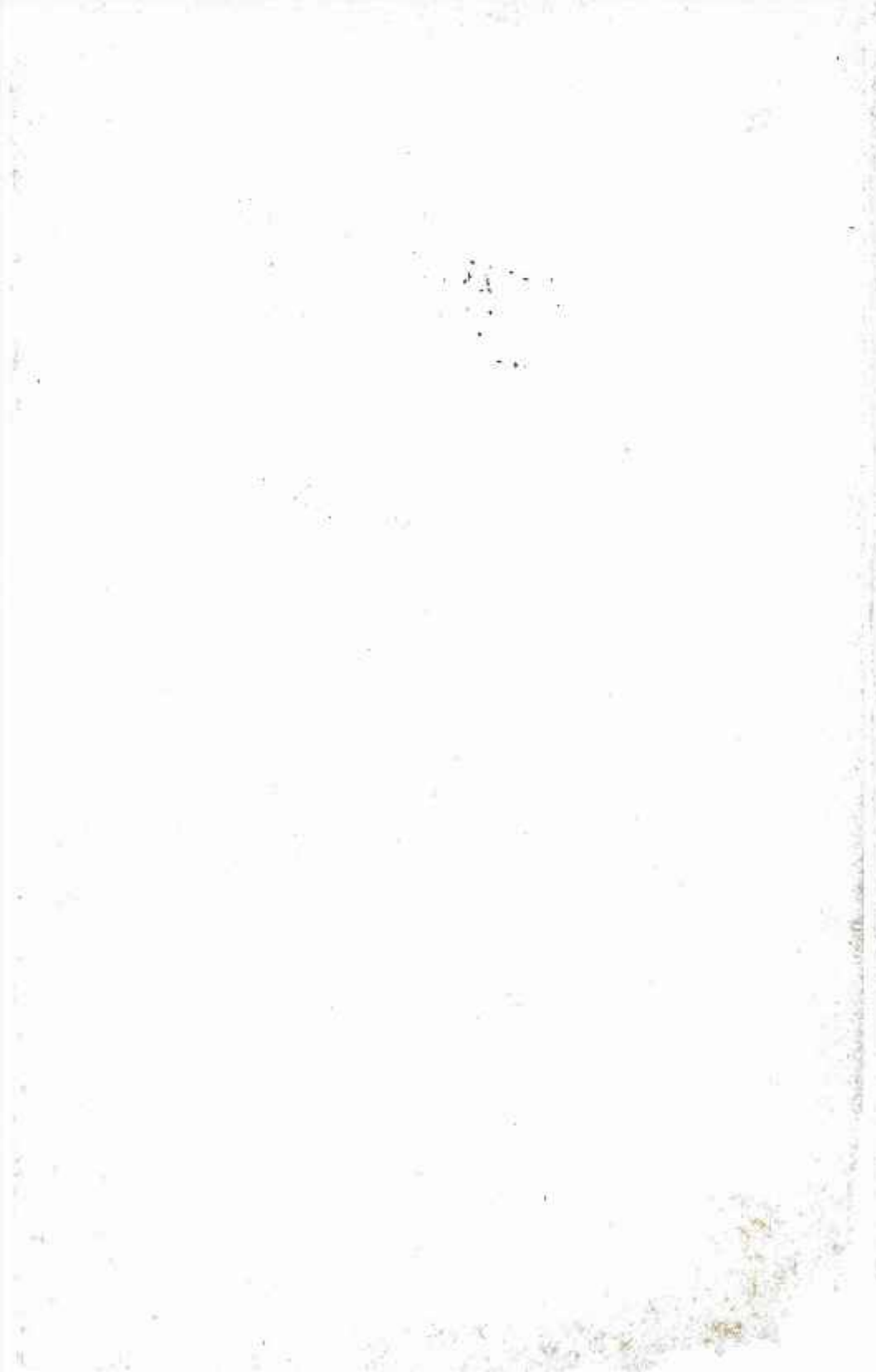


**KNOW
YOUR DIVINE
PERSONALITIES**

BY:
Y. N. LALJEE
AHMADI - BAKIMI



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حوزه علمیه قم ^{سید} _{مجاهد}
و طیفه عنایت فرماید .

IN THE NAME OF ALLAH

Dear Reader,

The book, in your hand, is a short life history of the fourteen Divine Personalities of the great and comprehensive religion Islam.

These Noble, Chaste and Spiritual leaders have guided human beings to have the right belief and faith in Oneness of God and to keep the conscience alive. They were the mile-stones and towers of light to illuminate the world.

Reading this abridged history and sayings of Divine Personalities may solve the problems of our readers. Every one of them was an ocean of learning from which man of every period and age may quench his thirst according to the need of the time.

Particularly our English-speaking readers may take the opportunity to read this book and act according to the teachings of Holy Qur'an, Holy Prophet Muhammad and his kindred (Ahlul-bait) which serve as examples for the readers of this book in every aspect of life.

It was incumbent upon the Prophet to indicate before his death, a successor, or successors to protect the religion revealed in his message, to administrate its law, preserving it from alteration or misinterpretation and to carry on his mission.

The Imam is a successor of the Prophet, and must be chosen by Allah, human beings cannot appoint an Imam, whether by nomination or by selection. Moreover, he must possess all the essential qualities of the Prophet ~~save the~~ Prophet hood. Prophet Muhammad Mustafa (A.S.W.A.) was inspired by God to appoint, before his death, his twelve successors, eleven of whom have apparently passed from this world, while the twelfth of these worthy ones is still alive in this world. He will reappear when God so commands him, at that time when the whole world will enjoy a reign of equity and justice.

May Allah accept our efforts and bestow the readers of this book long life with success.

Sayyed Mehdi Gulpayegani

P.O. Box 24, Qum, Iran

Abridged life history of

fourteen

Divine Personalities

The names are given below :

1. Holy Prophet Mohammad son of Abdullah
2. Fatemah d/o Holy Prophet Mohammed
3. Imam Ali ibn Abi Talib, Amirul Momineen
4. Imam Hasan ibn Ali Al-Mujtaba
5. Imam Husain ibn Ali Sayyad Al-Shehada
6. Imam Ali ibn Husain, Zain-ul-Abedeen
7. Imam Mohammed ibn Ali, Al-Baqir
8. Imam Ja'far ibn Mohammed, As-Sadiq
9. Imam Musa ibn Ja'far, Al-Kazim
10. Imam Ali ibn Mosa, Ar-Reza
11. Imam Mohammed ibn Ali At-Taqi
12. Imam Ali ibn Mohammed, An-Naqi
13. Imam Hassan ibn Ali, Al-Askari
14. Imam Mohammed ibn Hasan, Al-Mehdi

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BISM-ILLAH-IR-RAHMAN-IR-RAHEEM

In the name of Allah the Beneficent the Merciful.

*The Lives of the
Fourteen Masooms*

*O ye who believe : Fear God and be with
those who are true (in words and deeds)*

9:119

Faith leads to humility, avoidance of vanity in word and deed, charity, continence, faithful observance of trusts and covenants, devout approach to God,—which are the surest steps to Bliss. Man carries in himself proofs of God's Providence; the same story is told if he looks at nature around him; and the long line of Teachers sent by God shows God's special care of humanity. What though they were rejected and scorned, malign-ed and persecuted? God's Truth won through, as it always will.

The Holy Prophet

MUHAMMAD MUSTAFA

Sallallahu Alaihe wa Aalehi wa Sallam.

Name: Muhammad

Title: Al-Mustafa

Kunyat: Abul Qasim

Born at Mecca on Friday, the 17th Rabi-ul-Awwal

Father's name: Abdullah Ibn - Abdul Muttalib

Mother's name: Amina bint-e-Wahab

Died at the age of 63 years on Monday, 28th Safar 11 A.H.

Buried in his apartment adjoining the Mosque at Medina.

In the wake of the seventh century of the Christian era, a youthful man in the prime of his life could be seen walking in the streets of Mecca, deep in his own thoughts, yet with a gentle smile, never forgetting to return the salutations of the lowliest, or to pause and speak a few kindly words to children who flocked around him wherever he went.

The young man with deep wistful eyes and a sweet gentle disposition, painfully sensitive about human sufferings, carried with him an air of nobility and grace that inspired love and respect amongst his kinsmen. Even in those days he was known as "Amin" (the truthful and the trusted). In later years, he came to be known as Muhammad, the Prophet of Islam, the last messenger of God.

He married Khadija bint-e-Khuwailid.

As a lover of nature, and quietude he worried about human sufferings, and very often retired to Mount Hira for meditation. One night a Voice addressing him, commanded, "Recite in the name God." Deeply excited by the strange phenomena of Divine Visitation, Muhammad hurried home to his wife, Khadijah, who listened to him attentively and said "I bear witness that you are the Apostle of God."

After an interval the Voice from Heaven spoke again "O thou, enwrapped in thy mantle, arise and warn, and glorify thy Lord." This was a signal for him to start preaching the gospel of

one God. In the beginning, Muhammad invited only those near him to accept the new faith. The first to embrace Islam amongst women was his wife Khadijah, and the first amongst men was his cousin Ali.

Seeing that the new religion posed a threat to their vested interests, the Quraish tortured Muhammad and all converts to the new faith but the Muslims held fast to their faith in spite of unbearable hostility and suffering.

In the twelfth year of his Prophethood, a delegation from Yathrib (later known as Medina) who had embraced Islam visited the Holy Prophet, and on hearing of the hostility of the people of Mecca against the Prophet and his followers, invited him to come to their city. The Holy Prophet accepted the invitation and ordered his followers to go to Yathrib. He himself stayed back, awaiting a Revelation as to his own course of action.

In the 13th year of his Prophethood occurred the most momentous Night of Hijrat, known as the Night of Flight, from which date the Muslim Era begins. The Prophet was advised by God through Angel Gabriel to leave for Yathrib late that night silently and in utter darkness.

Before he left however, his enemies had made a plan to assassinate him whilst he was sleeping in his bed. God through Angel Gabriel made the Prophet aware of the dastardly intention of his enemies. To make good his escape and to make his enemies believe that he was in bed, he asked Hazrat Ali to lie in his place so as to make his enemies believe that he was asleep. He even asked Hazrat Ali to cover himself with his cloak to deceive his enemies.

Later in the night, when the assassins pulled the cloak from the one sleeping in bed, they were astounded to find that it was Hazrat Ali and not the Holy Prophet.

Three days later, Hazrat Ali having fulfilled all the responsibilities entrusted to him, joined the Holy Prophet at Quba (a town in the vicinity of Medina) accompanied by Janab-e-Fatima and other members of the Holy Prophet's family.

At Quba, the Holy Prophet laid the foundation of a Mosque, which is still known as Masjid-e-Quba. This was the first

Mosque ever built. Two days later, they all reached Yathrib (Medina).

A very enthusiastic and cordial welcome awaited the gracious arrival of the Holy Prophet on the soil of Yathrib. On sighting him, multitudes of old and young thronged the way and lined the route with calls of Allaho Akbar (God is Greatest)

On the day the Holy Prophet set his sacred feet on the soil of Yathrib, the natives named their city Medinat-Un-Nabi, to commemorate that historical day.

The first thing the Holy Prophet did after coming to Medina was purchase a plot of land and lay the foundation of a Mosque.

When the Holy Prophet reached Yathrib and met the followers who had come from Mecca at his call, he immediately appointed for each such follower a person from the people of Yathrib who had accepted his Prophethood, to be a brother to him. This appointment of brothers was an act of great help, for the refugees (known as Muhajireen) could be usefully employed immediately. Hazrat Ali, who was present there, was not appointed as a brother to anyone. On being asked why he had not appointed a brother for Hazrat Ali, the Holy Prophet said, "He (Hazrat Ali) shall be as a brother to me."

The news of the success and glory of Islam kindled the fires of jealousy amongst the idolators of the Quraish in general and the Ommayades in particular. They conspired with the Jews and the Christians to uproot the Muslims. There was widespread treachery all round and the Prophet who had never wielded a weapon, was now compelled to defend Islam by the force of arms. Commencing from the battle of Badr, a series of 80 battles were fought in which the newly formed community defended themselves successfully. None of these battles were of aggression. Each and every one was for the defence of Islam.

Seven years later, the Holy Prophet entered Mecca as a conqueror. He who was once a fugitive in this town, persecuted by his kinsmen, entered to prove the grandeur of Islam with acts of mercy and generosity.

"During the ten years in Madina," writes Amir Ali, "Muhammad presided over the commonwealth of Islam, and a great change had come over the character of the Arab people. By the appointment of delegates to the different tribes and cities, with powers to decide internal as well as tribal disputes, the ancient system of private vendetta was put an end to and impetus given to trade and commerce. The style of living and mode of dress underwent a great change especially among the women. The reckless freedom of heathenism was abandoned, and manners became decorous, almost austere; gambling and drinking were forbidden. Before this there had been no privacy in houses; from this time it became customary to have special apartments for women."

Within a few years Muhammad established order and inspired in his people the belief in One God: prohibited idolatry and made the people ponder not only of this world but the world beyond. He asked them to practise charity, goodness, justice, and universal love. The whole mission was achieved in his life-time.

The Holy Prophet was occupied all the while in looking after the new Islamic State and had no thoughts for his personal welfare. A number of believers therefore requested him to permit them to buy lands and build houses for him. The reply revealed by God was:

"Say; I do not ask of you any reward, but love for the nearest of my kin;" 42:23

The Great Happening

It was in the month of Zilqad 10 A.H. when the Holy Prophet, under the impression of his approaching end, decided to make a farewell pilgrimage to Mecca. On the 25th of Zilqad, he left Medina with an immense concourse of Muslims ranging from ninety thousand to one lakh and twenty-four thousand. The number of the pilgrims yet kept on swelling more and more on the way. On his arrival at Mecca on the 8th of Zilhajj and before completing all the rites of the pilgrimage, the Holy Prophet addressed the assembled multitude from the top of the Jabal-ul-Arafat in words which yet live in the hearts of the Muslims. Having performed the pilgrimage, the Apostle of God accompanied by the same congregation of Muslims proceeded to Medina. Now as his swift dromedary (camel) sped on and on with its long swinging strides, a life of tireless toil was nearing its end; a mission of mercy and devotion was approaching its culmination; and the seeds of Divine dispensation were about to begin bearing fruit. His mien and bearing showed the signs of a sublime peace, coupled with an overwhelming sense of gratitude and an insatiable yearning for his Creator and Cherisher.

Yet on close scrutiny, his serene features could not have failed to disclose the signs of a ponderous thoughtfulness—as if he were weighing the pros and cons of some momentous decision.

What could be the cause of this restlessness? Had he not accomplished all that he had set his mind to do? The Unity and Justice of God had been convincingly instilled into the

hearts of men; the belief in the angels, the scriptures, the prophets, the revival of the dead, and the Day of Judgment had all been authoritatively expounded.

So with the meticulous thoroughness of his genius, Prophet Muhammad realised that the most important part of his task still remained unfulfilled and it was this thought which made him restless in the moment of his greatest triumph. He saw that the sands of time were running out and the cup of life was filled almost to the brim. This being so, the most important task was to ensure the continuity of his life's work after him by someone endowed with all the moral values which he had upheld, or else all his miraculous achievements during the twenty-three years of his Apostolic ministry stood in danger of being irretrievably undone. It was a matter of prime importance that the Divine guidance should continue after him and that the Divine sovereignty should be exercised by the chosen ones of God, to be pointed out by the Prophet.

He had already designated his Household on several occasions, as the Ark of Noah, the strong rope of God, the door of forgiveness, the purified ones and made their love incumbent upon his followers. He had similarly, on many occasions, pointed out Ali as "my brother and successor," "the door of the City of Knowledge," "the most equitable Judge," "the embodiment of Faith," and as having the same position with regard to him as "Aaron had to Moses."

Were these pronouncements going to be forgotten, misinterpreted or ignored by his followers after him? Could the Prophet allow them to be set aside by power-seekers? He knew that he had to make a final and unchallengeable declaration regarding his successor. The choice of the appropriate moment, however, depended not on him but on Divine inspiration. So he thoughtfully marched on towards Medina.

As he arrived at Ghadir-e-Khum, suddenly the signs of revelation appeared. The voice of the Arch-Angel Gabriel coaxed him saying:

"O thou esteemed Messenger, impart the guidance that has been revealed unto thee";

and in order to impress the urgency of the command, Gabriel went on to say:

"For if thou doest it not, thou hast not imparted His
Message at all"; (Ch. 5 verse 67)

and again in the same breath to allay his fears and misgivings the angel added:

"God will protect thee from the evil designs of men."

