unequalled in the History of Mankind, and the great unparalleled sacrifices he has offered in the way of God to save the Truth for the guidance of the human race as a whole with which the Holy Imam defied the might of the Devil's forces surrendering his all, any intelligent person will unhesitatingly declare the Holy Imam to be the King of Martyrs.

Some people have, even wrongly gone to the extent of worshipping Husayn as God Himself or His incarnation which is totally wrong. Today Muslims, Hindus, Christians, Parsis, Jews and people of every religion love Husayn paying him their sincere homage and revere him in their own ways. Those who believe in God and godliness take pride in naming their children after the Holy names of the House of the Holy Prophet, but none even tolerates his issues to be called by the cursed names of those who had tortured the Holy Family, although the great tyrants ruled empires in their respective times. Every justice loving soul today hates the Arch-Devil Yazid, son of Mu'awiyah, deeming him the Devil incarnate.

Where is Yazid?

Thus the Holy Imam established the Truth and won an Ever-lasting Victory over Falsehood. He has not only proved Yazid, the Drunkard, the Debauchee, the Gambler to be one worse than a brute and a devil but has crushed falsehood forever and placed the Truth in the highest pinnacle of prominence and regard, in its original purity. And now no evil hand can touch it till the end of the world. Yazid has earned the curse of God and of the whole of the God-loving humanity in this world and a permanent abode in hell for himself and his comrades forever.

The Friends and Foes of the Truth, Clear Distinction

Now, to know who the followers of the Truth are, and who are the supporters of Falsehood, is very easy. All those who love Husayn will naturally be found weeping, mourning, or at least feeling sorrowful for the

calamities that befell the Holy Imam in establishing the Truth. Those who rejoice and make merry must naturally be the enemies of the Holy Imam, and the supporters of the cause of Falsehood of which the Devil Yazid was an embodiment.

The King of Martyrs Mourned

Ever since the massacre of the Holy Imam and his faithful devotees at Karbala, true Muslims during the month of Moharram express their grief and feelings for the sufferings of the Holy Imam, in their own ways according to the customs of their own countries.

Some enthusiasts among the people beat their breasts to say that they who do not care for their own selves and hurt their own bodies in love for the Holy Imam, in fighting against the forces of the Devil. During this mourning period, the mourners men, women and children generally dress in black, and give up every kind of rejoicing. The mourning for the Holy Imam is observed through organised congregations called '*Majalis al-Aza*' or the Mourning Congregations.

Husayn's Martyrdom Prophesied in the Old Testament

“For this is the day of the Lord God of hosts a day of vengeance, that he may avenge him of his adversaries and the sword shall devour, and it shall be satiated and made drunk with their blood for the Lord God of hosts hath a sacrifice in the North country by the river Euphrates.” (The Old Testament, Jeremiah, 46: 10)

People mostly ignorant of what actually Shia'ism is and what in fact the commitment of a Shia is to his faith what actually it is in practice, are labouring under a gross misunderstanding of faith and its adherents.

When asked what actually means Shia'ism and the commitment of a Shia to his faith, the Sixth Holy Imam Ja'far Ibn Muhammad As-Sadiq gave the whole in a nutshell, after which there remains no room for any question about the faith or its adherents.

“Man kaana lillah mutee'an wahowa lana vali.”

'He who is obedient to God is our friend (a Shia),'

“Man kaana lillah ahoo an wahown lana odoo.”

'He who is hostile to God, i.e., disobedient to Him, he is our enemy (a non-Shia).

“Wala yanalo vilayatena illa bil wara'e wal amalis Saleh”

'And reacheth not our love save through piety and righteousness.'

What is Shia'ism?

Shia'ism is no new religion, creed or faith. It is nothing but the Original Islam in its original purity. It is the, very same faith which was preached and practised by the Holy Prophet without anything added to or subtracted of it.

Why then call it Shia'ism and not Islam?

It is an undeniably acknowledged and a universally acknowledged fact that the last exhortation of the Holy Prophet Muhammad to his faithful adherents the Muslims was:

"I leave behind me amidst you the Two great things, the BOOK OF GOD (the Holy Qur'an) and my 'ITRAT my' AHLUL BAYT' (the members of the holy family, Fatimah, her husband Ali and her issues) Should ye be attached to these TWO never, never shall ye be misled, after me, for verily these Two will never be separated from one another until they meet me at the SPRING (the Spring of Kauther)." (TK., DM., SM., and others)

Under the above apostolic instruction from the Holy Prophet every true Muslim has to abide by the Word of God (the Holy Qur'an) guided only by the Ahlul Bayt and none else, and this is the one and only basis on which Shia'ism, i.e., the Islam Original is based. With the departure of the Holy Prophet from the world, as the people of Moses and Jesus went astray so also the Muslim.

The love of pleasures and the glory of this world maddened the masses and led them astray from the right path, under the evil influence of those in power. To get the religious authority and the powers to rule over the destinies of the people, the self-assumed rulers of the states, the self-made religious heads and the fanciful spiritual leaders, misinterpreted the Holy Qur'an and added much of falsehood to the Traditions or the Sayings of the Holy prophet, and many false traditions were fabricated to assume unwarranted powers and authority. At the same time, to see that the masses do not get rightly guided by the Holy Ahlul Bayt, the Ahlul Bayt were thrown into the background.

They were not only totally neglected but also teased and tortured and all access to them by the public was strictly banned and if any one was found to have any friendly contact with these holy ones, he was severely punished even to the extent of his property being confiscated, his family being put to all sorts of torturous miseries and himself being mercilessly killed. But a very few who feared but God and cared not for any loss of property or the pleasures of this world against the perpetual gain and the everlasting bliss in the life hereafter, suffered the tortures and kept themselves faithfully attached in the Holy Ahlul Bayt, to be on the right path. Some such godly devotees like Meytham Tammar and others of his group were heartlessly tortured, which they bore with ideal patience and some were mercilessly put to death, but the great soul most willingly met even the most painful death with matchless courage and boldness but

never gave up their attachment to the Holy Ones.

When Islam was being corrupted at the hands of the aspirants for power and pleasures of this world, and the Holy Ahlul Bayt were ignored, those who resorted to the right guidance from the right authorities were tortured and put to miseries and torturous death. It can be imagined how deep was the Truth buried and how difficult it was for any one to have it, but Truth was always there with the Ahlul Bayt and none could snatch it away from them at any cost, but only a very few, the sincere and bold ones, could have it. This state of affairs went on until the Sixth Holy Imam Ja'far Ibn Muhammad, when the corrupted form of Islam was also called Islam, and the genuine or the original form of it which was with the Holy Ahlul Bayt and practised secretly by the faithful devotees to them, needed to be distinguished with some particular name to identify it from the corrupt form.

Those who remained attached to the Holy House of the Holy prophet, were Known as the Shias of Ali Ibn Abi Talib, and the True or the Original Islam was identified with the name *Mazhabe-Ja'fari* or *Shia'ism* (i.e., the Original Islam followed by the Shias). Thus Shia'ism is no other than the Islam-Original, but it is only identified with the name 'Shia'ism' just to distinguish it against the corrupted form. One can judge the Truth in this statement from the brief explanation of the Faith and this Article given in this book.

Thus the Original Islam is identified with the distinguishing token name '*Tashiyyu*' or Shia'ism and its followers are known as the Shias. It means the followers of the Islam-Original without the subsequent adulteration effected in it.

Shia'ism (Islam-Original) strictly follows the Holy Qur'an, and the Holy Prophet guided by the divinely commissioned Twelve Holy Imams, whose physical and spiritual purity and personal excellence, the Islamic World as a whole unanimously acknowledges. Shia'ism, in order to help people to remain attached only to the Word of God as interpreted by the Holy Prophet, wants its followers to strictly abide by the following Declarations of the Holy Prophet.

1. At the start of his apostolic mission he declared that Ali was His Deputy, his Vicegerent, his Successor or his Caliph, with his orders to the assembly to listen to Ali and to obey him.
2. Before the huge assembly of pilgrims numbering to several thousands, after his Last Hajj or the pilgrimage, on the Eighteenth of Zilhaj 10 A.H. at Ghadeer al-Khum:

"Of whomsoever I am the Maula (or the Lord), this Ali is his Maula (or the Lord)."

3. Just before his departure from this world saying:

"I leave behind me amidst you Two important things. The Book of God (The Holy Qur'an) and the members of my family. As long as you keep yourselves attached to these Two, you shall never get astray after me. These Two shall never be separated from one another until they meet me at the Spring of Kauther."

With the above three main guiding factors, the Islam–Original or Shia'ism, keeps its faithful followers, the Shias, strictly attached to the Final Word of God, (the Qur'an), the Holy Prophet Muhammad, and his holy 'Ahlul Bayt (i.e., the Divinely chosen members) of the apostolic family.

Shia'ism demands every Shia to cling fast to virtue and to be always with the virtuous, loving them more than their own lives.

Shia'ism demands every Shia to be always away from every vice and hate the wicked and be always aloof from them.

Shia'ism–Its Articles of Faith and Its Practice

A Shia Muslim believes in:

1. The absolute unity of God, with all his divine attributes as inseparable and essential qualities of His absolute Self.
2. The Perfect and flawless Equity of the Lord. Every word and act of the Lord being based on nothing but perfect justice. Inequity is imperfection and every imperfection is a defect and the Lord is free from every defect.
3. The infallibility, sinlessness and truthfulness of all the apostles of God, from Adam, the First of God's apostles to the Holy Prophet Muhammad the Last of them. All the apostles were the personalities purified by the Lord Himself and Himself conditioned for the services divinely assigned to them, and no apostle or prophet did come after the Holy Prophet and neither any will come until the end of the world.
4. With the conclusion of the ministry of the Holy Prophet Muhammad the Last one of God's apostles the infinite mercy of the Lord, for the guidance of man on the right lines of His revealed religion Islam instituted the series of godly souls His own commissioned Imams, or Guide or Leaders from the same Lineage of Abraham to continue the divine guidance and thus started the institution of Imamatus in the place of '*Risalat*', i.e., apostleship. The Twelve God's commissioned Guides or Imams are:
 - (i) Ali son of Abu Talib the Cousin germain, the Son-in-Law of the Holy prophet and Vicegerent, Brother. Heir and Caliph declared by him at the outset of his ministry at the Dawate Asheera and at the close of the apostleship, at Ghadeer al-Khum at the command of the Lord revealed in verse 5:67
 - (ii) Hasan son of Ali Ibn Abi Talib and the Holy Lady Fatimah Zahra–the First grandson of the Holy Prophet martyred by poison.
 - (iii) Husayn the second son of Ali Abi Talib and the Holy Lady Fatimah Zahra, '*Zibhe Azeem*'–e, Great Sacrifice, butchered with the Seventy-two godly souls of his kith and kin and devotees, in the wholesale slaughter at Karbala enacted by the Caliph Yazid son of Mu'awiyah.

- (iv) Ali al-Zainul-abideen As Sajjad the first son of Husayn the King of Martyrs of Karbala, the Prisoner of Yazid martyred by Caliph Waled bin Abdul Malik.
- (v) Muhammad al-Baqir son of Ali al-Zainul-abideen the Fourth Imam, martyred by Hisham bin Abdul Malik.
- (vi) Ja'far al-Sadiq son of Muhammad A1-Baqir the Fifth Imam, martyred by Mansoor.
- (vii) Moosa A1-Kazim son of Ja'far As-Sadiq the Sixth Imam martyred by the 'Abbaside Caliph Haroon ar Rasheed.
- (viii) Ali ar-Ridha' son of Moosa al-Kazim the Seventh Imam, martyred by the 'Abbaside Caliph Maamoon ar-Rasheed.
- (ix) Muhammad at-Taqi son of Ali ar-Ridha', the Eighth Imam martyred by the 'Abbaside Caliph Mo'tasim.
- (x) Ali an-Naqi son of Muhammad at-Taqi the Ninth Imam martyred by the 'Abbaside Caliph Mo'tasim.
- (xi) Hasan al-Askari son of Ali an-Naqi the Tenth Imam martyred by the 'Abbaside Caliph Mo'tamad.
- (xii) Muhammad al-Mahdi son of Hasan Al-Askari, living by the will of the Lord as is Jesus in the seed of Isaac through his virgin mother Mary. Both this Holy Imam and the Holy Prophet Jesus will re-appear at the will of the Lord before the end of the world after which will be the Last Day of Resurrection and Final Judgment.

The Last Day of the Final Judgment (Qiamat)

It is now for any intelligent one to say that if the above fundamentals of the faith are those prescribed by the Holy Qur'an or not, or if they contain anything more or less than what the Holy Prophet preached and enjoined upon his followers. As regards the practice of the faith a Shia Muslim shall:

1. Offer regularly the prescribed five times compulsory prayers.
2. Fast the whole of the Holy month of Ramadhan.
3. Perform '*Hajj*' i.e., pilgrimage to the Holy Ka'ba in Mecca at least once in his life provided he could afford to do it as laid down by the Holy Prophet.
4. Pay the '*Zakat*' (the prescribed poor-rate) of 2-1/2 per cent of his assets as prescribed by the Holy Qur'an and explained by the Holy Prophet.
5. Pay the '*Khums*' (the 1/5th of the nett savings as laid down by the Holy Qur'an and explained by the Holy Prophet.

6. Endeavour his most, i.e., '*Jihad*', as needed for the defence and the welfare of the faith and the faithful and even fight in the way of the Lord for the purpose if called to do it by the Apostle of God or any one of God's commissioned Guides the Imams.

7. Preach or enjoin what is good to his brethren in all peaceful and desirable ways.

8. Preach abstinence from evil, to his brethren in all peaceful and desirable ways.

9. Love God, God's chosen men and godliness and be always attached to the godly ones particularly to the Holy Prophet Muhammad and his Holy Ahlul Bayt.

10. Always keep himself away from evils and the evil ones, having nothing to do with the wicked ones with definite aversion to their wicked conduct and character.

Let any unbiased reader who pursues the above fundamentals and their practice declare, if there is nothing but good and it is nothing but godliness pure, in belief and practice, or if there is anything bad or objectionable in it. As regards the Holy Qur'an, a Shia Muslim believes that the present Holy Qur'an, is the very same Book of God, complete in itself without any deduction or addition to it and without any alteration or misarrangement of its verses This is the Holy Qur'an which was revealed to the Holy Prophet which was then and there recorded in writing by Ali Ibn Abi Talib, Abdullah Ibn Mas'ood, and Ma'aaz Ibn Jabal and which was read out to the Holy Prophet during his very lifetime. As regards the '*Qiblah*' or the point of turning towards, during prayers, a Shia Muslim holds the Holy Ka'ba in Mecca as his Qiblah. As regards the daily prayers a Shia Muslim offers regularly the five times compulsory daily prayers with the number of the Rak'ats or units as given below:

Prayer wajib Rak'ats or units Sunnat

Fajr (Morning) 2 2 2

Zohr (Mid-day) 4 4 8

Asr (afternoon) 4 4 8

Maghrib (Evening) 3 3 4

Isha (Night) 4 4 2

Total Compulsory 17 17 24

The '*Kalema al-Shahadat*' or the verbal declaration of the faith, the Kalema of a Shia Muslim is the same as that of any other Muslim:

“La ilaha ilallah Muhammadur Rasoolullah”

'There is no god save (the One God) Allah Muhammad the Apostle of God.'

A Shia Muslim declares his identity with the Islam–Original to mean that his Islam is that of the Ahlul Bayt whose head after the Holy Prophet was Ali, and not the Islam adulterated by unwarranted authorities, pronouncing his faith in Ali as the Friend of God or the Divinely commissioned Guardian over the Muslims after the Holy Prophet. To do this a Shia Muslim declares with in continuation of the above declaration:

“Aliyyan waliullah Wasiyyu Rasoolillah”

'Ali the Friend of God the Successor of the Holy Prophet'

Be it known that the above two clauses are pronounced not as a part of the Kalema but just as a note of distinction of the faith from the creed adulterated later.

This is the whole of the Shia'ism or the Islam Original and nothing else.

Under the Ninth article of the practice of the faith called '*Tawallah*' a Shia Muslim mourns the martyrdom of each of the holy ones of the Ahlul Bayt and expresses his sorrow and grief for the miseries and the calamities the holy ones suffered, individually and also collectively in congregational services called the *Majlis al-Aza* in which are recited the Holy Qur'an and the life-readings of the holy ones with the Islamic philosophy and religious teachings for the information of the fellows in the Shia faith.

Let the readers themselves judge if the above conduct could be in agreement or the token of devotion to God and the loyalty to the godly ones who suffered the calamities and laid their all in the way of the Lord for the guidance of mankind, or it could in any manner or sense be in the least objectionable. At the same time it has at last to be judged that not doing so will be ingratitude and disloyalty to God and the godly ones or not.

The Commemoration of the Historic 'Ashoora'

'Ashoora' means the 'tenth', i.e., the Tenth day, of the Lunar month of Moharram 61 A.H. on which historic day, Husayn surrendered his all in the way of the Lord to save the truth and thus to save humanity from getting beguiled by the Brute on the throne and the brutal forces of the mercenary scholars whom he had enlisted under his command. All those who love truth and the welfare of mankind at large, will naturally love Husayn and his holy family, and will naturally be moved to express their sympathy and sorrow for the Great Godly Hero of Karbala who sacrificed his all, suffered the worst of miseries and met the most torturous and brutal death but neither yielded to the blasphemy perpetrated by the Brute nor the destruction of the Divine Principle of his holy Grandfather.

Honestly, not to commemorate such a solemn occasion will be thanklessness and ingratitude to godliness and to God Himself, and to do it will surely earn the blessings of the Lord. Every one who has the least appreciation or the admiration for the matchless sacrifices, the Great Hero and his godly comrades, who suffered martyrdom along with him, will naturally be moved to express his sorrow on the solemn occasion, and those who love devilry and the Devil Yazid, will naturally be festive on that day.