On hearing this imperious command, the Prophet made up his mind then and there. He motioned the Muezzin Bilal to stop and recite the Azan with the words, "Hayya'ala Khair il'amal" (hasten towards the best of deeds), for, surely the acceptance thereof was to be a crucial event upon which the perpetuity of the Prophet's work depended. As the Prophet pulled up his reins, the whole entourage came to a halt. Those who had gone ahead were summoned back and those who followed gathered round casting inquisitive glances at each other. The Prophet soon dismounted and ordered his followers to clear the ground. The pebbles and thorns that lay scattered about, were promptly brushed aside. Others, on receiving his express directions, began to untie the saddles from the backs of their camels, and to pile them one on top of another, so as to make a pulpit. The arrangements thus completed, the throng squatted upon the bare ground, some spreading their cloaks underneath to reduce the discomfort of sitting on the burning sand, others holding up their handkerchieves to protect their eyes from the sun's glare, for it was nearly midday.

Then, obeying the divine injunction to the letter, the Prophet of Islam mounted the pulpit made of camel-saddles and addressed the multitude in the following historic words:

"All praise belongs to God. In Him do I put my faith and from Him do I crave support. Him do I trust and His protection seek against the malice of our souls and evils of our deeds. The misguided have no guide save Him, and those who are guided by Him can never go astray. I bear witness that there is no one worthy of worship save Him and that I, Muhammad, is His slave and messenger."

"O ye folk, Behold, the All-knowing God hath informed me that the days of my life are coming to an end and the time is fast approaching when I shall be called away from your midst towards the eternal abode. But you and I each one of us must

answer unto God for all the things that are due from us. What then do you say?"

And the listeners answered, "We bear witness that thou hast done thy duty and never stinted to guide and advise us according to the Divine Will."

"Then do ye bear witness," asked the Prophet, "to the Unity of God and the Apostleship of this servant of God who now speaks to you by His command, and do ye not bear witness that the resurrection and judgment, heaven and hell and the life Hereafter are certainties?"

And they all answered "Yea, verily, Yea."

"Now then," continued the Prophet, "Listen to me carefully, for I have been commanded to tell you that I will soon be taken away from your midst, but I leave with you as my legacy two most important things, namely, the Book of God and my Children, the People of the House. Never shall they be separated from one another, and so long as you will adhere unto both of them you will never be led astray after me. Therefore, O ye folk, it is my last Will and Testament unto you that you should always remain faithful to the Quran and my **hosehold** true Muslims until death."

By these portentous words all those who loved their teacher and benefactor were moved to tears.

And he continued, "Do not lag too far behind them and do not walk ahead of them, for in either event you will go astray. But follow them and walk in their footsteps and they will guide you along the straight path."

Then he asked, "Who do you think is more worthy of obedience than your souls?"

And they answered, "God and His messenger know best."

And he continued, "Lo! God is my Master, and am I not worthy of obedience from you?"

And they all said, "Yea, verily, Yea."

Then the Prophet bent down and lifted up Ali in his hands, showing him to the crowds on all sides of the pulpit, and proclaimed, "Just as I am worthy of being obeyed by you, so is Ali the proper object of your obedience." So saying, the Prophet lifted

up his hands heavenwards and prayed, "O our God, love those who will love Ali, despise those who will despise him; support those who will support him; and reject those who will reject him."

At the conclusion of this prayer, he asked the congregation, "Have I not truly and faithfully delivered unto you the message?"

And they answered, "Yea, verily, Yea."

Then the Prophet said, "Go now, and let those who have been present here today repeat and convey to those who are absent all that they have seen and heard."

At this moment the Divine Inspiration again descended upon our Lord Muhammad with the memorable words that read,

"This day have I perfected unto you your religion and completed upon you My blessings, and I am well-pleased with Islam as your religion."
(Ch. 5 : verse 3)

The tone and purpose of these two religious revelations—firstly, the verse commanding the Prophet to deliver the Message with the warning that any omission on his part would amount to a complete failure of his mission, and secondly, this last revelation, declaring the Lord's pleasure at the fulfilment of the task—clearly indicate that they relate to some matter of prime importance (and not merely to some abstruse detail of ritual such as the prohibition of ham and pork, or the rules of killing animals for meat). It is only in the light of the Hadith-e-Ghadir that these two passages of the Holy Quran can be properly understood in their true importance and full significance. By consensus of the exegesis these two verses were revealed after the Prophet's last pilgrimage.

The great research scholar, Allama Syed Hamid Hussain Kintoori, has written two volumes of the *Abaqat-ul-Anwar* on the investigation of the innumerable sources through which the Hadith-e-Ghadir has come down to us. In recent years the eminent Alim-Ayat-Ullah Shaikh Abdul Husain-al-Ameeni of Najaf has listed the names of one hundred and ten companions of the Holy Prophet who have reported this tradition as eye-witnesses and eighty-three Tabe'in who heard it from their elders and

three hundred and fifty-nine Ulema of all sects, arranged chronologically through each of the centuries since the time of the Prophet up to the present day, who have recorded the address of Ghadir-e-Khum in their books and acknowledge its authenticity. Ayat-ullah-al-Ammini's major opus 'Al-Ghadir,' is a classic of erudition and painstaking research. The book establishes beyond doubt that no matter what criterion of verification may be adopted, the event of Ghadir, which means the nomination of Ali by the Prophet Muhammad as his successor is supported by overwhelming and incontrovertible evidence, and that if ever any tradition is to be believed the Hadith-e-Ghadir holds the first claim to acceptance.

Philosophers, commentators of the Quran, poets, historians and seekers of truth all unanimously acknowledge this vital tradition as an established fact. The valley of Ghadir-e-Khum owes its fame to this single, unique and unforgettable event, upon which the survival of the guidance of Islam depends, and so long as there remains a single grain of sand from that parched and arid wilderness it will rise up and proudly describe how the Prophet of Mercy once trod upon that ground, how he lifted up the worthiest of his disciples and proclaimed him as the Amir-ul-Mominin, for there was no one worthier than him and his descendants, the twelve Imams, to defend, expound and propagate Islam's immortal teachings to the world.

Thus the 18th of Zilhajj is marked as one of the most celebrated and happiest days for Muslims because it commemorates the historical day when the Holy Prophet, in compliance with the Will and Order of God, declared Hazrat Ali as his immediate successor and that the very auspicious day earned God's confirmation of the religion of Islam. The devotees and lovers of the Holy Prophet and his Ahl-ul-Bait do therefore celebrate this day as the day of I'd and call it I'd-al-Ghadir.

Death

On the Holy Prophet's return to Medina, his strength rapidly failed and the poison administered to him at Khyber by a woman from a hostile Jewish tribe many years ago took its deadly toll. So ended the life dedicated to the service of God and humanity from first to the last. The Prophet who was sent as a mercy to all mankind, (Rahamatul-lil-Aalamin), died on the 28th Safar eleven years after Hijri.

The humble preacher had risen to be the ruler of Arabia. The Prophet of Islam not only inspired reverence, but love owing to his humility, purity, austerity, refinement and devotion to duty. The master inspired all who came in contact with him. He shared his scanty food with all. He began his meals in the name of God and finished them uttering thanks. He loved the poor and respected them. He would visit the sick and comfort the heart-broken. He commended learning, and has said "To the student who goes forth in quest of knowledge, God will allot a high place in the mansion of Bliss; every step he takes is blessed and every lesson he receives has its reward. The seeker of knowledge will be greeted in Heaven with a welcome from the angels."

The Holy Prophet further preached of the value of knowledge:

"Acquire knowledge, because he who acquires it in the way of the Lord performs an act of piety; who speaks of it,

praises the Lord, who seeks it, adores God; who dispenses instructions in it, bestows alms; and who imparts it to its fitting objects, performs an act of devotion to God. Knowledge enables its possessor to distinguish what is forbidden from what is not; it lights the way to Heaven."

Laying great emphasis on the 'Filial duty' among Muslims, the Apostle of God has said, "Revere your mothers as paradise lies under their very feet." Children were very dear to him. He revered his worthy daughter, Janab-e-Fatima to an extent that he would rise on his feet to welcome her whenever she visited him. He looked upon Imam Hasan and Imam Husain as his sons (in conformity with the Quranic Ayat verse 61 Ale Imran) and for whom his love and affection knew no bounds.

His birthday which is known as I'd-e-Milad-un-Nabi is celebrated with great pomp and splendour.

HAZRAT-E-FATIMA ZAHRA ALAIHAS SALAAM

Name: Fatima

Title: Az-Zahra

Kunyat: Umm-ul-Aimma

Born at: Mecca on Friday, 20th Jamadi-ul-Akhar

Father's name: Holy Prophet Muhammad Ibn-e-Abdulla

Mother's name: Khadija bint-e-Khuwailid

Died at the age 18, at Medina on 14th Jamadi-ul-Awwal

Buried at the graveyard called Jannatul Baqi at Medina

Hazrat-e-Fatima, the only daughter of the Holy Prophet and Hazrat Khadija, was born on Friday, the 20th Jamadi-ul-Akhar, eight years before Hijrat, in Mecca. The circumstances of her birth are described by Hazrat Khadija as follows. "At the time of the birth of Janab-e-Fatima, I sent for my neighbouring Qurashite women to assist me. They flatly refused, saying that I had betrayed them by supporting Muhammad. I was perturbed for a while, when to my great surprise, I sighted four strange tall women with halos around them, approaching me. Finding me dismayed, one of them addressed me thus, 'O Khadija! I am Sarah, the mother of Ishaq, and the other three are, Mary the mother of Christ, Aasia the daughter of Mazahim, and Umme-Kulsoom, the sister of Moses. We have all been commanded by God to put our nursing knowledge at your disposal.'

Saying this, all of them sat around me and rendered the services of midwifery till my daughter Fatima was born."

The motherly blessings and affection received by **Hazrat Fatima** were only for five years, after which Janab-e-Khadija left for her heavenly Home. Hereafter the Holy Prophet brought her up.

MARRIAGE:

When Janab-e-Fatima came of age, there came forward a number of aspirants to ask for her hand in marriage. The Holy Prophet was awaiting a Divine order in this respect, till Hazrat Ali approached him and asked for her hand in marriage.

The Holy Prophet came to Janab-e-Fatima and asked, "My daughter! Do you consent to be wedded to Ali, as I am so commanded by God?"

Hazrat-e-Fatima thereupon bowed her head in modesty. **Hazrat Umme-Salma** narrates: "The face of Fatima bloomed with joy and her silence was so suggestive and conspicuous that the Holy Prophet stood up reciting 'Allah-ho-Akbar' (God is most great). Fatima's silence is her acceptance."

On Friday 1st Zilhajj in the year 2 A.H., the marriage ceremony took place. All the Muhajireen and Ansar of Medina assembled in the Mosque whilst Hazrat Ali was seated before the Holy Prophet with all the ceremonious modesty of a bridegroom. The Holy Prophet first recited an eloquent sermon and then announced, "I have been commanded by God to get Fatima wedded to Ali, and so I do hereby solemnize the matrimony between Ali and Fatima on a dower of 400 Misqaal." Then he asked Hazrat Ali, "Do you consent to it, O Ali?" "Yes, I do, O Holy Prophet of God!" replied Hazrat Ali. Then the Holy Prophet raised his hands to pray thus: "O my God, bless both of them, sanctify their progeny and grant them the keys of Thy beneficence, Thy Treasures of wisdom and Thy Genius; and let them be a source of blessing and peace to my Ummat."

Her children; Imam Hasan, Imam Husain **Hazrat-Zainab** and **Hazrat-Kulsum**, are well known for their piety, goodness and generosity. Their strength of character and action changed the course of history and fortified Islam which otherwise would have been lost to mankind:

HER ETHICAL ATTRIBUTES:

Hazrat-e-Fatima inherited the genius and wisdom, the determination and will-power, the piety and sanctity, the generosity and benevolence, the devotion and worship of God, the self-sacrifice and hospitality, the forbearance and patience, and the knowledge and nobility of disposition of her illustrious father, both in words and deeds. "I often witnessed my mother," says Imam Husain, "absorbed in prayer from dusk to dawn." Her generosity and compassion for the poor was such that no destitute or beggar ever returned from her door unattended.

Death :

Hazrat-e-Fatima did not survive more than seventy-five days after the demise of her father. She breathed her last on

the 14th Jamadi-ul-Awwal 11 A.H. Before her demise she bequeathed the following as her will to Hazrat Ali:

1. O Ali, you will personally perform my funeral rites.
2. Those who have displeased me should not be allowed to attend my funeral.
3. My corpse should be carried to the graveyard at night.

Thus Hazrat Ali, in compliance with her will, performed all the funeral rites and accompanied exclusively by her relative and sons carried her at night to Jannat-ul-Baqi, where she was laid to rest and her wishes fulfilled.

THE PROPHET HAS SAID:

"Whoever injures (bodily or sentimentally) Janab-e-Fatima injures me. And whoever injures me injures Allah. And whoever injures Allah practises unbelief."
"O Fatima! If your wrath is incurred, it incurs the wrath of Allah, and if you are happy, it makes Allah happy too".

THE IMAMS

The Holy Prophet Hazrat Muhammad (peace be on him) said, "I shall be succeeded by twelve religious leaders, all of whom will be of Quraish origin." (Sahih Bokhkari).

The twelve Imams are these sacred personages and spiritual leaders about whom the Holy Prophet had prophesied. Pointing them out as the source and means of guidance for mankind, the Holy Prophet remarked, "So long as my twelve successors will continue to govern, this religion (Islam) will exist (in this world)". (Sunan-e-Abu Dawood.)

On a request from his well-known companion, Jabir Ibne Abdullah, the Holy Prophet explained the names of his twelve successors thus, "They are my twelve successors, O Jabir, who will come after me. First of them will be Ali who will be followed, one after the other, by Hasan, Husain, Ali-Ibne-Husain, Muhammad Ibne Ali, Jafar Ibne Muhammad, Moosa Ibne Jafar, Ali Ibne Moosa, Muhammad Ibne Ali, Ali Ibne Muhammad, Hasan Ibne Ali and lastly by Muhammad Mehdi-al-Qaaim (peace be on them)."

THE FIRST IMAM
HAZRAT ALI AL-MURTAZA ALAIHIS SALAAM
AMIR-UL-MOMINEEN

Name: Ali

Title: Al-Murtaza

Kunyat: Abul Hasan

Born in the Holy Kaaba at Mecca on Friday the 13th Rajab

Father's name: Abu Talib-ibne-Abdul Muttalib

Mother's name: Fatima bint-e-Asad

Died at the age of 63 years, at Kufa, on Monday, the 21st
Ramazan 40 A.H., murdered by an assassin who mortally
wounded him with a poisoned sword in the Mosque at
Kufa during morning prayers on the 19th Ramazan.

Buried at Najaf, near Kufa.

Hazrat Ali was the cousin of our Holy Prophet. He was born on Friday, the 13th Rajab in the Kaaba. Providence alone had a hand in bringing his mother towards Kaaba. When his mother came to Kaaba, she felt weighed down by intense pain of pregnancy. She knelt down before the Holy structure and prayed humbly to God. Abbas, son of Abdul Muttalib, saw Hazrat Ali's mother praying to God. No sooner had she raised her head from supplication, then the wall of the sacred House split by a solemn miracle. Fatima entered the Kaaba and that portion returned to its normal position. Abbas and his companions flocked at the gate of the Sacred House which was locked, and tried to open it, but in vain. They then decided to give it up, considering the miraculous nature of the event and the Divine will in action. The news of this miraculous incident soon spread like wildfire in Mecca.

Hazrat Ali was born within the Kaaba with his eyes closed and his body in humble prostration before the Almighty. Fatima stayed in the Kaaba for three days and as the fourth day approached she stepped out, carrying her gem in her arms. To her great surprise, she found the Holy Prophet awaiting to receive the newly-born child in his anxious arms.

Hazrat Ali's birth in the Kaaba is unique in the history of the world. Neither a Prophet nor a Divine Saint was ever blessed with such an honour.

He was brought up under the care and affection of the Holy Prophet. As Hazrat Ali says: "The Holy Prophet brought me up in his own arms and fed me with his own morsel. I followed him wherever he went like a baby camel following its mother. Each day a new aspect of his character would beam out of his noble person and I would accept it and follow it as a command." (Nahj-ul-Balagha).

Ten years in the company of the Holy Prophet had kept him so close and inseparable, that he was one with him in character, knowledge, self-sacrifice, forbearance, bravery, kindness, generosity, oratory and eloquence. From his very infancy, he prostrated before God along with the Holy Prophet. As he himself said, "I was the first to pray to God along with the Holy Prophet."

"Hazrat Ali persevered in the footsteps of the Holy Prophet," says Allama Masoodi, "all along his childhood." God created him pure and holy and kept him steadfast on the right path. Though Hazrat Ali is undisputably the first to embrace Islam when the Holy Prophet called upon his listeners to do so, yet by the very fact that since his infancy he was brought up with the Holy Prophet and followed him in every action and deed including prostration before God, he can be said to be born a Muslim.