Intercession or Shafa'at

The possibility of intercession for the sinners on the Day of Judgment is quite obvious from the repeated declarations of the Holy Qur'an. The declarations are so clearly worded that none can misinterpret them otherwise:

“Who is anyone to intercede with Him, save with His permission.” (2:255)

According to this verse, intercession is possible only with permission of the Lord. There are the following verses clearer still:

“They shall not own intercession, save he who has covenanted with the Beneficent God.” (19:87)

“On that Day (of Judgment) no Intercession shall avail except of him whom the Beneficent Lord allows and with whose word He (God) is pleased with.” (20: 109)

The above verses are too clear to create any doubt against some dear ones to the Lord having the authority from Him to intercede. Who else could be more entitled to this divine grace and unique privilege than the apostles of God, more particularly the Last one, the chief of them, and those who have surrendered their lives in the way of the Lord like Husayn and his faithful comrades who were martyred along with him? The point is that to one who sincerely seeks to know the truth, a straight answer, with the simplest logic, will certainly suffice, but to one who wants to go on arguing merely for argument's sake, even the apostles from God could not satisfy. No amount of arguing will be of any avail when the understanding is never to come at all from within the enquirer. One can give an argument but never an understanding.

The Houses of Miracles and response to Prayers

Let the materialist world know from the millions of the devoted Muslims, who have visited the Shrines in Iraq and other holy places, how brightly the Glory of God shines in the shrines of Husayn and the members of his holy family and also of his faithful comrades who sacrificed their lives along with him in Karbala. One need not wait long to witness any miraculous event on any of the week days, in the shrines of Husayn and ‘Abbas, particularly the holy shrine of ‘Abbas al-Alamdār (i.e., ‘Abbas the Standard Bearer of Husayn) is the place where from hundreds of thousands of the sufferers get their prayers immediately heard, and many a time this valiant son of Ali, the Lion of God, has rendered

miraculous and timely rescue to those who invoked the mercy of God in his holy name. It can be most confidently said, let any one try his holy name. It can be most confidently said, let any one try his luck if he needs any help from God with the necessary sincerity and devotion to the great saintly brother of the King of Martyrs.

Even today the holy name 'Abbas' is a watchword for millions and millions of his sincere devotees for the immediate and miraculous rescue needed, in any unavoidable risk or danger. Where is the wonder for one who surrenders himself to God, God will also surely honour his name when mentioned in any prayer to Him. God Himself enjoins on man to seek a medium unto Him:

“Seek ye a medium unto Him (God).” (Holy Qur'an5:35)

It is the disbelievers who get hopeless of their dead. Be it noted that the '*Kalema*' or the Word of the Declaration of the Faith '*Shia'ism*', is only:

“Lailaha Illallah Muhammadur Rasoolullah.”

'There is no god but Allah; Muhammad is the (Holy) Prophet of God.'

Respect, Regard and Reverence to the Sacred Emblems

Alams (the Emblems of Husayn, 'Abbas and The other A'imma), The Zarees, Mimbers, Imambadas and the other things dedicated to the sacred memory of the Holy Ones of the Ahlul Bayt, held with feelings of sanctity by the Shias (the devotees of the Holy Ahlul Bayt).

Of late, it is frequently preached by some ill-informed people against paying respect, regard or reverence to Alams, Zarees, Mimbers, Imambadas or any such things dedicated to the sacred memory of the members of the Holy Ahlul Bayt, terming it, '*Shirk*' or '*Bid'at*' or '*Kufr*'. Since there is the possibility of some innocent and ignorant Muslims and Non-Muslims alike, not knowing the difference between '*Mawaddat*' (i.e., love or faithfulness), and, '*Oboodiat*' (i.e., Worship), getting astray, it has become necessary to issue the following clarifications.

Be it known that the move to criticise the expressions of Respect, Regard and Reverence to the Holy Ahlul Bayt and the things dedicated to their sacred memory, is nothing new. Such criticisms and accusations against the devotees of the holy ones, the Shias, have been in vogue since centuries having their start immediately following the departure of the Holy Prophet.

'*Mawaddat*' (i.e., love or devotion) practised by those attached to the Holy Ahlul Bayt has always been misrepresented as '*Oboodiat*' (i.e. worship), just to condemn attachment to the Holy Family, terming the love and the devotion to the Holy ones, as '*Shirk*' (i.e., Polytheism) or '*Kufr*' (i.e., infidelity). This was done

to stop people's attachment to the Ahlul Bayt, and to enlist strength against those who, inspite of the vicious propaganda against them and even suffering the miserable persecution, remained devoted to the Holy ones of the Prophet's family. The first of such a cry, motivated with the vicious object mentioned above, was raised by some opportunists aspiring for power and authority, immediately as the Holy Prophet departed from this world, saying:

"Man kana Ya'budu Muhammadun faqad maat."

'Let everyone who was worshipping Muhammad now know that he is dead (and gone).'

This satiric cry was raised against the devotees of the Holy House, to declare them as '*Kafirs*' Infidels i.e., those who worshipped the Holy Prophet instead of God, terming their '*Mawaddat*' to the holy ones, which means only love and devotion, as '*Oboodiat*' i.e., worship, and thus to declare the attachment to the Ahlul Bayt as '*Shirk*' or '*Kufr*', whereas only the devotees to the Ahlul Bayt are Muslims in the true and the strict sense of the term, as they worship none but the One and the Only True God, and love the Holy Prophet and his Ahlul Bayt and remain devoted to them under the divine ordinance:

"Say unto the people O' Apostle Muhammad! I seek not of you any 'Ajr' (compensation) for it (the service of the apostleship) save love of my relatives." (Holy Qur'an 42:23)

Under the above ordinance from the Lord, none who does not pay the Holy Prophet the '*Ajr*' (i.e., recompense) in the love and devotion to the Ahlul Bayt, demanded him, can never be a Muslim at all.

In short, '*Mowaddat*' i.e., the love towards the Holy Ahlul Bayt, is purposefully termed as '*Oboodiat*', i.e., worship, to blackmail their devotees, the Shias as '*Musrikeen*' (i.e., the Polytheists) and '*Kuffar*' (the infidels), and to dissuade people from attachment to the Holy Ones.

It must first be remembered that '*Shirk*' means associating anything with God and these things which are held sacred by the Shias are never at all held as God, or gods, or in place of God, or that of holy ones to whose memory they are the dedicated. They are mere Emblems and Memorials, dedicated to their memory. This fact has already been made clear and it is once again repeated here for the information of the new uninformed or misinformed critics.

The move against respecting these sacred memorials of the dedicated tokens is only to dissuade the public from their devotion to the Ahlul Bayt, in the guise of preaching '*Tauheed*', i.e., the Unity of God, and warning against '*Shirk*' which is the most abhorred thing in Islam, particularly in Shia'ism which is the Islam-Original.

Let the misinformed advocates of '*Tauheed*' and the Warners against '*Shirk*' rest assured that the Shias, in particular when they pray for any divine boon or mercy in the name of the Holy Imams, they never imagine for a while that the actual giver or the bestower of the boon or the giver of the help prayed for, is anyone other than the Almighty Lord of the Universe, and the prayer in the name of the holy ones is only

to invoke the mercy of the Lord through the medium of these holy souls who have been declared as God's chosen ones and the nearest and dearest ones to Him.

The misleading question which the critics raise, in that way should not one seek the help he needs directly from God? This question has in itself the answer that when such great devotees of God (i.e., the critics) get ill, why do they go to the doctor? Who is the actual Curer, God or the doctor? Why not they depend upon God for the cure and avoid the means of the doctor, when the doctor is not the actual curer? No, they do it because they have to seek a means or a medium and they do it for they cannot avoid it. This is quite in accordance with the divine guidance from the Lord:

“Seek ye the means to reach Him” (God). (Holy Qur’an 5:35)

None can reach God without the proper means to the end. God Himself has enjoined the Holy Prophet to seek his ‘Ajr’ or recompense in the love and devotion to his Ahlul Bayt (See 42:23) and the ‘Ajr’ in the love and devotion to the Holy Ahlul Bayt has been made the way to the Lord (See 25:57).

I ask not any ‘Ajr’ (recompense) for it (i.e., apostleship) save ye take the way to the Lord (25:57).

And what the ‘Ajr’ (recompense) is has been mentioned in 42:23.

The reverence and the regard for things dedicated to the sacred memory of the holy ones, is clearly warned by the verse 2:158 in which the Muslims have been ordained to run between the hillocks ‘Safa’ and ‘Marwa’ while performing the ‘Hajj’. And the following verse of the Holy Qur’an clearly declares the regard for any signs of God (i.e., anything by means of which man remembers God's Glory, His Authority or His Existence) as the piety of the heart of the individual:

“And whosoever respects the signs of God, it surely is of the piety of the heart.” (Holy Qur’an 22:32)

Shias go to the ‘Imambadas’, the ‘Mahfils’, the ‘Mimbers’ and recite there ‘Fateha’ (i.e., 1st Sura of the Holy Qur’an), and the masterly edited prayers of the great divines viz., Ameerul-Momineen Ali ibnul Husayn and the other Imams. Let the advocates of ‘Tauheed’ and the warners against ‘Shirk’ go through the ‘Dua’ al-Mashlul’ or the ‘Dua al-Komail’ or the ‘Joshnan al-Kabeer’ or the ‘Joshnan al-Sagheer’ or any other prayers ‘Dua’ prescribed by the Holy Imams and then say if there can be a greater and a surer source of approaching God or invoking His mercy, than these mediums. People ignorant of these great things, are those who speak against the heavenly means to get nearer to the Lord to be blessed by Him.

It is also necessary to inform the advocates of ‘Tauheed’ and the warner against ‘Shirk’ that it is the declared faith and the conviction of every Shia that nothing without the compulsory Salat or Salat, duly performed, can ever benefit any one in approaching God or getting any boon or help from Him or from any one of the holy ones, and the Mosque is the holiest place with nothing to be compared to it.

Sajdah

Who said sajdah or prostration in obeisance to any one besides God is allowed? Sajdah to '*Ghairallah*' or '*Masiwallah*' (i.e., other than God) is '*Haram*', i.e., strictly prohibited, and Shia'ism the Islam–Original, more than any other school of faith, abhors it, and guards its adherents against it, both from the pulpit and the press. The critic should first know that Sajdah to God differs from the act of merely laying the head on the ground which also is termed as Sajdah.

The Sajdah to God is not only laying the head on the ground, but submitting one's self wholly to God with the realisation of one's negation of his finite existence granted to him, before the infinite. Almighty and the Absolute Existence of the Only Self Existing One, with the intention of worshipping Him as the only Creator, Sustainer, Lord of the Universe.

Mere laying of the head on the ground before any one in any ceremonial way of paying any conventional regard or formal reverence to any one other than God, can never be the '*Sajdah al–Oboodiat*' (the prostration of subservience). It will be a '*Sajdah al–Tazeemi*' (i.e., the prostration or regard) which was demanded of the angels for Adam:

***“(Sajdah) (Prostration) to Adam, they did offer (Sajdah) Prostration save 'Iblees' (the Devil)?”
(Holy Qur'an 2:37 and 7:11)***

This is what God Himself ordered the angels to do:

***“When I have made him (Adam) complete and breathe into him spirit of Me, fall ye all down
(offering Sajdah) Prostration to him.” (Holy Qur'an 15:29)***

If Sajdah in any sense whatsoever was prohibited save to God, the stars would not have been caused to appear to Joseph in his vision, offering 'Sajdah' or prostration to him.

“When Joseph said to his father, 'O' My father: verily I saw eleven stars and the sun and the moon, I saw them, offering Sajdah (prostration) to me.” (Holy Qur'an 12:4)

And why did Yacoob (Jacob) an apostle of God, offer '*Sajdah*' to his son Joseph:

***“And he (Joseph) raised his parents to the throne and they offered Sajdah (Prostration) to him.”
(Holy Qur'an 12:100)***

It is sufficiently clear if one wants only to know the truth that Sajdah by way of worship to any object besides God, is strictly prohibited as '*Haram*' and abhorred by Shia'ism which is Islam– Original, whereas the act of mere laying of head before anybody in any conventional or ceremonial way of paying the regard, or expressing one's humility to any greatness, or excellence particularly the case of any divine object, which was expected of the angels even by God Himself, and was practised even by a prophet of

God like Jacob, is not worship, and hence not objectionable.

Prayer before Any Object

In shia'ism, Salat (or prayer or worship) is due to none but to God and God alone. If any one prays before any object of His worship, it is not objected by Islam. One can offer his prayers before anything even a grave, if the individual does not mean the object as the object of his worship. It is in this spirit and with this point of the faith in view that prayers in the Holy Shrines of Najaf, Karbala, Mashhad etc., are offered, and offering prayers in such sacred places, though they are not mosques, or in places sanctified by dedication to the memories of the godly ones, is definitely commendable and has its *'Fazeelat'* or the Grade of Excellence, is without the least opposition or prejudice to the excellence of the prayers offered in a mosque.

Dedication of any Place as Memorial with Regard for it

Erecting a mosque or any such premises in memory of any sacred object or event, has been allowed by the Holy Qur'an. See about the Mosque commanded to be raised at the spot where lay the *'Ashaabe-Kahf'* the Sleepers of the Cave (18:21). Holding such places in sanctity with regard and reverence for them, is certainly the sign of piety of the heart, and devotion to God Himself. To preach against offering prayers before graves or in any shrines quoting the Hadith or the saying of the Holy Prophet prohibiting making any grave or a shrine a mosque, without the context in which it was said is nothing short of betraying one's ignorance of the Islamic History. Umm Salma the virtuous wife of the Holy Prophet on her return from the Abyssinian Exile, reported to the Holy Prophet that she had seen in Abyssinia the Christians worshipping the images of Jesus and Mary and the graves of their saints.

The Holy Prophet issued the ordinance or the Hadith prohibiting prayers on the graves as the object of worship. The point underlying in the saying is against a prayer being offered before or around any grave or graves. This point is clarified in the verse 18:21 which commands building of mosque on the grave by which the object is not to start worship of the grave but to consecrate the place by dedicating it to the worship of the Lord, to Whom the departed soul had been devoted, and had itself surrendered.

Remembrance of the Righteous Ones

Remembrance of the holy personalities for their righteousness has been ordained by God, *vide* 38:48.

Every educated and awakened mind knows that the remembrance of the godly ones by every possible means is remembering God Himself and such a remembrance is highly commendable, rather essential to keep the models of the various aspects of godliness always in view to be imitated or copied by one, for himself or herself to become godly. The object of the Holy ones having been sent into this World was only to set up the models necessary for the guidance of man, for man to copy them and thus get himself

qualified and fit for the higher levels of the life of eternal bliss.

The secret is that the ill-informed or the misinformed critics have not at all understood the Most Exalted position of God. They do not know that God is too Great, too Exalted, too Just, too Gracious, too Merciful and too Excellent to be only on the watch to catch hold of every one and chastise him, judging merely the actions or the external appearances, irrespective of the intention or the real object latent in man. It is man who cannot probe into the secrets of the heart of another man that accuses another man basing his accusation merely on his limited and defective knowledge of the outward appearances or the external outlooks. It must be remembered that man's actions are judged by God, the All-Knowing Lord, by his intention.

Let every Muslim remember the well-known declaration of the Holy Prophet:

“An act is naught but with its intention and 'Verily the the actions are judged only by the intentions'.”

'Seena-Zani' or the Chest-Beating

The Shia young, in mourning for the great Martyrs of the Holy Ahlul-Bait, particularly for the First Holy Imam Ameerul-Momineen Ali and the Holy Imam Husayn, the King of Martyrs, beat their breasts, sometimes to the extent of bleeding themselves. Hurting of ones self is of course not allowed in Islam. Shia'ism the Islam- Original knows it and recognises it fully and has no sanction against it.

But when it is a matter for a godly cause, it contents itself with exhortations from the pulpit and the press, and if the uncontrolled emotion of any of its enthusiasts in his extreme love and devotion to the godly cause, helplessly gives expression to it in beating his breast, the law has to be considerate and tolerable in view of the intention of the action not being any defiance of the law, but the helplessness to the love for the godly ones who suffered the miseries, tortures and the most cruel death in the way of the Lord. In such cases, mere common sense will say that the All-Merciful Lord will not only tolerate the well intentioned excess but love the expression of the extreme devotion to His cause.

Thus the breast-beating in mourning for the great martyrs in the way of the Lord, is not condemnable but tolerably commendable, for hurting of one's self is prohibited if that be for any worldly cause besides God's and when it is in the cause of the Lord Himself, the Shia Ulema do not spare exhorting the enthusiasts to control their emotions while expressing their love and devotion in this regard, and since the action does not affect any of the fundamentals of Islam and the intention is not to violate any law which rather in a way strengthens the bias for devotion to a godly cause, it is not stopped by force.

Such toleration is illustrated in the historic event popularly reported about the great devotee of the Holy Prophet Uwais al-Qarani, who, with his own hands pulled out his teeth and this action is praised by the Ulema from the pulpit while they speak of the love and devotion to the Holy Prophet. Why should the same and identical action by the Shias for the Ahlul Bayt be seriously considered and unsparingly

criticised instead of issuing a similar to admiration the one given to Owais.

There is an apt example in the practical and everyday life of man to know how far such actions are ingrained in the native endowments in man.

What is an Alam?