Hazrat Ali, at all times, accompanied the Holy Prophet to help and protect him from his enemies. He used to write down the verses of the Holy Quran and discuss them with the Prophet as soon as they were revealed by the Holy Messenger, the Angel Gabriel. He was so closely associated with the Holy Prophet that as soon as a verse was revealed to him during the day or night, Hazrat Ali was the first to hear it.

The Prophet has said of Hazrat Ali:

"O Ali, you are my brother in this world as well as the Hereafter".

"I am the city of knowledge and Ali is the gate."

"Nobody knows Allah except I and Ali.

Nobody knows Ali except Allah and I.

Nobody knows me except Allah and Ali."

"If you want to see the knowledge of Adam, the piety of Noah, the devotion of Abraham, the awe of Moses, and the service and abstinence of Christ, look at the bright face of Ali."

When the Holy Prophet reached Yathrib (Medina) and met his followers who had come from Mecca at his call, he immediately appointed for each such follower a person from the people of Yathrib who had accepted his prophethood to be a brother to him. His appointment of brothers was a great act of help for the refugees (known as **Muhajir** who had left their home and come to Yathrib. He made brothers of people who followed the same trade so that the Ansars could be usefully employed immediately. While the Prophet was appointing an Ansar a brother to a Muhajarin (converts of Yathrib), Hazrat Ali who was present there, was not appointed as a brother to any Muhajarin. On being questioned as to why he had not appointed a brother for Hazrat Ali, the Prophet said: "He shall be a brother to me."

The character and calibre of Ali as judged by Allama Masoodi is, "If the glorious name of being the first Moslem, a comrade of the Prophet in exile, his faithful companion in the struggle for faith, his intimate associate in life, and his kinsman; if a true knowledge of the spirit of his teachings and of the Book; if self-abnegation and practice of justice; if honesty, purity, and love of truth; if a knowledge of law and science, constitute a claim to pre-eminence, then all must regard Ali as the foremost Moslem. We shall search in vain to find, either among his predecessors (save one) or among his successors, those attributes."

Gibbon says "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 Taleb was in his own right the chief of Bani Hashim and the hereditary prince or guardian of the city and temple of Mecca.

Hazrat Ali had the qualifications of a poet, a soldier, and a saint; his wisdom still breathes in a collection of moral and religious sayings; and every antagonist, in the combats of the tongue or of the sword, was subdued by his eloquence and valour. From the first hour of his 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."

MARRIAGE:

Under Divine instruction, the Apostle of Allah married his beloved daughter Fatima to Ali, though others vainly tried for her hand.

Among their children, Imam Hasan, Imam Husain, Janab-e-Zainab and Ume-Kulsum have left their marks on the history of the world.

After the death of Janab-e-Fatima, Hazrat Ali married Ummul Banin. Hazrat Abbas was born out of this wedlock and was so handsome that he was fondly called **Moon of Bani Hashim**. He personified loyalty and bravery and proved it in the battlefield at Kerbala.

Death :

In the 40th year of Hijri, in the small hours of the morning of 19th Ramazan, Hazrat Ali was struck with a poisoned sword by a Kharejite while offering his prayers in the Mosque at Kufa. He died on the 21st day of Ramazan 40 A.H. and was buried in Najaf-ul-Ashraf. He was born in the House of God, the Kaaba and martyred in the House of God, the Masjid-e-Kufa, The Lion of God, the most brave-hearted and gentle Moslem that ever lived began his glorious life with devotion to Allah and His Apostle and ended it in the service of Islam.

"And do not speak of those who are slain in Allah's way as dead; nay they are alive but you do not perceive."

11 : 154

THE SECOND IMAM
IMAM HASAN ALAIHIS SALAAM

Name : Hasan

Title : Al-Mujtaba

Kunyat : Abu Muhammad

Born at Medina on Tuesday, 15th Ramazan 3 A.H.

Father's name : Ali-ibne-abi-Talib

Mother's name : Fatima (daughter of the Holy Prophet)

Died at the age of 46 years, at Medina, on Thursday, 28th Safar, 50 A.H.

Buried at Jannat-ul-Baqi in Medina.

Imam Hasan, the elder son of Hazrat Ali and Janab-e-Fatima, was born on 15th Ramazan 3 A.H. in Medina. Having received the happy news of his grandson's birth, the Holy Prophet came to the house of his beloved daughter, took the newly born in his arms, recited "Azan and Eqamat" (calls for prayers) in his right and left ears respectively, and in compliance with God's command, named him 'Hasan'.

CHILDHOOD :

The first phase of seven years of his infancy was blessed with the gracious patronage of the Holy Prophet, who gifted him all his great qualities and adorned him with Divine knowledge to such an extent that he was outstanding in his knowledge, tolerance, intelligence, bounty and valour. Being infallible by birth and decorated with Heavenly knowledge by God, his insight had an access to Lauh-e-Mahfooz (the Guarded tablet on which the transactions of mankind have been written by God for all eternity).

The Holy Imam immediately became conversant with all the contents of any 'Wahi' (Quranic verse) revealed when the Holy Prophet would disclose it to his associates. To the great surprise of the Holy Prophet, Janab-e-Fatima would often recite the exact text of a newly revealed 'Wahi' before he disclosed it personally to her. When he inquired, she would inform him that it was Hasan through whom she had learned the Revelation.

REMEMBRANCE OF GOD :

The Holy Imam devoted himself to prayers in such abundance, that all the limbs employed in prostration bore scars and impressions of his "Sajda". Most of the nights were spent on the prayer-carpet. The sense of his absorption and humiliation in prayers to God were in such earnest that he would shed tears profusely out of fear of God. While performing ablution, he trembled with the fear of God and his face grew pale at the time of prayers. His earnest meditation in the offering of prayers and his extreme absorption in communion with God would render him entirely unconscious of his environments.

HIS PIOUSNESS AND CONTENTMENT :

Imam Hasan had the worldly possessions at his disposal and could have well enjoyed a luxurious life, but he utilised all of it in the betterment of the condition of the poor.

He was so courteous and humble that he never hesitated to sit along with the beggars in the lanes and on the thoroughfares of Medina to reply to some of their religious queries. Through his cordial attitude and hospitality he never let the poor and the humble feel inferior to him when they visited his abode.

IMAMAT :

The demise of the Holy Prophet was followed by an eventful era when the Islamic world came in the grip of the fever of expansionism and conquest. But even under such a revolutionary phase, Imam Hasan kept devoting himself to the sacred mission of peacefully propagating Islam and the teachings of the Holy Prophet along with his great father Hazrat Ali.

The martyrdom of Hazrat Ali on the 21st of Ramazan marked the inception of Imam Hasan's Imamate. The majority of Muslims pledged their allegiance to him and finalised the formality of "Baiat" (Oath of Allegiance). No sooner had he taken the reins of leadership into his hands than he had to meet the challenge of Muawiya, the Governor of Syria, who declared a war against him. In compliance with the Will of God and with a view to refrain from causing the massacre of Muslims however, he entered into a peace treaty with Muawiya on terms which saved Islam and stopped a civil war. But this peace treaty was never meant as a surrender by him of the permanent

leadership to Muawiya. It was meant only as an interim transfer of the administration of the Islamic Kingdom, subject to the condition that the administration would be surrendered back to Imam Hasan after Muawiya's death and then it would in turn be inherited by Imam Husain. Having relieved himself of the administrative responsibilities, Imam Hasan kept the religious leadership with himself and devoted his life to the propagation of Islam and the teachings of the Holy Prophet in Medina.

MARTYRDOM :

Muawiya's malice against Imam Hasan led him to conspire with the Imam's wife Juda, the daughter of Ashas. She was made to give the Imam some poison which affected his liver. Imam Hasan thus succumbed to Muawiya's fatal mischief and attained his martyrdom on 28th Safar 50 A.H. His funeral was attended by Imam Husain and the members of the Hashimite family. His bier whilst being taken for burial to the Prophet's tomb was shot at with arrows by his enemies, and it had to be diverted for burial to the Jannat-ul-Baqi at Medina. His tomb was demolished, along with others in 1925 A.D. (English Calendar).

The terms of the peace treaty were soon violated, but earned only a short-lived glory for Muawiya. Its aftermath proved disastrous and doomed the fate of his son Yezid and dealt a fatal blow to the entire family of Umayyads. After the death of Muawiya, Imam Husain emerged as the insurmountable mountain of truth and determination. In the gruesome tragedy of Kerbala, by sheer force of numbers, and by isolating the 72 members of Imam Husain's party and stopping them from even getting water to drink for three days, Yezid succeeded in annihilating the seventy two persons including members of the Imam's family who were with him.

This dastardly success of Yezid was, however, short lived. The Muslims turned against him on learning of the heinous act he had committed and this resulted in the downfall of Yezid and the extinction of the Umayyad power from the face of the earth.

THE THIRD IMAM
IMAM HUSAIN ALAIHIS SALAAM

Name : Husain

Title : Saiyid-ush-Shohada

Kunyat : Abu Abdullah

Born at Medina on Thursday, 3rd Shaban 4 A.H.

Father's name : Ali-ibne-Abi Talib

Mother's name : Fatima (daughter of the Holy Prophet)

Martyred at Kerbala aged 57 years on Monday, 10th Moharram 61 A.H. and buried there.

In the house of the Holy Prophet, which presented the best image of both the worlds—the heaven and the earth—a child who benefited humanity as if he was a Divine Impression reflecting the earth, was born on one of the nights of the month of Shaban. His father was Hazrat Ali, the best model of kindness towards his friends and the bravest against the enemies of Islam, and his mother was Hazrat-e-Fatima, the only daughter and child of the Holy Prophet, who had as universally acknowledged, inherited the qualities of her father.

Imam Husain, the third Apostolic Imam as the child came to be known, was born on 3rd of Shaban 4 A.H. in Medina. When the good news of his birth reached the Holy Prophet, he came to his daughter's house, took the newly-born child in his arms, recited the Azan and the Eqamat (calls of prayer) in his right and left ears respectively, and on the 7th day of his birth, after performing the rites of Aqeeqa, named him Husain, in compliance with God's command.

Hasan and Husain, the two sons of the Holy Imam Ali-Ibne-Abi-Talib and Janab-e-Fatima, our Lady of Light, were respected and revered as the Leaders of the Youths of Paradise as stated by the Holy Prophet.

The Holy Prophet Muhammad had openly prophesied that the faith of Islam would be rescued by his second grandson Husain, when Yezid, son of Muawiya, would endeavour to destroy it.

Yezid was known for his devilish character and brutish conduct. He was known as the most licentious of men. The people having known and understood the character of Yezid, formed a covenant by which Muawiya could not appoint Yezid as his successor, but he violated this covenant and nominated Yezid who succeeded his father.

Immediately as he came to power, Yezid began acting in full accordance with his known character. He started interfering in the fundamentals of the faith and practised every vice and wickedness freely with the highest degree of impunity and yet held himself out as the successor of the Holy Prophet, demanding allegiance to himself as the leading guide of the faith. Paying allegiance to Yezid was nothing short of acknowledging the devil as God. If a divine personality like the Holy Imam Husain had agreed to his authority, it would be actually recom-

mending the devil to humanity in place of God. Yezid demanded allegiance from the Holy Imam Husain, who could have never agreed to it at any cost. The people fearing death and destruction at the hands of the tyrant had yielded to him out of fear. Imam Husain said that come whatever may, he would never yield to the devil in place of God and undo what his grandfather, the Holy Prophet had established.

The refusal of the Holy Imam to pay allegiance to this fiend marked the start of the persecution of the Holy Imam. As a result he had retired to Medina where he led a secluded life. Even here he was not allowed to live in peace, and was forced to seek refuge in Mecca—where also he was badly harassed and Yezid plotted to murder him in the very precincts of the great sanctuary of Kaaba.

In order to safeguard the great sanctuary Imam Husain decided to leave Mecca for Kufa just a day before the Hajj pilgrimage.

The people of Kufa getting tired of the tyrannic and satanic rule of Yezid, had written innumerable letters and sent emissaries to Imam Husain to come over and give them guidance in faith. Although Imam Husain knew the ultimate end of the invitations, he as the divinely chosen Imam could not refuse to give the guidance sought for. When the Holy Imam with his entourage, had reached Kerbala his horse mysteriously stopped and would not move any further. Upon this the Holy Imam declared: "This is the land, the land of sufferings and tortures." He alighted from his horse, and ordered his followers to encamp there saying, "Here shall we be martyred and our children be killed. Here shall our tents be burned and our family arrested. This is the land about which my grandfather the Holy Prophet had foretold, and his prophecy will certainly be fulfilled."

On the 7th of Muharram water supply to the Imam's camp was cut and the torture of thirst and hunger started. The Holy

Imam's camp consisted of ladies, innocent children including babies and some male members of the Holy Prophet's family; along with a small band of some faithful friends of Imam Husain who had chosen to die with the Holy Imam, fighting against the devil for the cause of God.

THE DAY OF AASHURA (10TH OF MUHARRAM):

At dawn the Imam glanced over the army of Yezid and saw Ibne-Saad ordering his forces to march towards him. He gathered his followers and addressed them thus: "Allah has, this day, permitted us to be engaged in a Holy War and He shall reward us for our Martyrdom. So prepare yourselves to fight against the enemies of Islam with patience and resistance. O sons of the noble and self-respecting persons, be patient! Death is nothing but a bridge which you must cross after facing trials and tribulations so as to reach Heaven and its joys. Which of you do not like to go from this prison (world) to the lofty palaces (Paradise)?"

Having heard the Imam's address, all his companions were overwhelmed and cried out, "O our Master! We are all ready to defend you and your household and to sacrifice our lives for the cause of Islam."

Imam Husain sent out from his camp one after another to fight and sacrifice their lives in the way of the Lord. Lastly when all his men and children had laid down their lives, Imam Husain brought his six-month old baby son Ali-Azghar, and offering him on his own hands, demanded some water for the baby, dying of thirst. The thirst of the baby was quenched by a deadly poisoned arrow from the brute's forces, which pinned the baby's neck to the arm of the helpless father. At last when the six-month old baby also was killed, Imam Husain addressed God: "O Lord! Thy Husain has offered in Thy way, whatever Thou hath blessed him with. Bless Thy Husain, O Lord, with the acceptance of this sacrifice. Everything Husain could do till now was through Thy help and by Thy Grace." Lastly Imam Husain came into the field and was killed, the details of which merciless slaughter are heart rending. The forces of Yezid having killed Imam Husain, cut and severed his head from his body and raised it on a lance. The severed head of the Holy Imam

began glorifying God from the point of the lance saying 'Allaho Akbar'. "All glory be to God Who is the Greatest!"

After the wholesale, merciless and most brutal slaughter of the Holy Imam with his faithful band, the helpless ladies and children along with the ailing son of Imam Husain, Imam Zain-ul-Abedin, were taken captives.

SOME SAYINGS OF THE HOLY PROPHET DURING HIS LIFE TIME WITH REFERENCE TO IMAM HUSAIN:

1. Hasan and Husain are the Leaders of the youths of paradise.

2. Husain is from me and I am from Husain, God befriends those who befriend Husain and He is the enemy of those who bear enmity to him.

3. Whosoever wishes to see such a person who lives on earth but whose dignity is honoured by the Heaven-Dwellers, should see my grandson Husain.

4. O my son! thy flesh is my flesh and thy blood is my blood; thou art a leader, the son of a leader and the brother of a leader; thou art a spiritual guide, the son of a spiritual guide and the brother of a spiritual guide; thou art an Apostolical Imam, the son of an Apostolical Imam and the brother of an Apostolical Imam; thou art the father of nine Imams, the ninth of whom would be the Qaim (the last infallible spiritual guide).

5. The punishment inflicted on the murderer of Husain in hell would be equal to half of the total punishment to be imposed on the entire sinners of the world.

HUSAIN IN THE EYES OF THE HOLY PROPHET

“Whosoever wishes to be blessed by the Sight of the Leader of the Youths of Paradise, he should see (my son) Husain bin Ali”.

The Holy Prophet (S.A.)

“He who loves these (Hasan and Husain) is my friend, he who is their enemy is my enemy.”

The Holy Prophet (S.A.)

HUSAIN IS FROM ME AND I FROM HUSAIN

The Holy Prophet (S.A.)

“My God! Love Him who loves Husain”.

The Holy Prophet (S.A.)

Bin Najjar quotes from Bin Abbas that the Prophet was asked of the words which were revealed to Adam and through which Adam's repentance was accepted. The Prophet said, “(those words were the name of) Muhammad, Ali, Fatima, Hasan and Husain”.

Tafseer-al-Safi

“If Muhammad's religion cannot stand without my blood. O swords make an end of me”.

Hazrat Imam Husain (A.S.)