The alam wrongly called, the '*Panja*' in Southern India, is an emblem or the copy of the Holy Banner of the Holy Imam. It is installed in the houses of the devotees of the Holy Imam and also in separate apartments called the '*Ashurkhanas*' or the Imambadas and is respected and honoured as the standard of a king, loyal, respected and honoured by his faithful subjects. The Brute Yazid lowered the one standard of Truth which the Holy Imam held in Karbala but today God alone knows how many millions of such token standards of the Holy Imam are made and honoured in the world by his devotees.

It should be remembered that the *Alam is not at all an idol it, any sense of the word*. It is never held either in the place of God or in the place of even the Holy Imam. It is only a copy of the Holy Standard of Truth carried by the Holy Imam when he fought against Falsehood. The '*Alam*' is held in high esteem and honour as stated above and it is never in any way worshipped. Worship in Islam is due only to God and not even to the Holy prophet who is next only to God in authority over his followers. About the Holy Imam Husayn, Khawaja Moinuddin Chisti one of the great mystics of India has said:

"Husayn is King, the King of Kings,

He is Faith, Defence of Faith from him springs.

Beheaded though

He never bowed to Yazeed

By God, God's unity by him is established"

In which grave is his throne and his crown where is it

'O' Earth! Show us where the might of Yazid is today.'

(Josh Malehabadi)

Let Muslim remember the well-known declaration of the Holy Prophet:

"And act is naught but with its intention" and "Verily the actions are judged only by the intentions."

Take for instance, when a man dies, the nearest of his relatives particularly his own children, and even among his children, they who love him the most will naturally feel the separation from the departed soul, more than anybody else. One of the sons may be violent in the expression of his grief, hurting himself in

an uncontrollable state of behaviour, while the other son may be quietly shedding tears, and others who may also be sorrowful remains suppressing their grief. At the same time such of the relatives and selfish friends, who were only waiting for the death of the man, to have a share in the property left over by him, or to occupy the post or position which he may be vacating, will naturally feel happy though appearing quiet on the occasion.

The same is the case in regard to the degree of expression of the grief for the '*Ahlul Bayt*' by the Shias, and the rejoicing made at their martyrdom by others. The fact is that those who are not sorry for the sufferings of the holy ones, seek an excuse for their hard hearted inimical attitude towards the family of the Holy Prophet, and take shelter under the guise of abiding by the law, and since they are not sorry for calamities inflicted on the holy ones, they do not want others to express their sorrow for the holy victims, for it discloses the devilish character and conduct of the assassins whom they regard as their religious leaders.

Alam or the Emblem

'The Alam' which is installed in the Imambadas, is another target of attacks from our ignorant friends who not knowing its actual significance and criticize it as '*Bid'at*' i.e., an unwarranted innovation. Be it known to the critics that the Alam is only the Emblem of the Holy Standard of Islam of which, All the Ever Victorious Lion of God was the Bearer on behalf of the Holy Prophet, and which was held also by 'Abbas the lion hearted son of Ali the Lion of God on behalf of the Holy Imam Husayn, the grandson of the Holy Prophet Muhammad, against the devilish forces of Yazid in Karbala, when the Yazidian power and authority wanted to destroy the original teachings of Islam.

Since the devilish forces disrespected the Holy Standard of Islam and the Holy Prophet Muhammad, every sincere Muslim today, particularly those attached to the Holy Ahlul Bayt the Shias, instal an emblem of the Holy Standard and pay respect and regard to it, as they would have done, had they been with the Holy Imam in Karbala.

Every lover of Islam and the Holy Prophet would certainly like to do it with all the sincerity and devotion at his command, for as a Royal Banner represents the King and respect to Banner is respect to the King himself. This token or the emblem, the Alam, represents Islam and the Holy Prophet, respect for the Alam is respect to Islam, and respect to Islam is respect to the Holy Prophet himself.

Before criticising the respect or regard for the *Alam* or the *Zarees*, i.e., the models of the shrines of the Holy Ahlul Bayt let the critics remember the vacant model of the Mahmil of Hazrat Ayesha the wife of the Holy Prophet, which until yesterday was brought in a Ceremonial way to Mecca every year on the occasion of Hajj, attended by the Ulama walking solemnly along with it. Was Hazrat Ayesha actually sitting in it? If any empty Mahmil without an occupant in it could be respected and solemnly followed by the Ulama how could the emblem of the Standard of Ali Husayn or 'Abbas or any of the Holy ones of the Ahlul Bayt, become a '*Bid at*' and the respect to it be deemed, objectionable.

Majlis al-Aza or the Mourning Congregations

When the tyrannes and the torturous death inflicted on the Holy Ahlul Bayt, could not be denied, the other course adopted to hide the most disgraceful and most brutal and heinous deeds is to declare the Majlis al-Aza or the mourning congregation for the Martyrs of the Ahlul Bayt who are the authentic custodians of the Holy Qur'an and its teachings as '*Bid'at* and '*Kufr*'. The Majlis al-Aza is the '*Sunnat al-Zainabi*', i.e. what was inaugurated in Damascus itself by Hazrate Zainab the sister of the Holy Imam Husayn, the Great Martyr of Karbala as soon as she was out of the prison in Damascus.

And what the Shias do today is only In the footsteps of the Holy Sister of the King of Martyrs, Lady Zainab who was one of the members of the family of the Holy Prophet, the daughter of Ali and Fatimah, one of the great sufferers at Karbala, Kufa and Damascus and who herself was martyred in the way of the Lord was buried in Damascus. This action of the Holy Lady Martyr Zainab has been regularized by the decree of the Holy Imam thus it has become a prescribed duty of every true Muslim to carry out the godly command.

When the *Majlis al-Aza* for the mourning of the Martyrs is criticised, what about the '*Meelaf*' and the '*Gyarwin Sherif*' celebrated every year which had their origin only recently. Can anyone prove from any historic record of accepted authenticity like Tabari etc., that any such celebrations were ever held in the ancient days even a century ago anywhere in the world? Why then this innovation now?

And if such celebrations are commendable for the Holy Prophet or any other person held as Holy what objection can there be against a similar commemoration for the Holy Ones of the Ahlul Bayt?

The objection can no doubt be if it is to stop the narration of the torturous sufferings inflicted on the holy ones, which automatically disclose as to whom the devils of the tyrants were, who enacted the heartless massacres of the godly ones of the Ahlul Bayt of the Holy Prophet.

The fundamental or the basic point underlying the mourning by the Shias for the great martyrs of the Holy Ahlul Bayt is, not merely for the death of those holy ones for, death is there for everyone except God. The Shias know it fully well that those who die in the way of the Lord, are not dead but alive (2: 154, 3: 168).

The great martyrs of the Holy Ahlul Bayt have reached the glorious heavenly destination of the life, of the highest eternal bliss exclusively reserved for them by their Lord. Any one, be he a Muslim or a non-Muslim, and a friend or even a foe, if he is only a human being and not a brute, will naturally feel for the miserable sufferings and the painful death of another human being, particularly when the sufferers are godly ones surrendering their selves for the Truth. Only those who are void of the basic human qualities of feelings will remain effectless and unmoved under such circumstances.

The mourning by the Shias is mainly for the heartless and inhuman treatment inflicted on the Holy ones

by those who, professing themselves to be Muslims, have caused such shameful and disgraceful blots on the pages of the history of the conduct and character of man on Earth, that it can never be erased and for which every member of the human family will certainly be unceasingly grieved, and will be ever cursing the brutes in the human forms until the end of the world.

The *Majlis al-Aza* has also been declared '*Bid'at*' i.e., an unwarranted innovation saying that mourning for the dead is forbidden by Islam. The hollowness of this allegation against the natural act of expressing fellow feelings has already been dealt with above. Even granting for a while that mourning for the dead is forbidden, none can show any objection from Islam to the oppressed or the aggrieved protesting against the miseries inflicted on them. The *Majlis al-Aza* is a congregational protest against the brutal atrocities inflicted on the godly members of the family of the Holy Prophet as revenge against Islam itself. None will object to such protests excepting those responsible for the brutal actions or those who support the devilish conduct and character of those who are temperamentally identical with the brutes possessing the same devilish tendencies.

The actuating factor behind all this mischievous move to mislead the Muslims and to create dissensions among them, is only Satan who, during the lifetime of the Holy Ones, instigated his disciples the tyrants, to inflict the most painful miseries and the torturous death on God's commissioned guides to humanity, and now the same Devil is busy beguiling the ignorant ones among the Muslims by inspiring in their minds all sorts of doubts and false notions against the truth and those who have been successfully converted by Satan are employed by him as his missionaries spreading the falsehood.

By God's grace, all the awakened minds in the ranks of Islam be the Shias or Sunnis or of any other school of thought, are unanimous in paying the due regard and reverence to the Holy Ahlul-Bait, particularly in the matter of Husayn all Muslims are united. Each one of the sincere lovers of Islam today is ready to surrender his all for the Holy Prophet and the Holy Ahlul Bayt, more particularly for Husayn, the King of Martyrs.

'Taqleed.' The only, the greatest and the best protection afforded in Shia'ism, against the continuous as well as the occasional raids by Satan and his disciple missionaries is the ordinance about '*Taqleed*' (16:43) or to always abide by the '*A'lim*' or the *Most learned one, called the 'Mujtahid*'. This course guides one always to the right or the correct way of the practice of the faith and protects him from committing any excess and from shortcomings, and at the same time the individual from being exploited by the instigations of the satanic forces.

'Taqleed' has also been misinterpreted into the innovated institution of the '*Mureeds*' blindly following the '*Pirs*'. Be it known that being guided by a Mujtahid in matters of doubt about the practice of the Faith, has nothing in common with it, and can never be compared to any such unwarranted blind following *Taqleed* is only being attached to any one of the greatest scholars who has reached the level of '*Ijtehad*' (i.e., the ability to derive the required correct inference from the Holy Qur'an or the genuine traditions of the Holy Prophet) in matters of doubt about any articles of the practice of the Faith '*Furu al-Deen*.' *Taqleed* or any

kind of following anyone in the articles of faith i.e., '*Usool al-Deen*' is '*Haram*' (i.e., prohibited).

As every one of the adherents of the Faith cannot be expected to know all the minutest details about the practice of the Faith, or be able to draw the correct inference about any doubts, from the Word of God, the Holy Qur'an, and the Hadith or the Sayings of the Holy Prophet, the divinely prescribed course to keep a Muslim always on the right course of his practical life, as well as to protect him from getting astray by the misgivings from the ill-informed or less-informed one is '*Taqleed*' by which one chooses of his own independent discretion any one of the accredited scholars who in his considered opinion is the greatest one of the most learned and the most pious ones of the age, and is always guided by the directive of such a scholar in all matters of the individual's doubts regarding any matter of the practice of the Faith.

By this course one is not only assured of the best possible guidance in the right course, by the highest intellect of the age but also of the safety against his getting deluded by the unqualified, misqualified or purposeful misgivings by any one.

Since the practice of the Faith by any adherent, unbounded by this course of, '*Taqleed*', it cannot doubtlessly be free from irregularities; hence it will naturally be unacceptable.

The question of following the highest authority in knowledge and piety is only in the case of '*Fatawa*' or the opinion of the Scholar about the law and not about the application of the law for which '*Ijtehad*' is sufficient. The caution that Shia'ism, the Islam-Original, has sounded against the ruinous effects of unqualified administration of justice is worthy of note here for the information of the sincere adherents of Islam, i.e., the special importance Shia'ism attaches to Justice being meted out in the proper manner, and to the extraordinary care taken against any unqualified and defective administration of it. The following is the decree of the Sixth Holy Imam, Ja'far Ibn Muhammad al-Sadiq (as) the Regulator of the Shia faith:—

None shall take this seat save a Prophet of God, the successor to the prophet or the evil one.

This declaration clearly warns any unqualified one without any authority from the Holy Prophet and the Holy Imam, who assumes the seat of '*Qazaiat*' or (Justice), will be none but the evil one. Hence a '*Qazi*' (a judge) can be none but a '*Mujtahid*' who gets himself qualified under the declaration of the Imam reported above.

While condemning the yielding to the rule of '*Taghoot*' i.e., an authority without the divine sanction, the Sixth Holy Imam Jafar-Ibn Muhammad As-Sadiq said that 'instead of submitting to such tyrant seek the greatest of the scholars among you, Who has learnt our traditions and gained deep insight into our sanctions and prohibitions and who knows our rulings well and accept him as your Judge (i.e. Qazi) and your Ruler, as I have appointed him to rule over you. And if he gives a ruling and if it is not accepted by any one, it will be the contempt of God's Sovereignty which is almost '*Shirk*' i.e., the recognition of an authority beside God's.

The definition and the requirements of '*Ijtihad*' and '*Taqleed*' given below, are those that have been prescribed by the '*Masoom*' i.e., the Twelfth Holy Imam, as ordained by the Holy Qur'an and the Sunnat as a part and parcel of the whole system of the Divine Sovereignty and the Absolute Theocracy which is implemented in the very term '*Islam*' which means acceptance of the Absolute Sovereignty of God and complete submission to His will. It is on this basis that the institution of apostleship is established. God communicates His will to mankind through the chain of the apostles, which was consummated in the apostleship of the Holy Prophet of Islam through whom was presented the Final Word of God in the form of the Holy Qur'an, and his own apostolic sayings. And in the continuation of that sovereignty and the institution of apostleship, the Holy Prophet declared Ali and the Eleven Imams in his descent, as the authority joined with the Holy Qur'an representing his as well as God's will.

When the period of the codification and the consolidation of the '*Kitab*' and '*Sunnat*' was completed, the age of the Imamatus for that legislative purpose came to its conclusion. Hence the seclusion of the Twelfth Imam was effected though his hidden existence continues as a necessity, as a medium factor between God and His Creatures, in the process of the Creative administration of the universe. The Imams declared the institution of '*Ijtihad*' as given below, as the sole directive authority on their behalf, in leading mankind on the right path of submission to the sovereignty and the will of God, in all the practical aspects of the covenant which the '*Kitab*' and the '*Sunnat*' had already dealt with.

In short, '*Ijtihad*' and '*Taqleed*' are the supplementary institutions to '*Imamat*' which in turn is supplementary to '*Risalat*' (Apostleship) which as a whole is the manifestation of the Divine Sovereignty. There is no room left for any individual view or choice except that the door is left open for every human being irrespective of any racial or geographical bias or restriction, to qualify one's self in knowledge and piety to the level of '*Ijtihad*.' The decree of the Holy Imam about the institution of '*Ijtihad*' is as follows:

"Amma Hawadisa Waqi' aat, Farijeoo ila ruwate Ahadeesena, fa innahom hujjati alaikum wa ana Hujjatullah."

'In all the events of life, refer ye to those who bear our traditions, they are the authority over you on my behalf, and I am the authority on behalf of God.'

The Decree of the Holy Imam

The above decree of the the Masoom (i.e., the Sixth Holy Imam) in this respect which is about '*Ijtihad*,' is not the only tradition but there are many undisputed traditions also of the other Imams establishing the institution of '*Ijtihad*' prescribing the minutest details of its functioning, only a very brief outline of which is given below: Of the many declarations of the other Imams in this respect, two of them are the most outstanding. One from Hazrate- Imam Ja'far As-Sadiq, known as the '*Maqool-el-Umar bin Hanzala*' (the tradition of Umar Ibn Hanzala) and the other is from the Eleventh Holy Imam, Hasan Al-Askari.

The Definition of 'Ijtehad'

'Ijtehad' literally means an all-out effort to interpret and explain explicitly the divine orders, rules and regulations from the denotations, the connotations and the implications contained in the Holy Qur'an and the authentic sayings of the Holy Prophet and the apostolic Imams. '*Ijtehad*' does not mean the use of one's discretion in the findings, parallel to the Qur'an or the Sunnat, but it means the use of one's discretion and sound reasoning in understanding the contents of the Holy Qur'an and the Sunnat.

Anyone who has the capacity of understanding the details of the Divine Laws, Rules and Regulations from the Qur'an and the Sunnat of a '*Masoom*' as given above, is a '*Mujtahid*' provided he is of outstanding learning, knowledge and piety. Any one short of that standard of knowledge and piety be he a good scholar in certain branches of the Islamic literature, is termed as a layman in regard to the field of religion. A man who has not reached the stage to take decisions in every detailed point of the Laws of Islam, on the authority of the Holy Qur'an and the Sunnat, is a layman, and he has to follow a person who has definitely reached that standard, and whoever has reached that standard has to follow his own decision, and it is forbidden for him to follow anyone else.

In case there are several men of equal standard, and they differ in their decision, the layman has the choice to follow any one of them and in case the '*Mujtahids*' differ in the degree of their accomplishments the best among them is to be followed. In case one is better in knowledge and the other in piety, the latter is to be followed.

As to how to find the best one among the '*Mujtahids*' the layman should refer to the evidence of the competent pious scholars of Islamic Theology who have no claim to '*Aalamiat*' or to the evidence of the '*Mujtahids*' of the approximate standing about the best next to them. By the collection of all these evidences, one can easily consider for himself as to who is the best. This is the best method followed throughout the history of the '*Niabat*' of the Imam after the '*Ghaibat*.'

There is no room for any election or the counting of votes of any class or group to appoint one as the ecclesiastical head as used in the Papal system of Christianity, nor is it the '*Peeri*' and the '*Mureedi*' practised in the mystic system which is an unwarranted innovation among the Muslims, carried as a counter section or parallel to the institution of Imamatus. Be it known that the qualifications for '*Ijtehad*' are known, recognised and measurable and the qualifications for a '*Peeri*' is only fanciful heresy blindly accepted and neither fixed nor measurable.

It is to be noted that the question of following the opinion of the best in knowledge and piety is confined to such questions where the '*Mujtahids*' differ, and the question of following any '*Mujtahid*' does not arise in matters unanimously accepted by all '*Mujtahids*.' It is to be noted that for the administration of the theological centres and the other religious and ecclesiastical services, any pious '*Mujtahid*' is competent for the undertaking, and if any pious '*Mujtahid*' offers himself to shoulder the task the other '*Mujtahid*' should not stand in his way, on the other hand he must help him.