“AND DO NOT SPEAK OF THOSE WHO ARE SLAIN IN ALLAH’S WAY AS DEAD, NAY, (THEY ARE) ALIVE, BUT YOU DO NOT PERCEIVE”.

(Holy Quran 2 : 154)

WHAT DISTINGUISHED PEOPLE HAVE SAID ABOUT THE SACRIFICE OF HAZRAT IMAM HUSAIN (A.S.) AT KARBALA.

1. The Hon’ble Sir S.M. Sulaiman, KT., M.A., LL.D.

In his essay on “The place of Hazrat Imam Husain (A.S.) in the list of benefactors of mankind” regarding the baffling battle on the plains of Karbala comments as follows:—

“His brave conduct on the burning sandy desert of Karbala-e-Mo’alla is not to be judged by any military strategy of tactics. A more modern soldier, with a band of a few dozen of followers, surrounded by thousands of enemies, cut off from all sources of supply, denied access to natural water, starving from hunger and dying of thirst, would have considered that only possible course of action in such helpless circumstances was an unconditional surrender. But the rules of warfare which are recognised in worldly matters were not the guiding principles working in Imam Husain’s mind. No was facing death deliberately and intentionally. His line of action was not to be determined by ideas of practicability or notions of feasibility. The thought of saving his own life and even those of his relations and followers at the expense of religious principles, could not possibly enter his mind. Such an idea was totally abhorrent to him. The cause for which he stood was not to be given up at any cost, no matter even if the adherence to it meant the sacrifice of the lives of all his devoted fighters. The unswerving loyalty to the

righteous cause was paramount and far above any regard for personal safety. The heroic spirit displayed on that memorable occasion is not only a standing proof of his great courage and determination and of his great strength of character, but also of the firmness of his conviction of truth, and his unalterable resolve not to flinch from it."

2. **Padit Raghunandan Prasad**:—In his treatise "**Husain The leader of the humanity**" remarks:—

"The martyrdom of Husain signified victory of religion over heathenism; Good over evil! Truth over falsehood; and spirit over matter. And therefore, entire humanity might claim Husain as their own, without distinction of age or cline, colour and country."

The celebrated Hindu Scholar proceeds further:

"Let the whole world then join in common love and reverence to glorify the name of this perfect Man.....To keep green the commemoration sacrifice is to water the roots of love and peace Truth and honestly, liberty and fidelity amongst the entire humanity."

3. **Sir Philip**.—Eulogizes Hazrat Imam Husain's (A.S.) supreme sacrifice as follows:—

"We search in history and in epics for an impersonal and ambitionless sacrifice as that of Hazrat Imam Husain (A.S.), but we search in vain. No cause to which sacrifice does not vibrate in pulsation triumphs at the Bar of Time. Yazid lost inspite of his victory because his cause did not enjoy the sanctity of sacrifice."

4. **Edward Gibbon**.—In his book "The fall and decline of Roman Empire" expresses his sentiments regarding the tragedy of Karbala as under:—

"In a distant age and climate, the tragic scene of the death of Hazrat Imam Husain (A.S.) will awaken the sympathy of the coldest reader."

5. **Dr. Sir Muhammad Iqbal.**—The Philosopher Poet of the East, in one of his Persian poems included in his famous Mathnavi "Rumooz-e-Bekhudi", pays homage to Hazrat Imam Husain (A.S.) Says he:

"Annihilated despotism till the day of resurrection; The sugar of his blood brought-forth the garden of liberty.

For truth he rolled in dust and blood.

And thus he had laid the foundation of Islam.

Had political supremacy been the motive of Hazrat Imam Husain (A.S.).

He would not have made his journey along with his kith and kin.

His resolution is unshakable like the mountains.

It is strong vigorous and successful.

The secret of Quran we have learnt from Hazrat Imam Husain (A.S.).

From his fire we have kindled our flame."

These and many other great scholars have paid homage to Hazrat Imam Husain (A.S.), 'The Greatest of All the Martyrs' without distinction of age or cline, colour or country'. The last but no the least to mention here is one of the greatest Muslim Saint, Khwaja Moinuddin Chishti (R.A.) has unequivocally

acknowledged Hazrat Imam Husain's (A.S.) status in Islam in one of his Persian couplets thus:—

“Indeed, Husain is the King and the King of Kings.

He himself is the religion and one who gave refuge to religion.

He gave his head in the way of Allah but did not surrender to Yazid.

Verily the foundation of Islam is Husain.”

6. **CARLYLE**—Writes to the effect; Heroic deeds do not remain confined to any one nation or any one land. They on the other hand, become the common heritage and possession of the entire brotherhood preserve the tradition of valour and heroism.

7. **GIBBON**.—The tragic scenes of the martyrdom of Hussain (A.S.) never fail to arouse flames of Sympathy even in men of the coldest temperment, in the remotest times and the most distant lands.

8. **BROWNE**.—In his celebrated book, The literary History of Persia, remarks to the following effect:—

Of the three tyrannical aggressions—the martyrdom of Hazrat Imam Husain (A.S.), the revage of Madina and the siege of Macca, the first one was of such a magnitude that shook the entire world of Islam.

Not a single soul with a human sentiment in his bosom, was left unaffected by a recital of this tragic story.

9. **JOHN POONG.**—Has written an elgey comprising for hundred verses in memory of the tyrannised Hazrat Imam Husain (A.S.). In the end of the poem after drawing a pen-portrait of the bloody scence of Karbala, he writes in Praise of Hazrat Imam Husain (A.S.), giving it as his opinion that Hazrat Imam Husain (A.S.) was truly religious, God-worshipping, mild in temperament well-behaved and unparalleled as a hero. Hazrat Imam Husain (A.S.) fought with sentiments of Divine purpose and not for the sake of Power and pelf.

10. **REVEREND FATHER PELLAS S.J. PH.D. PRINCIPAL ST. XAVIER'S COLLEGE BOMBAY:**—The sacrifice of Hazrat Imam Husain (A.S.) is certainly an outstanding event of History, which helped the victory of truth over Falsehood.

11. **FREDERICK G. GOLD.**—Writes to the effect. If I could muster strong the youths of Asia, Africa, Australia, America and Europe in the plain of Iraq and if I may have the opportunity to stand in front of the mausoleums of Hazrat Imam Husain (A.S.) and Hazrat Abbas (A.S.), and the assemblage could understand my words, I would talk about the esoteric and spiritual message of the life and death of Hazrat Imam Husain (A.S.). Hazrat Imam Husain (A.S.) was the best prototype of perfect manhood, when he was expounding his mission of peace and benevolence amidst the dark velleys of harted and tyranny among the deserts and the streams. His practical life, to me is so outstandingly proverbial that it has a universal appeal.

12. **JOHN HEWETT.**—Sometime Governor of the United provinces quoted from Resolution No. 328 of 1908, General Adminstration Department, Naini Tal dated 3rd October, 1908.

The martyrdom of Hazrat Imam Husain (A.S.)

the grand son of the Holy Prophet (S.A.) is celebrated during the first ten days of the month of Muharram among the Shiah Muslims, however, the days of condolence begin from (the 28th of Zilhaj the month which precedes the month of Muharram) the period ends on the 8th of Rabiul Awwal. During this period are held condolatory meetings all over in large numbers. Taaziyahs are taken out. The rites of condolence and observance vary in different places. In Lucknow the most important dates for condolence are 10th of Muharram the 20th of Safar Chehlum and the 8th of Rabiul Awwal. Although the rites of Muharram were started by the Shiahs, yet to a certain extent the Sunnis and Hindus of the province also take part therein. Gorakhpur, Faizabad and Allahabad present examples of this.

13. LORD MESTON.—Sometime Governor of the United Provinces, said in a speech which he made in the Government House Lucknow on 16th December, 1921, to the following effect.

The entire world of Islam is unanimously agrieved at the martyrdom of Hazrat Imam Husain (A.S.), which took place in Karbala. This event serves as a reminder of the duty that all of them together should preserve the honoured chain of fortitude and valour, foundations whereof were laid by the Martyr of the Euphretes river.

14. MAHATMA GANDHI.—Made a frank admission of the magnificent calibre of the martyrdom of Hazrat Imam Husain (A.S.) on 8th April, 1934, to the effect, that he read the tragic story of Karbala during the days of his youth and that it captivated his heart and he felt deeply affected.

15. HUSSAIN—THE GREATEST MARTYRDOM BY HIS EXCELLENCY MAHARAJA SIR KISHAN PRASAD, FROM MUSLIM REVIEW AS QUOTED

IN THE BOOK "IMAM HUSAIN—THE LEADER OF ENTIRE HUMANITY."—It will not be possible to search out a parallel to the heartrening tragedy of the plain of Nainwa (Karbala), not only in the Islamic regions but rather the whole world, from the beginning of the world to this day. This tragedy can only be its own example in view of its importance and uniqueness. This is the incident of history which can be a guide and a lesson to humanity in its search for perfection.

(a) There is not a single point in this tragedy which may be wanting to make it perfect for the attainment of the noble qualities and the abandonment of the ignoble habits. It is this tragedy which illustrates all the good attributes in the morals of mankind. Sympathy, humanitarianism, valour, generosity, patience, submission, meekness, connivance, forgiveness, benevolence, devotion, piety, fear of God, love, sincerity, veracity, kindness, and many other qualities find practical expression there. Looking into the details of this tragedy gives an access to the whole field of the ethical culture. Is there a heart that does not feel pain at this tragedy? No! but rather every heart feels the pinch of a thorn in his heart whenever he hears about it. The steadfastness and unflinching will power with which Hazrat Imam Husain (A.S.) pitched the banner of truth and righteousness, could have been possible only by one who has been bestowed by God with a brave heart.

(b) To propagate the aims which Hazrat Imam Husain (A.S.) had in his mind, it was incumbent on people to commemorate the tragedy. And so it happened. The wise men of the world expresser their grief in different ways to keep afresh the memory of Hazrat Imam Husain (A.S.). They kept on talking about the Tragedy of Karbala only to broadcast those aims and lessons, by carrying the tragic incidents to the extreme limits.

(c) The martyrdom of Hazrat Imam Husain (A.S.) is such a great occurrence in the history that nowhere—not even in the History of Islam—an equal can be found. No martyr or a series of martyrs can stand in comparison to the greatness and the nobility of action of Hazrat Imam Husain (A.S.), even if we accept the history of the past in the very shape in which we find it. The sufferings of the saints of all the religions shall pale into insignificance on looking at the horde of the calamities that befell Hazrat Imam Husain (A.S.). A few nails in the body of one crucified shall look trifling before the thousand and thousand wounds of spears and arrows in the sacred body of Hazrat Imam Husain (A.S.).

(d) No one was left who could have written a sympathetic account of Hazrat Imam Husain (A.S.) martyrdom but these facts have been given to us by the tongues and pens of the enemies themselves. One who could have written a true account was either Hazrat Ali (A.S.), the son of Hazrat Imam Husain (A.S.) or the revered ladies of the House of the Holy Prophet (S.A.): but Hazrat Ali (A.S.) Hazrat Imam Zainul Abedin (A.S.) was confined to bed even before his confinement in the hands of the enemies and the ladies were mostly unaware of the external facts during the life-time of Hazrat Imam Husain (A.S.) After the slaughter of Hazrat Imam Husain (A.S.) not only was Hazrat Ali (A.S.) dragged from his bed to the after-happenings but the ladies had also to see that the general public was want only gazing at them quite against the demands of their discreetness.

(e) The martyrdom of Hazrat Imam Husain (A.S.) has thrown a flood of light on the the history of Islam, past and future. It has presented the historical incidents in their true colours and has proved that the nemies did all the ignominious things to ruin the house of the Prophet—the House that was the descending place of Gabriel (Jibrail) and

the worshipping stone of Michael (Mikail), the house which every minute hummed with the songs of the glory and oneness of God. The same house has been turned into ruins, the sound of the prayer and the Azan does not come from there. **No house has ever been destroyed to the extent of the house of the family of the Prophet.**

(f) All that I have to do in connection with this sad duty (of writing about the tragedy) does not end with merely contenting myself with the claim that the martyrdom of Hazrat Imam Husain (A.S.) is a great incident but what I have before me, is to show that in reality it is a very colossal tragedy and a wonderful episode not only in Islam but in the whole range of the history of the world.

(g) The night of the tenth of Moharram or the last night of the life of the martyrs of Karbala is a speck in the whole range of time which was singled out by some seekers of martyrdom for prayers not for revelries, not even for taking time to think of safety, not for enjoying the worldly merriments for the last time, but for prayers. All the historians are unanimous that Hazrat Imam Husain (A.S.) spent the whole of that night in prayers, devoted himself in kneeling down and praying with tears in the eyes; so did his comrades and relatives. Neither did they sleep nor desist from remembering God.

(h) Morning came—the most famous morning of the world, the morning that can boast before all the mornings from the beginning of the world till the eternity for having seen the most astonishing episode of the world, when a few hungry and thirsty souls remained undaunted before thousands of the contented enemies. They were not contented with the prayers of the last night, before going for the battle they went to Namaz

behind their leader for the last time. They were not despondent, they were not shaken in their belief. They were like a tank surrounded by land making them independent of wind and waves. There was no power on earth forceful enough to disturb them from their calm. They were a mountain which cannot be shaken by fast and stormy winds. They had become one with the devotion of God. Oh, were it that the son of Mary would have seen them, Moses would have looked at them, David would have studied them. Gautam Buddha would have meditated over their idea of calmness and compared it to that of his own. They had no fear, no desire. They had only eyes in their serene faces which moved to and for according to the movements of their Imam. Their hearts pulsated with one desire: how to defend their Imam best. They did think that they will not live but were troubled with the idea that there will be none after them to sacrifice his own life for the Imam and defend him.

(i) And should I also say that a small army never stood with such firmness as this band of Imam, consisting of a few old, young and suckling souls! The space time and chance have all failed to produce a small band suffering with heat and thirst, so astoundingly ready and prepared to face such a big army. There can hardly be a soldier so sure of his death as the army and the soldiers of Husain were. And where can there be an army so steady and longing to suffer and die after this certainty! Had not the cause been great, this fearlessness this steadfastness and this recklessness would not have infused them. Perhaps even the cause would not have produced this strange tragedy had not the centre been so strong-and the centre was the person of Husain. We must not forget that the army of Ibn-i-Saad consisted of 30,000 strong while that of Husain comprised of seventy-two only.

(j) Now I am getting myself ready to speak about

the martyrdom of the last soldier in Husain's army, but I fail. I try to pull myself together but my heart is upset—the soldier that went into the battlefield on a strange conveyance and fought with a wonderful arm. He is unable to ride a horse, he cannot go on food. His conveyance is the hand of his father and the weapon his tiny dry tongue that has come out like a petal.

Husain took him to the field, making him (soldier-like).

He drew the sleeves of Ali Asghar up—as (is the manner of fighters).

(k) To say what happened after this, instead of showing the innocent figure of the baby, I will point out towards the blood-stained skirts of Husain! His blood was flowing over the chest of the Imam.

(l) There is no uneasiness, no complaining, but there is resignation to the will of God. Was it not beyond endurance that there was no male member left to help Husain in riding his steed, and the daughter of Ali performed this duty? The brave people of the world should apply the dust of her feet to their eyes and feel proud; the martyrs should think of it and feel ecstatic and think was it possible for a lady to perform this duty when she must have known what is in store for her in the near future after the death of her brother? The Imam came in the battlefield, informed the opponents of the consequences and attacked vigorously. According to Abi Makhuaf, he slew fifteen horsemen in the first attack. Many writers and historians have quoted the passage from the History of China written by James Cockern, wherein he has made certain remarks about Imam Husain (A.S.). As it is not very sincere not to confess the justness of a historian belonging to another nationality, I also do not want to miss this chance of giving to the readers the

effective note of the historian. His words are these:—
“Rustam is famous all over the world for his valour. But there are men in whose presence one will not dare to think of Rustam. And the first name in connection with bravery is that of Husain, for only that man can mention the name of Rustam in presence of the name of one who acted in such a way in hunger and thirst on the scorching sands of Karbala who is not conversant with history. Whose pen has the power to write about the bravery of Husain! Whose tongue has eloquence to praise adequately about the valour, courage steadfastness, the hand-to-hand fight with the 30,000 blood thirsty Syrians and martyrdom of the seventy-two souls!

(m) Maqtal-i-Abi Makhnaf mentions three big attacks from Husain (A.S.) and in every attack thousands of the heathens were slain and the battlefield cleared. Shimr went to Ibn-i-Saad and said, “the time seems to have come when no one will remain in our armies.” “What should we do then?” asked Ibn-i-Saad. He advised that the army with its total strength should be set on fire. This was acted upon and Husain (A.S.) got bruised with innumerable wounds. All the historians and chroniclers are unanimous that he received 1951 wounds from head to the belly. In spite of these injuries when the army attacked from the right he repulsed it and when people rushed from the left he dispersed them. It is said on the authority of Ibn-i-Aseer that there has been no man heard of who could have exhibited this gallantry when his brothers, nephews and relatives had been killed and when he was labouring under three days’ hunger and thirst. Now it was impossible for Husain (A.S.) to remain on the horse back.
“If I am not mistaken, the Heavens fell on the (Earth.)”