Consolidated View of the Account as a Whole and the Co-relation of the Events

We have gone through a few of the various events of the life of the Holy Imam and the Great Wholesale Slaughter at Karbala. Now let us take a consolidated view of the accounts as a whole and co-relate the events and find out what is the mean or the norm and where the arc or co-relation ends.

If we take the isolated parts of a monotype printing machine separated from each other and study each one of the parts for ages together we will never be able to know the maker or the deviser's mind or wisdom in it. Nor we will ever be able to know neither the purpose it serves nor the enormous use of the implement to the human life unless all the parts are duly put together and see how they work together and what result they produce.

Similarly, if we take the words of a heavenly scripture separated from the sentences and isolated from each other, spend ages together on the various meanings each word gives we will never know those individual words work together in a sentence to give a sensible meaning and unless the sentences are duly arranged none can ever know the heavenly guidance endowed in their proper combinations.

Unless we put together all the events of the life of the Holy ones of the Ahlul Bayt, particularly Husayn, the personality of our concern in this brief treatise on him we will never be able to have a proper view of the divine purpose of the Almerciful Alwise Creator Lord in the creation of this holy soul and sending him on the earth and the fulfilment of the purpose for the benefit of man in this world.

Let us recapitulate in brief the whole matter of this brief work into a consolidated compact whole to have the overall view of it from God's given heights of intelligence to realise the glorious grandeur of the heavenly sight of the Great Event in a harmonious whole, with the data at our disposal vouched by history and illustrated by the words of the holy scriptures.

1. It is a fact known to one and all of the educated ones in the world that man is a created being by the Creator who is acknowledgely EverLiving, Alwise and Omnipotent Absolutely Supreme Authority.
2. Man in the primitive stages of the life of his specie, led a wild life in the jungles without any morals to control or law to bind his thought or action with Might as the Right to survive.
3. The Almerciful Lord Creator of the Universe with His gracious will to educate man and train him for the higher object of his creation and to qualify him for the glorious heights of the heavenly bliss sent apostle after apostle from Him.
4. Apostles of God were sent in every part of the earth to the people inhabiting it. Some were sent as mere preachers and some with scriptures, some were for a limited zone and some for a wider area – some superior to the others. Some as law givers as Moses and some as the renewers of the already

given law like Jesus. Most of them prophesying the advent of the Last or the Final of God's Apostles and prophets.

5. Of the children of Adam God had chosen a particular lineage, and the Lineage was particularly blessed to be progenitors of the selected apostles of His. Abraham was given the Imamat to be perpetuated in his seed but teaching only those free from iniquity.

6. The Divine device was to present a pathetic sight of sacrifice in the way of the Lord, depicting the sublime submission to the Divine Will, which is the only source or the only Royal Road to the heavenly bliss in store for man who earns it.

7. A rehearsal of the divinely destined drama of the sacrifice was made employing Abraham and his son Ishmael for the trial.

8. Abraham and Ishmael proved true the selection but the event was not to be as it was temporarily enacted only as a trial. The aim behind its proper enactment was too high, too great and too grave. There was yet no demand for them to be presented on a mount unseen by any man and it was not unknown to the human world. Just to make Abraham pass the knife that a living body was placed under it.

9. Abraham was told by the Lord that the divinely designed event was a Great Sacrifice.

10. Abraham was promised that God's Covenant will be established with him and his seed. Abraham had two Sons Ishmael (through Lady Hagar) and Isaac (through Lady Sarah) but the promise to Abraham even according to the Bible of the Christian Church does not mention the name of any of the two sons, but only it was said that the Covenant will be with Abraham and his seed.

“And I will establish my covenant between me and thee and in thy seed after thee in their generations for an everlasting covenant.” (Old Testament, Genesis 16:7)

The divinity of the purity, physical as well as spiritual endowed in Abraham flew in both the channels of his seed, Ishmael and Isaac and Twelve Princes (Imams) were promised in the seed of Ishmael (Old Testament, Genesis 18:20).

12. The race that sprang of Isaac called the Israelites got corrupt and rebellious and violated the Covenant of God—the prophets that were raised among them either they killed them (.....) or they deified them and worshipped them as the Sons of God and those of the apostles they did not follow, they blackmailed them with horrible charges to create hatred against them (.....) The Israelites who hated Jesus charged the Holy Virgin Mary of adultery for having given birth to Jesus, without a male partner to her. At last the Kingdom of God was taken away from the seed of Isaac and given to another nation (the seed of Ishmael). Jesus informed them of it:

“Therefore say I unto you, the kingdom of God shall be taken front you, and given to a nation

bringing forth the fruits thereof.” (*Matthew 21:43*)

13. The higher truth about the life divine of the process of the complete submission to the Absolute to attain the glorious heights of eternal bliss could not be given in its fullness to man in his mental evolutionary stages. It has to be administered gradually. Jesus clearly announced that he could give out to the people many things for they could not bear it then (.....) and prophesied about the advent of the Spirit of Truth who would fill the world with righteousness and truth (.....)

14. Moses was told by the Lord about the Prophet to come in whose mouth will the Lord put His words whom everyone would hearken (.....)

15. The great sage of India Buddha had prophesied of the advent of the Last Buddha called '*Maetrea*' in the Pali language which in Arabic means '*Rahmat*' the title with which the Holy Prophet Muhammad has been addressed in the words of God (. . . .).

16. At last came the Last of the apostles of God—the Prophet prophesied to Moses— The Spirit of Truth, the Holy Ghost prophesied by Jesus and the Maetrea prophesied by Buddha the Holy Prophet Muhammad in the seed of Abraham through his son Ishmael to give out the truth in its fulness about the Kingdom of God—preaching the truthfulness and the purity physical and spiritual of the personalities of all the preceding prophets who had been blackmailed by the Israelites—Preaching the Absolute Unity of God and brotherhood of man and the commitment of man to his Lord—with a final code in the Last Revealed Word of God the Holy Qur'an as the final code of discipline for human life on earth—Since all the previous scriptures were either made extinct or corrupted this Final Word of God came with a challenge that it will be preserved by God Himself for it had to remain current forever for there was no prophet had to come after the Holy Prophet.

17. To preserve the purity of the Final Word from God to man and to maintain the originality of its teachings and its practice, the institution of the Imamatus was started to succeed the Last Apostle of God for the guidance of man against his getting astray after being guided aright. The Imams had to be brought forth from the family of the Holy Prophet himself hence the holy family was sent into this world duly purified by God Himself ((Holy Qur'an, 33:33).

18. The Holy Prophet had taken all possible steps to introduce the position of his Ahlul Bayt, particularly of Ali identified with the Holy Prophet in his purity, physical and spiritual, At the very outset of the apostolic mission and also at the conclusion of it Ali was declared in clear cut words as the Caliph Vicegerent, Brother, and the Master or the Maula, or the Amir, in the place of the Holy Prophet.

19. On the very first day of his advent into this world, Husayn's mission in this world and the fate in store for him was declared out by the Holy Prophet.

20. As misfortune would have it, immediately as the Holy Prophet departed from this world, the Ahlul Bayt were alienated from their position preached by the Holy Prophet, and the people forgot all that was

said about Ali and Ali's appointment in the place of the Holy Prophet.

21. The final word of the Holy Prophet to the people was that he had left Two important things behind him; the Book of God the Holy Qur'an and his Ahlul Bayt and the people would be attached to these Two.

22. With alienation of the Holy Ahlul Bayt, the religion got gradually corrupted and by the time of Yazid son of Mu'awiyah son of Abu Sufyan, the disbelief in the Holy Qur'an being the revealed word of God and the Holy Prophet Muhammad being the Apostle of God was openly pronounced from the throne and people had become irreligious and the teachings of Islam were openly defied, the Religion of Islam was on the verge of being annihilated for ever, and the Holy Qur'an had practically lost its original value as the Word of God.

The question or rescuing the Holy Qur'an and its faith, Islam, arose demanded the one like the Holy Prophet to defy the falsehood and even to offer the greatest sacrifices it may need. None but one from the family of the Holy Prophet, the one purified by God Himself (Qur'an 33:33) could do it and from among the divinely purified ones only Husayn was now left in the world, to face the situation. The sacrifice the task needed was the Greatest One, i.e., the '*Zibhe Azeem*'.

The historic heart-rending event of Karbala has been presented in the light of its historic background and the guidance of the Holy Scriptures. It is for the learned readers to say that if it was or was not that the devilish forces with the strength at their command had not done the maximum possible for them to undo what all had been done for the guidance of man, and if it was or was not that divinity pure and maximum had not gone into action to have successfully resisted the satanic moves to re-establish the truth and godliness with the maximum amount of the sacrifices the Humanity could afford to offer in the way of the Lord.