(n) Abi Makhnaf and Rauzatush Shohda writ that when the assassin of Husain (A.S.) reached near him, Husain (A.S.) opened his eyes, regained his conscious-

ness and asked about the time. When he was told that it was time for the afternoon prayers (the Asr), he requested the murderer to have patience for the time in which he may offer his last prayer. But he had not yet finished his prostration (sijda) that the shouts of Allah-o-Akbar were raised in the armies three times. Hearing these cries some one remarked:—

“They are making the cry of the greatness of God but the truth is that by killing you (Husain A.S.) they have killed these cries of Allah-o-Akbar itself.”

(o) What a fine chronogram has been written by Maulana Rum:—

“Sar-i-Din ra bureed bedinay”—60 A.H. (i.e. an-irreligious man served the head of the faith.)

Khawaja Moinuddin Chishti says:—

Husain is King, Husain the Emperor,

Husain is the Faith and Husain the defender
(of the Faith).

He gave his head but not his hand (of obedience)
(into the hand of Yazid).

Verily! Husain is the foundation of La-Ilah.

16. **Prof: C. PHILIPS, AGRA COLLEGE.**—Philip Lodge, 46 Civil Lines, Agra. It is an admitted fact that the Indo-Pak sub-continent is an intensely religious land. In no where else in the world people observe their religious festivals with such an enthusiasm was witnessed on the occasion of the Eid of the Sacrifice, a few weeks ago by the Muslims of the Sub-continent. Hearty greeting and mutual embracing marked the

occasion, which were the culmination of the atmosphere of happiness, joy and festivities.

(b) In a few days, however, the new moon shall be sighted. That will mark the end of Joysusness and with the passage days and nights, there shall start the beating of the condolatory chanting, in this very beloved city of our Agra's every nook and corner. The followers of Hazrat Imam Hussain (A.S.) shall commemorate his martyrdom. It is Husain (A.S.) who faced with a few individuals the over whelming opposing odds and who laid down his life as a sacrifice on the alter of truth and justice. Our Muslim brethren shall freely give alms to the poor during the first few days of Muharram. They shall feed them and distribute other goods among them. Elegies shall be recited, wherein shall be recounted the grand heroism and sacrifice of the grandson of the Prophet (S.A.) of Allah.

(c) People are especially invited for participation in the huge assemblages gathered in those magnificent meetings. The writer once had the good fortune to spend the days in lucknow and study the prevailing atmosphere there. The Muslims rear up huge Taaziahs. They decorate them with fine adornments and great artisanship. These Taaziahs are taken out in procession through the city. Men and women make offerings at the places where they are lodged. These Taaziahs are then buried on the 10th of Muharram in the Karbala of which this one is a fascimile, is in Iraq, where Hazrat Imam Husain (A.S.) on whom may Allah shower His blessings, was martyred along with his followers. It is looked upon as a very sacred place by all the followers of the Prophet (S.A.) of Allah may Allah shower his blessings on him. The Muharram week is a period of prayers and search for deliverence from evil. It should be preserved against all extraneous influence with special emphasis on fraternal mutual relations.

17. **HIS HIGHNESS MAHARAJA JEEWANJEE RAO SCINDHIA.**—says in his message of Muharam 1361 A.H. to the effect that the gran son of the Holy Prophet (S.A.). Hazrat Imam Husain (A.S.) had made up his mind to stand up against the tyrant and not to submit to the tyranny and appression of the same. He possessed maturity of faith and conscience. He had before him the highest aims and the most refined purpse of life. As such he opposed with telling effect an enemy force very much more numerous and powerful. He and his followers won martyrdom in the battlefield. He opposed the tyranny and appression of the enemy with a firm conviction in Divine Justice and with his unbending determination, magnanimity and robust faith that the final victory would go to the principles of Truth and Justice, independent of what may be the outcome of the occasion. This event of Islamic History is for exalted above the petty considerations of race, colour, creed of the contending ideologies. It is an event which deserves to be cherished by human heart of all races and to learn there-from the valuable lesson of the fulfilment of one's duty whatever may be the extent of sacrifice way.

18. **HIS HIGHNESS NAWAB SAHIB OF KHANJARAT:** Human history does not present any such example where such sincere sacrifice has been offered for the sake of religious and Truth in the face of personal suffering. Many eminent writers have tried to show light on the grandeur of this unparalleled sacrifice and the philosophy of life underlying it and yet there remains a great deal to be said.

19. **HIS HIGHNESS MAHARAJA HOLKAR INDORE:** says in his message to the Hazrat Imam Husain (A.S.) Day conference Indore to the effect: people of all communities and creeds are united to day in observing this meet, where they shall learn the noble les-

son from the heroism of Hazrat Imam Husain (A.S.) when he laid down his life in the service of liberty, battling against the beastly powers, thereby upholding Truth and Justice in the world by his grand sacrifice. I am confident that with the convening of such meets, an atmosphere of unity and concord shall be established among varried communities and creeds.

20. **Mrs. SAROJNI NAIDO**, sometime Governor of the United Provinces: Hazrat Imam Husain (A.S.) gave to the world some thirteen hundred years ago a message and way of life, which was unique and perfect, and of which we are now celebrating the memory. I do not possess the words nor has any language of the world the elequence and comprehension, which can serve as the vehicle of expression for the sentiments of reverence, which I entertain in my mind for this magnificent martyr (A.S.). Hazrat Imam Husain (A.S.) does not belong only to the Muslims, but he is a treasure common to all the creatures of the Almighty Allah I congratulate the Muslims that among them has been such a personality, who is acknowledged and revered equally by all communities of the world.

MESSAGE TO THE HUSAIN DAY COMMITTEE

(a) The tragic happenings of Karbala have the same freshness, the same pathos and the same efficacy as it had on the day when this best of the heroes of Islam won his martyrdom. The example get by Imam Husain (A.S.) continues to shine as a beacon light for the guidance of the seekers after Truth and Liberty. His personality as above all differences, independent of the restraints of time and it is a unique of symbol of the victory of Truth over the forces of evil.

MESSAGE OF THE YAADGAAR-I-HUSAIN MEETING OF HYDERABAD DECCAN.

(b) Most of the people, when they die get lost like the leaves of the Autumn season, and that marks the end of them. The name of Hazrat Imam Husain (A.S.) however, belongs to the unique and elect personalities of the human race, who shine on the horizon of history as brilliant stars. It is a question whether any person has now such immortal grandeur and combiness as this beloved hero of Islam. It is doubtful if there is any story so tragic and soulstirring as that of Karbala, which has the momentum to move to tears of blood, millions and billions of souls all over the world, despite a lapse of some thirteen centuries. The grandeur and magnificance of this sacrosanct martyrdom stands as an un-paralleled symbol of struggle against tyranny and oppression, even after the stretch of thirteen centuries. It is an example of the highest sacrifice in the service of human liberty and devotion to Truth.

Here follows an English rendering back from an Urdu translation of the original poem by her.

THE NIGHT OF MARTYRDOM

(c) In sombre dress, barefooted, with eyes dimmed by tears in memory of thy painful suffering.

And hands that beat the breasts in symphony of pain, involuntarily. Their blood stained breast call to mind the sad memories.

The devotees indulge in sorrow in this painful night, at thy story drenched in pain and suffering. They call you with the words of "Yaa Husain (A.S.), Ya Husain (A.S.) with sorrowful rites in tones of fellow feeling.

Why do thy numberless devotees lament in this manner? O Noble soul! is not thy martyrdom unique?

Ever living and the hero of the mission of that high esteem which was proclaimed by the Prophet (S.A.) for the goodness and the beauty of the world, when leading to the ever-living for Allah.

(d) The Night of Martyrdom Mrs. Sarojini Naido, From Muslim Review as Quoted in The Book "Imam Husain (A.S.) The Leader of Entire Humanity" Black-robed, bare-footed, with dim eyes that rain Wild tears in memory of thy woeful plight. And hands that in blind, rhythmic anguish smite Their blood-stained bosoms, to a sad refrain From the old haunting Legend of thy pain, Thy votaries mourn thee thro' the tragic night With mystic dirge and melancholy rite Crying to thee Husain! Ya Husain! Why do thy myriad lovers so lament? Sweet saint, is not thy matchless martyrhood The living banner and brave covenant Of the high creed thy Prophet did proclaim Bequeathing for the world's beatitude Th' enduring loveliness of Allah's name!

**MRS. SAROJNI NAIDO, Ex-GOVERNOR,
UNITED PROVINCES, INDIA.**

21. **SAWAMI SHANKAR ACHARYA:** I have never seen a better martyre than Hazrat Husain (A.S.), nor has any martyrdom had a greater effect than that of Hazrat Husain (A.S.).

22. **MUNSHI PREM CHAND:** The Karbala Tragedy is the first voice in human history and perhaps the last one, which was raised in support of the oppressed, and which is re-echoing till this day in all the quarters of the world.

23. THE GREAT SACRIFICE. (MESSAGE) BY PANDIT JAWAHAR LAL NEHRU, AS QUOTED IN THE BOOK "IMAM HUSAIN (A.S.) THE LEADER ENTIRE HUMANITY".

(a) One of the significant facts of history is the great and abiding influence of the Tragedy of Karbala on the Human World. Strange that through these long centuries this powerful impress should have influenced hundreds of millions and drawn forth the sympathy of vast numbers of others. And yet it is not strange, for sacrifice in a cause has always moved mankind and the purer the sacrifice and the nobler the ideal the further it goes echoing through the corridors of time and affecting the lives of men and women. It is inevitable that a tragedy should arouse sorrowful feelings. Still out of that sorrow itself comes a feeling of triumph — the victory of the Human will over the most adverse circumstances. And thus out of sorrow and defeat come joy and victory. And it is well that we remember this and take inspiration from it (Sarfaraz, March 1936).

(b) The true value of a great deed should be gauged by the influence it exerts on the lives of others, by the extent it serves to rouse them, the strength it brings to them and the quality of nobleness and honour it produces in them, it is a fact that numberless races have been ineffably influenced by this grand event and sacrifice in Karbala. In itself it affords the proof that every sacrifice has an everlasting value.

(c) The second Message which was forwarded to the Husain day committee Bombay in 1361 A.H.:-

“There is an universal appeal in this martyrdom. Hazrat Imam Husain (A.S.) sacrificed his all, but he refused to submit to a tyrannical government. He never gave any weight to the fact that his material force

was far inferior in comparison with that of the enemy. The power of Faith to him, is the greatest force, which regards all material force as nothing. This sacrifice is a beacon light of guidance for every community and every nation."

24. SIR BEHRAMJI JEEJIBHAI BARONATE:

As President of Yaumul Husain Committee, he made his remarks to the following effect. It is an unusual affair that a Hindu should preside at a purely Islamic meeting and that a Parsi should be entrusted with leading the reception. We should not, however, feel any wonder at all this, in-as-much as this meeting is convened to commemorate the event of the supreme sacrifice of the embodiment of Faith, who by his unparalleled sacrifice and devotion has put the whole of mankind under a deep debt of gratitude.

25. SIR RADHA KRISHANAN, VICE-CHANCELLOR, HINDU UNIVERSITY BENARAS, VICE PRESIDENT, THE REPUBLIC OF INDIA:—

Hazrat Imam Husain (A.S.) by his sacrifice and devotion has shown to the world that for keeping alive and maintaining Truth and Justice, success can be achieved by offerings of human lives instead of the use of weapons and armed forces. He has presented to the world a unique example. We feel a sense of pride and ardour today in commemorating the life story of the magnificent personality who gave new life to humanity by laying down his own magnanimous life. Hazrat Imam Husain (A.S.) has made it known to us that no sacrifice is too great for the sake of Truth and Justice.

26. B.G. KHAR, Ex-PRIME MINISTER, BOMBAY: The lesson which Imam Husain (A.S.) has given us, can serve us as a beacon light for our lives. It is not difficult to lay down one's life for the sake of Truth

and Justice, but it is not easy to see ones selected band of devotees and kinsfolk being slaughtered and the homes devastated and robbed under one's own eyes at the hands of overwhleming odds. We are trying to learn upto now the lesson that they taught more than thirteen hundred years ago, Imam Husain (A.S.) does belong to the Hindus no less than he belongs to the Muslims. Both Hindus and Muslims can by following in their footsteps, stand up against tyranny and oppression.

27. BY DR. RAJENDRA PERSHAD, Ex-CONGRESS PRESIDENT AND LATER PRESIDENT OF INDIA:—The Karbala Tragedy is a historical event of human martyrdom of such importance that it can never be forgotten. It shall continue to influence the lives of billions of men and women of the world throughout the ages. The event is commemorated in India with complete reverence, Not only Muslims participate in the rites, but also the non-Muslims evince great interest therein equally well.

28. PROF: RAGHUPATI SAHAE FIRAQ GO-RAKHPURI, ALLAHABAD UNIVERSITY: The name of Imam Husain (A.S.) is the elixir of life for billions of people of this vast world. This name has ever brought tears to my eyes. The exalted and immaculate personality of Hazrat Imam Husain (A.S.) is one that can be only felt by the spirit. It is not easy to find words which can portray his character adequately. His spiritual stature though especially shining in the travails of Karbala amidst tears, is no less spotless and purely firm to those acquainted with the life of Hazrat Imam Husain (A.S.) before his martyrdom in Karbala. His superb manhood, his sincerity and grandeur, his wonderful conviction of Truth and his powers of endurance in the face of ordeals are characteristics which demand homely tribute from all and sundry, without and distinction of Cast and

creed. Such heroes are not frequently born. He rubs shoulders with towering favourites of Allah and Rishis and martyrs. His name and his deed, his life and his death shall serve to awaken the souls of the generations to come.

29. K. L. RALLIA RAM, THE GREAT LEADER OF THE INDIAN CHRISTIANS, said while addressing as President of the meeting convened in honour of Hazrat Imam Husain (A.S.) in Multan to the following effect.

(a) How can I pay the right homage to the personality who is foremost in rearing aloft the banner of Truth and Justice on this globe. The event of the martyrdom of Hazrat Imam Husain (A.S.) is not confined to any one nation. He left a perfect instance of fortitude, perseverance, patience, calmness and conviction of Truth by giving expression to his exalted character at the time, so that men should disdain to bow before the tyrants and aggressors. Man is astounded at contemplating the precious traits of character unfolded by Imam Husain (A.S.) in the field of Karbala. His magnificent personality can serve as a beacon light for the nation in this present century, when mankind has drifted far away from the virtues of manhood and Truth.

(b) People of all nations and creeds lament the tyranny and oppression to which the Imam (A.S.) fell a victim, laying down his life for the universal principles of Truth and Justice. Hundred of monarchs have been effaced from the face of the earth and thousands of great men have been reduced to the dust, without ever being called to memory. The Imam (A.S.) has left such an impression of his sacrifice on history, that it has been indelibly printed on the scroll of the world, because of its lasting nature. The world may change. The complexion

of the world of colour and sound may undergo alteration. Yet the oppressor and the oppressed shall continue to exist for ever. Wherever there is going to be fought a crusade by Truth and Justice against tyranny and oppression, there is going to be revived the memory of Hazrat Imam Husain (A.S.) and Yazeed. Every period of human history shall produce its Yazeed, but it is inconceivable that a personality of the stature of Husain (A.S.) in point of love of Truth and exalted character shall ever be born. The Universality of the principle embodied by Imam Husain (A.S.) is a fact, which can serve as the foundation stone for the unity of all nations.

30. DASTOOR KAIKHUSRO MAHYAR KATOR, PESHAWAR-E-AZAM OF THE PARSİ COMMUNITY BOMBAY: But for the sacrifices of the great martyrs, the world would have remained unacquainted with the values of morality, religion and Truth. The world owes those martyrs of great debt of gratitude, who preferred death to dishonour. Imam Husain (A.S.) belongs to the class of martyrs who laid down their lives in the service of humanity. We should actualise his memory in our own conduct and we should learn a lesson from his sacrifice.

31. CAPTAIN L. H. BANNET J.P.; He wrote a book in 1930 A.D. wherein among other subjects, he devoted a topic to the rites of condolence, in Muharram. He, after speaking about the rites of condolence, remarks to the following effect: Thus does the world of Islam commemorate this event, which was tragical in the extreme and unparalleled in human history, especially as he guarded Islam from annihilation by courting martyrdom. (Then follows an account of the Karbala Tragedy in all its pathos).