It is now left for the historians of the world who never believe in any effects with their causes and thus always related events with their causative factors to trace out and declare to the world, what were the causes of the effects of the tragic events suffered by the godly members of the House of the Holy Prophet Muhammad. If there is truth in it or not, if it be said that if the Holy ones of the Ahlul Bayt, particularly Ali had not been alienated fixed by God and preached to man through His Apostle the Holy Prophet, and if the Umayyid family of Abu-Sufyan, with the knowledge of its attitude towards the Holy Prophet and Islam, had been brought into power, as it was done, would the calamities that befell the Holy House, have been ever imaginable?

Could by any stroke of imagination, be ever deemed the object of Husayn the Holy Imam be anything other than to demonstrate to man to what extent falsehood should be resisted and at what cost the truth, the obedience to God and to none else, should be established. Husayn's object was to educate man with the absolute submission to God and to yield only to God and to none else and to establish

godliness on earth. To yield only to right, however much it might have been neglected and despised and defied by the world, facing might of whatever intensity and strength it might be, and in doing at no sacrifice on the part of man is too great.

It is for the civilised world to pronounce its verdict if any act of extra gravity of the devotion to God consisting of superb sacrifices and ideal surrender and submission to the Lord, would be remembered or forgotten, and if any remembrance of any such act in a fitting way be righteous or sinful, commendable or condemnable, and at the same time forgetting it will be gratitude or ingratitude to God and godliness.

Hurting one's self for any worldly gain is undoubtedly condemnable and also a sin in Islam but the same act if it be in the way of the Lord is called martyrdom and if it be in the love of any apostle of God has been commended viz., Owais who broke his teeth with his own hands in his sympathy for the Holy Prophet's losing his in a battle in the way of the Lord, was highly commended by the Holy Prophet and is cited by all scholars of the Islamic law as an action of devotion.

If a father dies, one of his sons might mourn the loss quietly, the other might cry aloud and the third might not control his love and attachment to his departed father and might in the excessive emotion of his, tear his clothes and strike his head with his own hands. The sympathizers with the bereaved family will only control the emotional conduct and not condemn or punish him. If any devotee of the Holy Imam unable to control his emotion and acts similarly, the godly world will do its best to control the overactive individual and not punish him, or condemn him as irreligious. On the other hand while commending control will only admire the individual's uncontrollable devotion to God and godliness.

There is one thing which irresistibly comes out a natural and a logical inference from the events that Umar could have invited the public to the position of the Ahlul Bayt in relation to the life of the people and had averted all the miseries they suffered. Umar was a man of fiery temperament, a fact acknowledged by history and even by Shibli No'mani in his well-known work 'Alfarooq', and he was the brain that controlled the affairs at the 'Saqeefa.' It was Umar's word that was carried there and it was at Umar's command that Abu-Bakr extended his hand to receive the fealty to him as the Caliph. It is an undeniable fact Umar was a man of his will. Whatever he willed, he did it and none could resist it.

It was he who overruled the system or the method of any kind of election in the matter of his succession and handed over the affair to a committee of his own choice. If Umar had done one thing, which however was not done, that after controlling the affairs at the 'Saqeefa' as he effectively did, and when matters had settled, after the last services to the Holy Prophet, he could have called for a general assembly of the people of Madina and had addressed them as follows:

"O' ye brethren of mine, O' ye Muslims!"

"It is our misfortune that we have been deprived of the presence of the Apostle of God from our midst. We have suffered the greatest loss. But at the same time let us be thankful to God that when He withdrew His Apostle from our midst he has spared among us Ali Ibn Abi Talib who is of the same

Light of which was the Holy! Prophet. You have heard the Holy Prophet saying: 'I and Ali are of one and the same Light.' You know the Holy Prophet at the very outset of his ministry had shown Ali to the world and said: 'This is my Brother, my Vicegerent and my Kalif and you know the historic event conducted by the Holy Prophet at Ghadeer al-Khum when he declared 'Of whosoever I am the Maula the Master this Ali is his Master' and took allegiance to him and the first to pay allegiance to Ali was my own self Besides all the qualities that we need in the one to rule over us are undoubtedly there in Ali."

"We need the most learned to rule over us. Who else can be a greater scholar than the one about whom the Holy Prophet has declared: 'I am the City of knowledge and Ali is its Gate.'

"We need the just to manage our affairs. Who else could be more equitous than the one about whom the Apostle of God has declared: 'The most just among you is Ali Ibn Abi Talib .'

"We need the bravest to lead us. It is Ali and none else who has earned the exclusive distinction of being called by the Holy Prophet 'Asadullah' (the Lion of God) and the "Tarraran ghare Farrarin' (The repeated attacker and the one who knows not running away leaving the field to the enemy). You know that it was Ali who stood with the Holy Prophet when every one of us being unable to stay any longer ran away from the field.

"Besides, you have all heard the Holy Prophet addressing Ali: 'Thou art to me as Aaron was to Moses save that there is no apostle to come after me.' Thou art to me as the head is to the body.' 'Thou art to me as the soul is to the body.' You all know that Ali is the self of the Holy Prophet which was shown to us on the day of the historic 'Mubahila.'

"O' Muslims! the Holy Prophet has left behind Two things the Holy Qur'an and his Ahlul Bayt and we have been asked to hold these Two fast for these will not be separated from each other and the Holy Prophet has declared: 'Qur' aanun Ma'al Ali wa Aliyyun Ma'al Qur'an' i.e., The Qur'an will be with Ali and Ali will always be with the Qur'an.

"Brethren you know that the Holy Prophet had not even breathed his last people had assembled in the 'Saqeefa' with the problem about the succession. You know me and Abu-Bakr had also been there. It was just to avoid any wrong step being against the verdict of the Holy Prophet for you know that going against the decision of the Holy Prophet is losing the faith and become infidels for the Lord has clearly declared in the Holy Qur'an:

"But no! Thy Lord! They believe not until they make thee a judge of what is in dispute, between them, and then find not any straightness in their hearts as to that which thou decidest and submit with full submission. ((Holy Qur'an, 4:65)

"Now brethren let us not go against the declared will and the decision of the Holy Prophet which he declared at the very outset of his ministry in the 'Dawate Asheera' and again reiterated it at the conclusion of it at Ghadeer al-Khum, for by doing so we, under the above verdict of the Holy Qur'an, be

of those who have not believed at all.

“You know brethren what happened at the Saqeefa and my getting Abu Bakr declared as the Caliph but be it known that it was only an interim arrangement to avoid the calamity to any violation of the will of the Holy Prophet and I and Abu Bakr did it at the cost of our absence even from the last services to the Holy Prophet and his funeral. And now that matters have been settled let us all request Ali to come forward and bless us by his lead.”

At the end of such a speech from Umar, if Abu Bakr had got up and said:

“Brethren! Think not I accepted the Caliphate to own any power or authority not bestowed on me by the Holy Prophet. I accepted Umar's suggestion just as an interim arrangement to avert the disturbance which I and Umar apprehended immediately at the departure of the Holy Prophet. Umar and I had rushed to the Saqeefa not minding even the last services to the Holy Prophet and his funeral to that the decision of the Holy Prophet about his declared Vicegerent Ali. And now I would request you to join me and Umar in requesting Ali to come forward and take up the reigns to rule our destiny as the one nearest to the Holy Prophet both in his relation to him and also in his personal purity and excellence declared about the Ahlul Bayt by the Lord in the verse of 'Tatheer' ((Holy Qur'an 33:33).

How readily the Muslim public would have accepted such a proposal how best would have been the result, is given out in the opinion of even a non-Muslim historian which has been quoted by Justice Amir Ali in his famous work '*The Spirit of Islam*':

“Had” says Sédillot: “The principles of hereditary succession in favour of Ali been recognised at the outset, it would have prevented the rise of those disastrous pretensions which engulfed Islam in the blood of Muslims. The husband of Fatimah united in his person the right of succession as the lawful heir of the Prophet as well as the right by election. It might have been thought that all would submit themselves before his glory: so pure and so grand.” (The Spirit of Islam by Amir Ali)

Had Umar and Abu Bakr acted as above none could have doubted the bonafide of their intentions in their activity at the Saqeefa and today their act would have been held as a golden deed and their praise would certainly have decorated the pages of the Islamic History. Neither the Umayyids had come to power nor any one of the members of the House of the Holy Prophet had suffered any of the miseries and the calamities, and the wholesale heart-rending massacre of Karbala would never at all have taken place, the world today, under the godly rule of the Ahlul Bayt had enjoyed the heavenly bliss on earth.

Men weep for you today in many lands

And on their breasts in bitter anguish beat,

And in sad, mournful tunes, the tales repeat

Of how you lost your life upon the sands
You nobly spurned the tyrant's base demands
And Chose death to prevent your soul's defeat,–
Became a martyr with unflinching feet–
For these well may one weep who understands.

This sorrow at your death, despite the years
Is still as fresh, which Time has failed to quell
In every heart this day new pain appears
And of your sufferings men each other tell.

They see a vision through slow-falling tears
Of that lone battle where athirst you fell.

Ameen Khorasani

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