32. Justice SIR SULAIMAN: In the Golden deeds of Husain (A.S.) delivers himself to the following effect. There is not a single Muslim in the world

who can control his tears on reading about or listening to the woeful martyrdom of the Imam (A.S.) the victim of unprecedented tyranny Muslims of all ages have paid sincere homage of reverence and honour to the personality of Imam Husain (A.S.). His name has always topped the list of the martyrs of history and it shall ever continue to occupy that exalted position.

33. QUAID-E-AZAM MUHAMMAD ALI JINNAH, President All India Muslim League and Founder of Pakistan:—The world is unable to present an example finer and brighter than the personality of Imam Husain (A.S.), in as much as he was the embodiment of love and valour and personification of sacrifice and devotion. Every Muslim, in particular, should learn a lesson from his life and should receive guidance from him.

34. BABU PARSHOTAM DAS TONDONJI, sometime speaker of U.P. Assembly: The martyrdom of Imam Husain (A.S.) has a tragic appeal for me.

35. His Exalted Highness MUHAMMAD UTHMAN ALI KHAN, Nizam Hyderabad Deccan: in his message of 1361 A.H. remarks to the following effect: Thirteen hundred years ago, Hazrat Imam Husain (A.S.) paid the supreme sacrifice of his life and of the lives of his small band of devoted followers on the altar of Divine Despatch. Had he not faced that tyranny and oppression, the Faith of Muhammad (S.A.) would have been subjected to far severer stains and the Millat of Islam would have been obliged to submit to the lead of a faithless leader. The victimised Imam (A.S.) has not up before us an excellent example of devotion to duty and of sacrifice and unanimity for the sake of truth.

36. PANDIT GOVIND BALABH PANT, sometime Home Minister of the Government of India: The personality of Imam Husain (A.S.) occupied the position of a brilliant star in this overwhelming gloom. This martyrdom of Hazrat Imam Husain (A.S.) shall supply man with the wherewith all sinews to face the difficulties as numerous as a locust swarm, which may be set the eternal virtues needing protection as the integral part of human civilization.

37. BABU SAMPOORNANDAN sometime Chief Minister, U.P. Government: Whatever our religious beliefs may be, we all look with appreciation the events of valour, magnanimity exalted purposes and sacrifice and we draw lessons therefrom. Under this general hypothesis Imam Husain (A.S.) has the status of national hero.

38. Professor SHIVLOHAN SAHAE: Imam Husain (A.S.) called to mind the land of Hindustan at a time when even the name ago Muslim was non-existent in India. Hazrat Imam Husain (A.S.) had expressed a desire to be a guest of the Hindus at the time. It is for this reason that the Hindus have a great reverence for the Taaziah of Imam Husain (A.S.) and they attend the meetings as well. In fact there is a class of Brahmans who call themselves Husaini Brahmans.

39. RAJ KUMARI AMRIT KAUR, sometime Minister of Health, U.P. Government: Let us prove ourselves worthy of the traditions which the Imam (A.S.) of exalted rank has left behind.

40. Dr. AMAR NATH JHA, Vice-Chancellor, Hindu University, Benaras: No tragic event of human history can view with the end of Hazrat Imam Husain (A.S.) in point of its heart-rending pathos, in the field of Karbala.

41. **Professor B.B. MOZAMDAR, Patna University:** There are martyrs in every faith, but no faith has had the honour of Islam who claim Imam Husain (A.S.) as its unique martyr, whose martyrdom has an eternal value for the whole of humanity.

42. **RAI BAHADUR MEHR CHAND KHANNAH, President Frontier, Mahasabha:** Hazrat Imam Husain (A.S.) was not a champion warrior of Islam only, but he was also the champion warrior of the whole of humanity. The reason at the basis of the difference we see among ourselves today is that neither the Hindus are true Hindus nor are the Muslims true Muslims. We should learn to live like brothers of one another.

43. **DEEWAN K.M. JAUHARI Ex. Dean Faculty Bombay :** Hazrat Imam Husain (A.S.) fought for the sake of Truth and Justice. His superb example is shedding light like a beacon in the dark.

44. **Dr. ISHWARI PARSHAD, Chairman of the Department of History University of Allahabad:** Very rare are the events in the pages of history, which can compare with the tragedy of Karbala.

45. **Professor RADHA MUKAND MUKERJEE Chairman of the Department of History, Lucknow University:** The sacrifice of Imam Husain (A.S.) was for the sake of the good of the whole mankind. There is no other martyr in the whole history of world who can compare with him in point of exalted excellence.

46. **Professor: BHOLANATH MITTRA:** Imam Husain (A.S.) expressed a last desire to go to India since he knew that the people of India would not molest him, as they regard the cruelty to all forms of life as an abomination.

47. **SARDAR KUNWAR MAHENDRA SINGH BEDI SAHAR**, City Magistrate, Delhi has a quatrain composed to the following effect: You have resuscitated Islam. You have drawn the distinction between Truth and Falsehood. Every one knows what death after life means. You have however taught how to live after death.

48. Another quatrain from the pen of the same poet is to the following effect: You have enhanced the pretigue of the faith of Muhammad (S.A.). You have shown how to win honour in this world. By sprinkling the blood of the martyrs on the poppy and the rose flowers, you have bestowed upon the world the qualities of colour and smell.

49. **JANAB LALA RAGHBIR PARSHAD SAHIB Gauhar Dehlavi**, has composed a quatrain to the following effect: The sacrifice of Hazrat Imam Husain (A.S.), O' Gauhar! Allah is witness that has made humanity worthy of esteem. He was converted a mote of dust into a fascimile of the full moon. He has changed a passing phase of dust into a destinition.

50. **JANAB RAM PARKASH SAHIB M.A.** has composed a quatrain to the following effect: I am Sober but in one way I am devoid senses. Despite being a non-believer I am desirous of the Kauthar waters of Paradise. O Sahir, my religion is Truth and Justice. Though a Hindu, I am desirous of the drink of Kauthar.

51. **PANDIT RAGHUNANDAN PARSHAD B.A.:**

(a) Hazrat Imam Husain (A.S.) is the leader of Universal manhood. The Karbala Tragedy covers a very magnificent aspect in world's hisory on one side were aligned the virtues of Truth, Justice patience, fortitude, calmness in suffering endurance, manliness, valour, goodness and tolerance. On the other

side were mustered strong tyranny, oppression, wanton display of power beastliness, material accoutrements of show, obdurracy, cruelty with their most heinous influences in the vanguard in this decisive combat although the latter forces apparently had the upper hand, yet real victory was destined for Truth and Justice. The grand manner in which this most eminent hero of humanity and tolerance and of the standard bearer of Truth and Justice departed himself in this great fight has surely won a place of honour in the heart of every human being even though he may not be acquainted at all with his tragic circumstances. The grand-son of the Holy Prophet (S.A.) valiently thrust himself into the very jaws of death and destruction, for the sake of raising aloft the word of Truth. Those who were wearing the veils of Islam over their unbelief and hypocrisy were completely exposed. Their moral turpitude was made quite manifest.

(b) The martyrdom of Hazrat Imam Husain (A.S.) is a demonstration of the victory of faith and morality over the belief and hypocrisy as it does that of merit over demerit, of Truth over falsehood and of the spirit over matter. ON THIS ACCOUNT THE WHOLE OF MANKIND CAN CALL HAZRAT HUSAIN (A.S.) AS THEIR VERY OWN. Without distinction of age, climate, colour or the geographical boundaries, men can claim that Hazrat Husain (A.S.) belongs to them. The deceased Maulana Muhammad Ali has well expressed the sentiment in a verse to the effect: The martyrdom of Hazrat Imam Husain (A.S.) is as a matter of fact the death-knell of Yazeed. Islam comes into new life after the Karbala.

(c) WHY ONLY ISLAM? WHY NOT THE WHOLE OF MANKIND? AS HAS BEEN REMARKED BY AN ENGLISH WRITER, HAZRAT IMAM HUSAIN (A.S.) BELONGS TO THE WHOLE OF MANKIND AND NOT TO

THE MUSLIMS ONLY. WE SHOULD GIVE UP THINKING OF HAZRAT IMAM HUSAIN (A.S.) in terms of the narrowness of common nations of religion. We should, rather regard him as a man who staked his all his worldly belongings, his very life and his whole household under the most tragic and heart rending circumstances, just because he had the conviction in right earnest, that his martyrdom was demanded by the interests of the people of the world at this stage to safeguard for them a noble way of life and the right cultural patterns under the eternal principles of Truth and Justice. It will be a grave misfortune, if the name of religion squints over visian, and overpowers us under a type partisanship.

52. Here below is given a reproduction from a part of the speech of **PANDIT SUNDER LAL**: "We cannot refrain from an appreciation of the sacrifice of the martyrs of Karbala in the interests of the eternal principle of Truth and Justice, unless our vision is wraped by prejudices, whatever our religious creeds to which we subscribe, in-as-much as the appeal of the eternal principles of Truth and Justice is universal. It recognises geographical boundaries nor any religious demonstrations such glorious deeds should be looked upon as the common haritage of the whole of humanity. As a matter of fact, they are such, just a rose is a rose whether it blossoms in Arbia or in ancient Egypt. In the same way, such superb sacrifices are matters in which people of all ages can equally take pride."

(a) As such we should all take part in a common demonstration of the whole world paying the homage of love and reverence, so as to give proper publicity to the name of the **PERFECT PERSONALITY**, and to commemorate in a fitting manner the anniversary of this magnificent and exalted personality in-as-much as keeping fresh in memory of such grand

martyrdom is of a place with irrigating the roots of virtues of Love, Peace, Truth, Integrity, Liberty and Faith for the entire humanity.

53. **PANDIT KAILASH CHAND TARVEDI DEPUTY COLLECTOR.** Imam Husain (A.S.) is really a super man among saviours of life and humanity. No combat has claimed such victims.

54. **MAHATMA PANDIT SUNDER LAL JEE ALLAHABADI, PRESIDENT OF THE ALL WORLD CONFERENCE OF RELIGIONS (DELHI):** Imam Husain (A.S.) and his noble followers saved Islam from annihilation by offering their own lives as sacrifice.

55. **Dr. SIR TEJ BAHADUR SAPRU:** It shall not be possible to find a parallel personality to that of Imam Husain (A.S.) in the annals of the whole history of man.

56. **SHRI BABU PARSHOTAN DAS TONDONJEE, SONMETIME PRESIDENT OF ALL INDIA NATIONAL CONGRESS,** in a speech delivered in a Muharram meeting convened by Anjuman Abidiyan Allahabad on 20th October 1950 A.D. Corresponding to 7th Muharram 1370 A.H., to the effect: The Karbala Tragedy has an appeal for me since my early days, when I was student of History. Since then I have been under the influence thereof. There have taken place in the world happenings which have great historical importance. Imam Husain (A.S.), however is a personality who changed the course of History and gave to the world a lesson of immortal manhood, which is as fresh and as alive today as it was thirteen hundred years ago.

(a) My heart is emotionally aroused as a human being on calling to memory the Karbala tragedy. I shall add, however, that these events transcend beyond mere yearly celebrations. You shall have to

see what lesson these events give us. I shall ask you all people to feel in the depth of their minds as to what lesson they have learnt and as to how far they have put it into practical life. (In homely Urdu Language, he continued to add: **There is a section among you who limit the personality of Imam Husain (A.S.) to themselves. Yet Hazrat Imam Husain (A.S.) belongs to us all.** Hazrat Imam Husain (A.S.) gave new life to humanity and gave a final burial to the forces of evil personified in the figure of Yazeed. This reminds me of my old deceased friend Muhammad Ali and a verse he had composed to the effects:- **"The martyrdom of Hazrat Imam Husain (A.S.) sounds in reality the death knell of Yazeed. Islam receives new life after Karbala."** You, we and the whole world are passing through a revolutionary period of human history. It is the duty of all of us to set up before ourselves as a regular programme of our lives to translate into practice the events of Karbala and the characteristics features of the life of Imam Husain (A.S.). There can be differences among us on political issues. There can be religious strifes as well among us. But there can be no difference of opinion in regard to the personality of Hazrat Imam Husain (A.S.). Here we have a personality about whom it is impossible to entertain two varied opinions.

57. SHRI KESHO DEV MALWIYAH, SOMETIME MINISTER FOR INDUSTRIES U.P. GOVERNMENT. Speaking in the Muharram Meeting convened by the Anjumane Abidiyah Allahabad on 20th October 1950 A.D. corresponding to the 7th of Muharram 1370 A.H., said to the following effects: The martyrdom of Hazrat Imam Husain (A.S.) under heart rending circumstances during the tyrannical reign of Yazeed, is in reality the victory of Hazrat Imam (A.S.) Great personages arrive to sacrifice their all for the amelioration of the world, when tyranny and oppression exceed beyond all bounds. I appeal to all peo-

ple of the world to learn a lesson from the Karbala Tragedy.

58. **MAULANA SHAHID FAKHRI M.L.A.,** President Jamiatul Ulema, U.P. addressing the Muharram Meeting convened by the Anjumane Abidiyah Ailahabad on 20th October 1950 A.D. corresponding to 7th Muharram 1370 A.H. said: The martyrdom of Hazrat Imam Husain (A.S.) has given to humanity a very valuable lesson. It is that whatever the form of government, whether based on the principles of dictatorship of shaped in the name of a democracy, and whatever the forces of numbers and weapons behind it, it is incumbent on the tyrannised minority to come out into the field of suffering as brave men like Hazrat Imam Husain (A.S.) rather than give up their lives and honour confined in their homes like cowards and impotent people, and to stand up yeomanly against tyranny and oppression, even though they may have to stake every thing of their own possession, whenever in any part of world, tyranny, oppression and in human cruelties rear up their heads under any government. This is the very same lesson that was taught us thirteen hundred years ago.

59. **AALI JANAB VIAS DEV MISRA M.A.,** (England) Economics, B.Sc, L.L.B., Bar-at-Law, Delhi, in his presidential address delivered to the Hazrat Imam Husain (A.S.) Day meeting held on Friday the 3rd October 1952 at Qaisar Bagh Dongri Bombay said to the following effect:—

(a) I am sincerely thankful to Hazrat Imam Husain (A.S.) Day Committee who have laid the burden of the presidentship of this meeting today on my frail shoulders. I am conscious that I have not deserved this great honour. The great reverence however, that I encertain for the personality of Hazrat Imam Husain (A.S.) has obliged me to undertake

this duty. I have submitted to the behests of Hazrat Imam Husain (A.S.) committee ignoring all feelings of my shortcomings.

(b) Hazrat Imam Husain (A.S.) Day Committee stated this function twenty years back. It has been arranging these meeting without a break since that time, wherein people of all communities and creeds participate. It is, as a matter of fact, a most important and unique function of this committee. I pray to Allah that this Committee may continue in existence till the Day of Judgement so that it may continue to invite the world to the path of rectitude by keeping fresh in memory the life of Hazrat Imam Husain (A.S.) thereby every years.

(c) Gentlemen: This is a period great turmoil. The world, apparently, is advancing rapidly yet the characters of the people are deteriorating day by day. The underlying cause of such deterioration is either the lead of unscrupulous leaders or the unsuitable system of education. We have come to distinction between good and evil has been obliterated. all with their own ideologies, and their individual approach to the methods of education. Whence can real advancement come. The result is that human virtues are gradually being destroyed ill-will and irulence are on the ascendent. Almost every breast is inflamed with every hatred. There are bickering on very insignificant issues, Mischief is allowed to occupy the field on petty matters. Even blood-shed has become common on very small problems. Such are the fruits of our unsuitable education and the influences of unscrupulous leadership. Let us move away from the atmosphere of religious hatred and envy and study the lives of such leaders who gave the message of peace to the world, who raised the honour of manliness and who offered such sacrifices in the fight against evil tendencies, that remain without parallel. I mean to refer here to the beloved

son Hazrat Imam Husain (A.S.) of Hazrat Ali (A.S.) and Hazrat Fatima (A.S.) the grand-son of the Holy Prophet (S.A.) of Islam. To speak or write any thing about Hazrat Imam Husain (A.S.) is not unlike presenting a lighted lamp to the sun. How can a man evaluate the worth of the uniquer by pure Imam (A.S.) who was brought up in the lap of Hazrat Ali (A.S.) and Hazrat Fatima (A.S.), who rode on the shoulders of the Holy Prophet (S.A.) and whom Allah himself has praised. Humanity has not advanced sufficiently to be able to appreciate the worth of Hazrat Imam Husain (A.S.) what to speak of the non-Muslim even a majority of the Muslims have not cognised the true worth of Hazrat Imam Husain (A.S.). His personality can only be cognised by men of inner insight, and men of inner sight are only just a few ones. Man is yet for from kowning himself. If every man had been able to cognise himself, the stature of humanity world have been far more exalted. There world have been nothing of the sort of mutual frictions and strifes. People would have been swayed by sympathy for one another. People would have had their hearts melted at others suffering. Every one would have bowed his head before the Almighty Sustainer. We, however, find the state of affairs quite the contrary to this. It is a sign that we have forgotten the lesson that was taught to us by the preceptor. We forgot the Almighty Sustainer and we bowed our head before the forces of evil within us. We began to stumble with resultant disgrace. A feeling of shame creeps up at a mention of the doings of man. Why did all this come about? We forsok true religion and began to follow unscrupulous leadership and guides. We followed some one and on finding certain short comings, started following some other fellow. Thus did error heap upon error, with the resultant we became a receptacle for faults. **BEAR IN MIND! THE GUIDES IN THE TRUE SENSE OF THE WORD, CONTINUE TO BE GUIDES EVEN AFTER THEIR DEATH.** Those who

follow them do continue in their foot-steps, even after their death, they do not seek other guides. They regard their pleasure as their own pleasure and their displeasure as their own displeasure. They tread the path pointed out by them.

They may have to face hardships upon hardships, but they do not deviation from that path. Faced with a difficulty, they just smile. The whole household gets exterminated before their very eyes any yet their faith never falters. Fully grown-up sons are seen by them wallowing in dust and death. The entire belongs of life time are seen thrown to the winds. The hearts feel rended and yet there is the lesson we received from the martyrdom of Hazrat Imam Husain (A.S.). He gave a practicle example as to how to preseringly stand against the travails of this world, whether they are brought on by the fellow nationals or by ones own near of kinsfolk. The difficulties are solved by facing them manfully. To flee from the difficulties through a fear of the same, is to do incalculable harm to the interests of humanity. The martyrdom of Hazrat Imam Husain (A.S.) has proved that it becomes feasible to give up life, provided the way is straight and one's faith is inviolable. Many people say that Yazeed was a politician, while Hazrat Imam (A.S.), was not conversant with political manoeuvring, else he (A.S.) could easily have disentagled himself of all snares. He could have by saving himself, educated the populace. **I shall emphasise in this correction, that they have no appreciation of the stature of the personality of Hazrat Imam Husain (A.S.).** Salesman of the caliber of Hazrat Imam Husain (A.S.) has not been born in the world, nor is it feasible to think that he shall ever born. His martyrdom is a goledi deed of his exalted statesmanship, which shall continue to teach the lesson of superb statesmanship till the Day of Judgement to the World. The purpose before Hazrat Imam Husain (A.S.) was to refuse to offer allegiance to the superious hypocrite Yazeed, and

thereby to ensure life for humanity. Yazeed, on the other hand, aimed at forcing Hazrat Imam Husain (A.S.) to submit to his allegiance, so that there may be no voice to disturb his pre-occupations with wine and women.

(d) Never forget that the matter of allegiance concerns the spirit. It is only when the spirit is satisfied and conscience decides in favour of the allegiance to some one, that it can be properly termed allegiance. Allegiance is not obtained by repression. The allegiance that is obtained by repression, does not deserve the name of allegiance. This does not require any great quantity of commonsense to grasp this simple truth. Yazeed, however, failed to understand even this simple truth. He ordered that force should be employed if Hazrat Imam Husain (A.S.) refused to offer allegiance, so as to compel him to make submission. This was the same Yazeed who subscribed to the cardinal declaration (Kalimah) of the Holy Prophet (S.A.) of Allah, He knew how tenderly the Holy Prophet (S.A.) loved his grand son. Not much time had elapsed since the departure to the next world of the Holy Prophet (S.A.) There were many living persons in the army of Yazeed who had seen Hazrat Imam Husain (A.S.) being carried on the shoulders of the Holy Prophet (S.A.). They remembered the Words of the Holy Prophet (S.A.) "Husain Minni wa ana min-al-Husain" (Husain (A.S.) is part of me and I am part of Husain (A.S.)). Yazeed, however, forgot all this. Men became gradually so depraved that they got prepared to shed the blood of Hazrat Imam Husain (A.S.)

(e) A perusal of the events discloses the fact that Hazrat Imam Husain (A.S.) did not want war at any cost. He had even offered to Yazeed that if the latter was averse to the presence of the former in his state, he was prepared to move to India, Had Hazrat Imam (A.S.) wanted to fight, he would not have waited till the 10th of Muharram. He would have started the

combat on the very 7th of Muharram, the day on which water supplies were stopped for him. His continuing to suffer thirst and hunger pangs, indicates that Hazrat Imam Husain (A.S.) wanted peace and concord. He did not want to start any thing that was against the interests of men in general. If he had a mind an army composed of young warriors, he would equipped himself with arrows and bows, and the other varieties of weapons. He would not have taken in his company the ladies of the household and small children. The arrival of Hazrat Imam Husain (A.S.) in Karbala is a clear indication, on account of his unprepared and helplessness state, that he had gone there in the interests of the vindication of humanity. He had come with a message of peace and concord. He was, however, encircled here by men who had lost all sense of human honour. There appeared no alternative for living there than in a state of object degradation. Hazrat Imam Husain (A.S.) did not tolerate it. His principle of life demand that it was better to die an honourable death, than to live life of disgrace. The actually translated this in his practical life. He offered such sacrifices in the interests of enhancing human honour and the combating of evil, as remain unparallel.

(f) Hazrat Ibrahim(A.S.) too, had offered his sacrifice but Allah's will saved Hazrat Ismail (A.S.) from being slaughtered in his place was killed a lamb. The mother of Hazrat Ismail (A.S.), however, was so affected that she passed out live with heavy sorrowing. The tist, that awaited Hazrat Imam Husain (A.S.) was, however, for more weighty. Suffering and pain reached their climax in his case: It is a fact that the powers of Divine Dispensation do put to serdous trials those who are righteous and faithful in proportion the advancing stature of the personages. It is, however, to the lasting glory of Hazrat Imam Husain (A.S.) that he passed through these tests in the course of a few hours. Yazeed closed upon him

the supplies of water. He did not flinch in his resolve. The more severe the pangs of thirst of his children and followers, the higher soared the fortitude of Hazrat Imam (A.S.). The fortitude and forbearance of Hazrat Imam Husain (A.S.) reached its climax on the 10th Muharram. He did not leave a sigh at the sight of his young son being spread to death. His brow did not crease when the six month old Ali Asghar (A.S.) became the victim of an arrow. Hazrat Qasim (A.S.) put on the bloody garb of death and Hazrat Imam Husain (A.S.) offered a prostration of thanks giving. He buckled up his back at the voice of Hazrat Abbas (A.S.). The sorrow for Ali Akbar (A.S.) affected his eyes, while the travail of Hazrat Abbas (A.S.) broke his back. Movement on his part was hindered and the path was darkened. His fortitude, however, remained unshaken. This lion bred up in the lap of Hazrat Fatimah (A.S.) covered all the stages of magnanimity altogether manfully. He himself at last came down from his steed. The sight of the canopy of women folk was heart-rendering. The loud lamentations of the ladies of the household and the cries of the children reached his ears. He called aloud to Ali Akbar (A.S.) and sometimes to Hazrat Abbas (A.S.). Dismayed on all counts he called out to his grand father. He bowed his head in prostration to Allah when the time for prayers was there. Shimir by jumping to his chest, made an end of his earthly existence. He thereby afforded the proof that human nature had degraded to the lowest pitch. He did not stop at this. He actually set fire to the tentage of the ladies of the household, after having martyred Hazrat Imam Husain (A.S.). Their Scarves were snatched from their heads. The children were slapped. Bed-ridden patient was laid with fetters. The daughters of Hazrat Fatimah (A.S.) had their hands tied with stringes. They were marched round from house to house. Horses trampled the bodies of the martyrs. The head of Hazrat Imam Husain (A.S.) was severed and raised aloft on a spear.

(g) Gentlemen! I did not want to recount the events of the Karbala Tragedy, in-as-much as the same are quite well known to you. What I wanted to convey was that Yazeed was unsuccessful in his aim. He devastated the popular household of the Holy Prophet (S.A.). In the course of a few hours, no less than seventy two members of the followers were slain mercilessly, but he failed to obtain allegiance from Hazrat Imam Husain (A.S.).

(h) Hazrat Imam Husain (A.S.) remained steadfast upto the last, when once he had made up his mind to refuse him allegiance. He demonstrated by his example that those who have the right path to traverse do not set much store by earthly life and belongings.

(i) This was the incomparable statemanship of Hazrat Imam Husain (A.S.) which dominates the hearts even today. About fourteen hundred years have elapsed since Hazrat Imam Husain (A.S.) was martyred. Ye the event is as fresh in memory as if it took place only recently. With the passage of time, mankind is shifting towards the guidance given by Hazrat Imam Husain (A.S.). The day is not far when every nation shall declare, "Hazrat Imam Husain (A.S.) belongs to us". Akhbar 'Sahaab' Lucknow in its issue dated 15th November, 1950 page 11, gives a description of the proceedings of the Ashra Muharram in Bhikpur, Saran (Behar) and the pre-occupation in the Aza-e-Husain (A.S.) by the Hindu Community, in the following words:

(j) "On the 10th of Muharram in the vanguard of the Taaziah procession of the Zealous young people of the Anjuman Rizvia as in the sorrowing rites for Hazrat Imam Husain (A.S.) were included Shri Bans Dev Parshad resident of Bhikpur Saran and his comrades. They performed the Matam with chains and assure Hazrat Imam Husain (A.S.) and his ancestors that Hazrat Imam Husain (A.S.) belongs to

them and not they belong to him. Mankind can never forget his seventy two sacrifices of blood as symbols of service, valour, and freedom of conscience."

(k) Let man be awakened a little and then every nation shall call out that Hazrat Imam Husain (A.S.) belongs to them. Along with the Muslims, there were thousands of Hindus taking part in the procession. The names of the following persons are especially note-worthy. They look part in the procession and thereby made a real demonstration of their ancient traditions of tolerance and national unity.

(i) **Shri Nawas Singh, Zamindar, Arjanpur and Secretary Congress, Saran.**

(ii) **Bhupindar Narain, Singh, Secretary Thana congress.**

.....(iii) **Babu Fateh Bahadur Singh, Zamindar Arjanpur.**

(iv) **Shri Dr. Rapardev Prashad.**

WHAT HUSAIN (A.S.) TAUGHT

By

Dr. RABINDRA NATH TAGORE from the Moonlight as Quoted in the Book "IMAM HUSAIN (A.S.)—THE LEADER OF ENTIRE HUMANITY"

60. The world of things in which we live miss its equilibrium when its communication with the world of love is lost. Then we have to pay with our soul for objects which are immensely cheap. And this can only happen when the prison walls of things threaten us with being final in themselves. Then it gives rise to terrible fights, Jealousies and coercions, to a scramble for space and opportuni-

ties, for these are limited. We become painfully aware of the evil of this and try all measures of adjustment within the narrow bounds of a mutilated truth. This leads to failures. Only he helps us who proves by his life that we have a soul whose dwelling is in the Kingdom of love, and things lose the tyranny of fictitious price when we come to our spiritual freedom.

THE TRIUMPH OF IMAM HUSAIN (A.S.)

By

Dr. K. SHELDRAKE from Muslim Reviews as quoted in the Book "IMAM HUSAIN (A.S.)—THE LEADER OF ENTIRE HUMANITY."

61. (a) Islam gave to the world the wonderful spirit of Tolerance and Democracy at a time when Empires were tearing one another to pieces, and force and hatred were the order of the day, and love and brotherhood had disappeared from the world. Muslims were united into a great Commonwealth by the genius of the Last and Greatest of the Prophets, and it was the duty of his family in particular, and of Muslims in general to safe-guard the jewels so richly bestowed by Islam upon man-kind in every clime. Islam came to breathe the spirit of love into a world of hate. The time came when this great and wonderful Brotherhood had to stand a supreme test. It was a Faith worth living for. Was it a Faith worth sacrificing everything for-including life itself? Was Islam to follow in the footsteps of other creeds and lose its spirituality, or would it remain pure, and the Muslims undivided? Husain marched with his little company not to glory not to power or wealth but to a supreme sacrifice, and every member of the gallant band, male and female, knew that the foes around were implacable, were not only ready to fight, but to kill. Denied even water for the child-

ren, they remained parched under a burning sun, amid scorching sands, yet no one faltered for a moment, but bravely faced the greatest odds without finching. Other armies had fought, but had fed and watered well before the battle, but on Karbala the little band of heroes stood suffering the worst pangs of thirst. On came the enemy, and Husain and his followers were as lions. Brave as could be, they hurled back numbers time after time, but, alas, arrows and spears took their toll of that little band and the ultimate issue could not be doubted. It seemed as though the cause of those who were of the House was lost when Husain finally fell. Those who have studied and experienced spiritual studies know well that at the darkest hour one is richest and elevated more highly than ever could be in the time of ease and prosperity. Our earthly body binds us to the earth, but our heavenly body has no limitation in space or time. How little do people really understand of the next life, and of our form when we pass through the thin veil of death? Husain did not die, but simply cast aside his earthly frame, and went on, a sublime martyr of Islam, and with him his faithful warriors and friends. How he looked back upon that stricken field, and how then he realised to the full the joy of release from physical limitations. **There is no such thing as death — we simply go forward freed from everything which is earthly. We have our form and we see clearly and understand much that is hidden from us when we limited with a human frame, and can only see and hear with worldly eyes and ears.** From that Field of Karbala went forth a cry from the blood-stained sands which reached to every portion of the Muslim world, and Islam breathed again, and Truth no longer hid herself but cast aside her mantle and stood forth once more. The spirit of Unity which had also hidden itself for very shame, came forward and was again recognized by the Faithful. Brotherhood was resurrected, and Faith was trium-

phant, Husain died that his blood might cement the structure of Islam, and that the world might be free and pure. During his life upon this earth he preached love and purity, and from the next existence he sees and hears that his sacrifice has not been in vain. He preached and fought for democracy against tyranny and injustice, and his death is a constant reminder to us to-day that we must follow in his footsteps, and be prepared, if necessary, to cast aside this mortal frame of ours in order to preserve Truth, for without Truth nothing can live. Husain triumphed over his enemies by his death, and when Sunni and Shia alike celebrate the Yaum-e-Ashura we join in remembering that great and glorious day when he made the supreme sacrifice. We must fight for truth, for justice, for freedom, against the Powers of Darkness, and we must work for Unity, to bring the entire human family into one great brotherhood, when swords can be sheathed for ever, and when man will love his neighbour.

(b) The story of Karbala will ring through the ages until the sunset of time. Not until this planet cools will fervent souls cease to whisper the events of this memorable field. He who had sat upon the knee of Muhammad (May the choicest blessings of Allah be with him and those of his house!) whose baby lips had lisped the ayats of the Final Revelation of Allah to humanity, who had grown like a sapling in the warmth of the sun of the Prophetic care, whose appearance brought a smile to the countenance of Allah's Apostle, he it was who was destined to cement Islam with his own warm life-blood. Shed your tears ye Muslims as ye tell to your children the story of Husain, the Ever Blessed Saint and Martyr. Teach them to live as he did, and be prepared to die even as he. Muhammad to those who have penetrated the inner Veil means much, and to the uninitiated it also means a great

deal. Let us then learned and ignorant gather together to pay our humble tribute to Husain, the Blessed, whose name liveth for evermore.

(c) The outer significance of the wonderful sacrifice is that he gave his life for Unity, for freedom, and for truth, and the arrows which pierced his earthly case allowed his pure and sinless soul to free itself from physical trappings, and depart to its destined abode of bliss. The inner significance is that Husain lives and shall yet live. He it is whose beneficent spirit has hovered in the world of Islam, who has entered into sweet communion with those who understood and listened. In the quiet of a starlit night, standing before our desert tent, we hear him in the rustle of the breeze, in the forest we find him in a myriad reflections, and towns we are brought to a realisation of him in a thousand ways. Husain! Ye Blessed! Your blood sanctified mankind. Your sacrifice has brought to us that wonderful spirit of self-surrender. A life given for mankind by one so sinless, from such sinless parents, and from Allah's Apostle set a seal upon the Revelation, and preserved it intact to those who understand throughout the centuries. Self-sacrifice, self-abnegation, giving one's all for others, laying down life itself for Truth, such was the action of our Noble Saint and Martyr. No myth is he, not shrouded by the mists of folklore, no semi-pagan deity or being was he, but a personality known to thousands upon thousands of those who called themselves Muslims. In London, when we celebrate the Yaume-Ashura, I try to picture to my brethren the Divine Spirit breathed by our Beloved Martyr on that fatal yet glorious day. I feel that my unworthy lips cannot hope to deal justly with such a sacred subject. Allah blessed me with the "Light" nearly 32 years ago, when I stood alone, when I had no Muslim to instruct me, and from that time I have been a humble student, and realise that when I have run my earthly span I shall know so

little-so very little. Husain, that Blessed One inspired me with the spirit of sacrifice, and I have tried to walk humbly before Allah helping my Muslims brethren every day. In the night prayer, and during the dark hours I have remained in an atmosphere of spirituality, and have freed myself from earthly contact, and in 1928 my soul knew such peace as never before. Physical suffering departed, and I was borne by invisible hands in a state of sweet calm and blessedness. Such happened to me, a poor unworthy mortal, but what happened when the soul of our Saint and Martyr left the human frame? Freedom of movement and expression, Peace which mortals cannot understand, and to him who had just left that frame on which his enemies gazed, came sweetness beyond our imagining. The world at large has gained in a manner which is not yet understood, and Husain the Blessed has left us such a wonderful example which few can hope to emulate. **We need to-day the spirit of Husain to purge the Muslim world of vices which enshroud the minds of the believers. We need Husain to destroy the demon of selfishness and avarice. We need the example of Husain forever before us to regulate our lives so that we may live for other. When the Muslims resolve one and all that they will live and die as Husain, then Islam in reality will be the religion of humanity. Oh! ye Muslims! search your souls, and say if ye have in truth followed the commands of Allah and His Apostle or have ye walked in the footsteps of Husain.**

THE MELODY OF DEATH.

The scene and significance of the Tragedy of Karbala by **RAM NANDAN CHOWDHARY**, published from the Moonlight as Quoted in the Book "IMAM HUSAIN—THE LEADER OF ENTIRE HUMANITY."
THE LEADER OF ENTIRE HUMANITY"

62. (a) The tragedy of Karbala is not a tragedy

but a pointer—a divine message to keep the Muslim heart ever awakened to the glories and commandments of Islam. Remember him who led your hosts. Yes, his voice is silent in your council halls, yet remember all he spoke amongst you and the man who spoke, who never sold the truth to served the hour nor paltered with Eternal God for power, whose life was work for the truth and language rife with rugged maxims when from life. It is for the infidel or inexorable wretch like Yazid to say that the Hero is dead. His voice still rings from the ashes; he is still great in council and great in field. Only you have to hear him.

(b) This is Islam and Imam Husain (A.S.) illustrated it by his death. In his mirrored all what I said of Islam above. Karbala, his death-sod should therefore remind all of the true injunctions and principles of Islam. This place of martyrdom shall ever act as storm to the denying Mussalmans and teach them to be true Muslims.

THE HERO OF KARBALA.

PRINCIPAL S.C. SEN, M.A. Scholar, Jena and Cottingen (Germany) from the Muslim Review as Quoted in the Book "IMAM HUSAIN—THE LEADER OF ENTIRE HUMANITY"

63. (a) Hero-worship exalteth a nation. There is no doubt that Hazrat Imam Husain (A.S.) was a hero of the highest type. Brave in war, wise in council, inspiring as a teacher, honest and courageous, tender-hearted and God-fearing, Imam Husain (A.S.) was an ideal man and his life was indeed a heroic life which ended fittingly in a rare martyrdom in the cause of Righteousness and Truth. There is no wonder, then, that this martyrdom, this crowning act of Husain's (A.S.) life, should evoke such out-bursts of love, reverence, and sorrow as we mitness year after

year in the holy month of Muharram. Blessed is the nation which can boast of such a hero, and thrice blessed are those who can venerate his memory in spirit and in truth and emulate his example in life, even unto death!

(b) The tragedy of Karbala has left its indelible marks on the course of human history. Its influence upon Muslim history and civilisation has been deep and far-reaching. The destruction of Ommayyade heresy and irreligion by the Abbasides and Fatimites owed its inspiration to the tragedy of Karbala, the impetus for healthy reforms and purer modes of life which sprang up in Islam from time to time, came from the same source,—in fact, the deliverance of Islam from the thralldom of Heathenism and Vice was due mainly to the influences which radiated from Karbala. Lastly, the Imams who were the descendants of Husain and who earnestly cultivated religion and philosophy, made large contributions to Islamic culture and through it, reacted powerfully upon the civilisation of mankind both in the East and in the West. Truly, therefore, has the blood of the martyr cemented the bonds of cultural fellowship between man and man. — an achievement which is as rare, as it is glorious. (Muslim Review).

IMAM HUSAIN. By A.A. Neela Sastry. B.A. from Muslim Review as Quoted in the Book "IMAM HUSAIN—THE LEADER OF ENTIRE HUMANITY" **THE TRAGIC SCENE OF THE DEATH OF HUSAIN** (A.S.)

64. (a) "In a distant age and climate, the tragic scene of the death of Husain will awaken the sympathy of the coldest reader."

(b) So said **EDWARD GIBSON, FAMOUS HISTORIAN** when viewing the martyrdom of Husain from the critic and comparative point of view. Of course, there were other martyrs in ancient times (and

their names also have vanished with the ancient times.) but nobody can be compared with Husain since this is of such an unique nature and such an exalted one. Nobody can even think of such a thing as that of Husain's Martyrdom even for a moment, the details of which with the unbearable and untold sufferings are known throughout the world. In the history of Islam, especially the life of Imam Husain (A.S.) stands unique, unapproached and unapproachable by any one. Without his martyrdom, Islam would have extinguished long ago. He was the saviour of Islam and it was by his and due to his martyrdom that Islam took such a deep root which, it is neither possible nor even imaginable to destroy now. The Holy Prophet, of course, tried his level best to cherish Islam, but he had to incur so many difficulties (which vanish into nothing when compared with those of Imam Husain (A.S.) and even then he was not so successful as Imam Husain (A.S.).

(c) If we want, we can quote instance after instance which brings to light, the marvellous qualities and features of this venerable personality. Though his body was destroyed at Karbala, his moral splendour, his love of faith, his God-fearing nature, valour, solemn determination and other incomparable qualities have not faded and will not fade so long as the sun exists. The thought of Imam Husain (A.S.) is the thought of those qualities exalted and inherent in him and the talk of Husain is nothing but the high mode of appreciation of those high qualities which is neither approachable, nor thinkable nor even be dreamt of by any human soul. Edward Gibbon's words, "In a distant age and climate, the tragic scene of the death of Husain will awaken the sympathy of the coldest reader" are aptly and correctly justifiable. (Muslim Review).

HUSAIN — THE LEADER OF THE ENTIRE HUMANITY.

By PANDIT RAGUNANDAN PRASAD, B.A. from Muslim Review as Quoted in the Book "IMAM HUSAIN—The LEADER OF ENTIRE HUMANITY".

65. (a) The Tragedy of Karbala is a most stupendous event in the world of History, in which, were ranged on the one side, all the forces of Right and Truth, patience and constancy, Forbearance and Fortitude, Humanity and Mainlines, Tolerance and Suffering, and on the other all the evil influences of Tyranny and Bigotry, oppression and Vengeance, Selfishness, False pretences, Cunningness, Material Pomp, Splendour, Obstinacy. In this decisive contest, in which apparently the victory rested with the champions of the latter, yet success was really destined for Right and Truth.

(b) In this grand fight the magestic way, in which walked the greatest champion of Tolerance and Humanity, the standard-bearer of Truth and Righteousness, has surely won for itself a place in the heart of every human-being who is even a little aware of his pitiable circumstances.

(c) Into the mouth of sure death and destruction bravely walked the rand children of the Prophet in order that Truth and Justice may be vindicated, and the Face of heathenism mosquerading as Islam may be exposed in all its ugly nakedness.

(d) The martyrdom of Husain signifies victory of religion over Heathenism, Good over Evil, Truth over Falsehood and spirit over Matter. And therefore the entire humanity might claim Husain as their own, without distinction of age or clim, colour or country.

(e) "After the memory of every Karbala," wrote the late Maulana Mohammad Ali in a beautiful couplet in Urdu, "Islam emerges strengthened with renewed life." But why Islam only why not the whole world of humanity, for even as an English writer has said that Husain is not only the Husain of Islam and the Muslims, he is the Husain of the whole world of humanity. Why should cease to think Husain in term of religion; we should think of him as a man, a human being who offered every thing he had, even his life, and his whole family under the most heartless and tortuous circumstances, because he was fully conscious of the fact that his death in the cause of Righteousness at this stage would save a noble culture and a correct way of life to the people of the world. It is unfortunate that the name of religion should blur our outlook, and give us a sort of prearranged prejudice.

(f) If ignorant prejudice does not blur our vision, we cannot fail to appreciate whatever religion we may profess the sacrifice of the martyrs of Karbala in the cause of Truth and Justice, for the appeal of Truth and Justice is universal, it is not bound by geographical or creedal limitations.

(g) Such deeds should be regarded as and they really are, the common heritage of all mankind. Just as a rose is a rose, whether in Arabia or in ancient Egypt, similarly such great and noble sacrifices are things of which all mankind, for all time, may be equally proud.

(h) Let the whole world then join in common love and reverence to glorify the name of this perfect Man and let the anniversary of this grandest and sublimest event in History be fittingly celebrated. As to keep green the commemoration of this great sacrifice is to water the roots of love and peace, Truth and Honesty, Liberty and Fidelity amongst the entire Humanity (Muslim Review).

THE TRAGEDY OF KARBALA. By Dr. **ISHWARI PRASAD**—University of Allahabad from the Muslim Review as quoted in the Book "IMAM HUSAIN (A.S.) THE LEADER OF ENTIRE HUMANITY".

66. Such is the famous Tragedy of Karbala. Who is there that is not moved by the pathos of this unparalleled scene of brutality and violence? It aroused the wrath of a foreigner like Gibbon and one has only to read his account to realize the frenzy of grief that overtakes the faithful during Moharram. It is on occasion of sorrow, penance and prayer, and every true Muslim should recall to his mind the brave deeds of these gallant men who fell by the hands of their opponents fighting to the last. There are few heroic examples like this in history and in the annal of Islam the Tragedy of Karbala will ever remain an episode which we might celebrate even today by a thorough cleansing of our hearts. The Shias and the Sunnis, despite their petty differences may unite in homage to the brave spirits that perished then, with a courage that never faltered and hearts that never wavered.

THE SIGNIFICANCE OF THE TRAGEDY OF KARBALA.

By Dr. **S.K. BANERJEE**, M.A., L.T., Ph.D. London from the Muslim Review as quoted in the Book "IMAM HUSAIN (A.S.)—THE LEADER OF ENTIRE HUMANITY."

67. (a) The world too has shown its verdict in favour of the martyrs in the most unequivocal manner possible. The 'marsias' or the mournful elegies that describe the sufferings of Hazrat Imam Husain (A.S.) and his followers are sung in every Muslim hall, village or town during the first ten days of Muharram and on many other occasions. Also huge 'tazias' are taken to visualise the tragedy. Such ex-

traordinary and worldwide practices have been allowed by the austere Islamic community only for the martyrs of Karabala.

(b) Hazrat Imam Husain's (A.S.) teachings and heroic death emphasised some of the truths preached by his grand father, the Prophet (S.A.). Thus, rectitude, steadfastness to the ideal, resignation of all material gain, patience and fortitude in the awful moments of death were all preached, as they had not often been preached in Arabia.

(c) Hazrat Imam Husain's (A.S.) sacrifice, be it once more repeated, was a protest against (i) Yezid's irregular enthronment (ii) his vicious life and (iii) the growing autocracy in the state. His (Hazrat Imam Husain) (A.S.) desire to remodel Kufa was not directed against the Caliphate but simply to make it a haven for the good and the pious. He failed in his noble aim but in his failure was sown the seeds of imperishable fame and success for his descendants. Hazrat Imam Husain's (A.S.) ideals and principles did not perish with the martyrs of Karbala. They have been oft-repeated and remembered and to day they form solace for a host of people in all parts of the world (M.R.).

SEVEN POINTS IN KARBALA TRAGEDY

By **C.S. RANGAIYER**, Ex-M.L.A. Central. From the Muslim Review as quoted in the Book "IMAM HUSAIN (A.S.)—THE LEADER OF ENTIRE HUMANITY."

68. (a) The Tragedy of Karbala brings out the innocence of Imam Husain (A.S.). His strength was in that innocence. Besides strength, Hazrat Imam Husain (A.S.) derived his courage from his innocence. Millions weep to-day over his innocence, his honesty and his constancy. Of the goodness of his cause, nothing can be more eloquent than the

annual celebration of Moharram the world over.

(b) THE TRIUMPH OF HAZRAT IMAM HUSAIN (A.S.) WAS A MORAL ONE. HIS HEAVENLY SUCCESS LAY IN EARTHLY DEFEAT. HE LOST THE BATTLE OF KARBALA BUT WON THE GREATER BATTLE OF LIFE ETERNAL. "There is not a fiercer hell, "wrote Keats," than the failure in a great object." Hazrat Imam Husain (A.S.) knew he would fail judged in a worldly way. That was why he warned off many who would otherwise have stood by him. Those who would not leave him had the vision to see that there was not a lovelier heaven than dying for a great object. That object was clearly proclaimed by Hazrat Imam Husain (A.S.) before he unsheathed the sword. His so-called defeat in war only made a ship-wreck of what materialists called victory. His was a supreme attempt at deliverance of the world from evil. Such miracles cannot be performed by one who has not a strong will, a stout heart, and a divine inspiration. Hazrat Imam Husain (A.S.) climbed to the very top of all times because he had no fear in him. Hazrat Imam Husain (A.S.) was born great. He achieved greatness. And he thrust greatness on a petty world at Karbala. Without the Tragedy of Karbala, the world would indeed be poorer. Yazid's army was large but its spiritual worth was nil. Yazid had inflicted a deep wound on Imam Husain (A.S.). It left a scar on the brow of mankind which cannot be erased. Yazidism was, is and will be doomed to perish, although it uprears itself every where and at every time. But the life of Hazrat Imam Husain (A.S.) and the memory of Karbala will always survive Yazid and his wickedness, for God's goodness was Hazrat Imam Husain's (A.S.) shield.

(c) The calm light of Karbala shines to guide erring man through blunders and stupidities, the

darkness and confusion of countless years. In the pure light of Hazrat Imam Husain's (A.S.) sacrifice, man learns to distinguish what is just and holy from what is unjust and folly. After so distinguishing, he pursues truth as best as he can. He fails owing to his limited patience for intelligent man cannot continuously play the ass. Hazrat Imam Husain's (A.S.) patience was not a tired mare destined only to plod. His patience was a prayer to providence which moves mountains as it moved him to memorable action at Karbala.

(d) The Karbala tragedy is the Divine crown of Hazrat Imam Husain's (A.S.) life. There died nothing but the wretchedness that belonged to Yazid. From then onward lives the undying righteousness of Hazrat Imam Husain (A.S.). When mighty Caesar fell, Rome was staggered to see him lie so low with all his conquests and spoils shrunk to that little measure. But when Hazrat Imam Husain (A.S.) fell, he completed his conquests by establishing beyond reproach his cause. **His glories and triumphs are proclaimed today from one end of the earth to the other but spiders weave their webs where Caesar ruled. That is all the difference between a worldly Caesar mighty as he was and a Divine one without his seeming might.**

(e) The most striking lesson from the Karbala tragedy is the triumph of right in a spiritual sense. There was not a more stainless soldier than Hazrat Imam Husain (A.S.). Whatever fails, whoever falls, Husainism will continue to conquer. Rousseau described the principle of human justice as the love of men derived from self-love. Hazrat Imam Husain (A.S.) vindicated that principle on a spiritual and human plane. True man-love which is God-love replaced self-love in his case. His war was just because his heart was untainted.

HUSAIN THE MARTYR

By MR. SACHCHIDANANDA SINHA, Bar-at-Law
From the Muslim Review as Quoted in the Book
"IMAM HUSAIN—THE LEADER OF ENTIRE
HUMANITY."

69. It is this phase of his (Husain's) character which, coupled with his strength of mind, enabled him to face calmly and heroically the many terrible trials and tribulations of the last year of his life. Thus he lived and died for his ideals and, in the last resort, surrendered his breath at the alter of Truth, as he had realised it in his own life. No wonder then that his life and the struggles he had to undergo especially in the last fortnight of his earthly career have always evoked the greatest sympathy and admiration not only amongst a fairly large section of Muslims in various countries, but also amongst the non-Muslims as well. "In a distant age and climate." Writes Gibbon. In his nonumental and immortal history (Decline and Fall of the Roman Empire) "the tragic scene of the death of Hazrat Imam Husain (A.S.) will awaken the sympathy of the coldest reader." "It will be easy to understand." Writes (the late) Syed Ameer Ali, in his excellent Short History of the Saracens "perhaps to sympathize with the frenzy of sorrow and indignation to which the adherents of Ali and his children give vent on the recurrence of the anniversary of Hazrat Imam Husain's (A.S.) martyrdom." And it is impelled by such a spirit of sympathy that I have come forward, to pay my humble tribute to the memory of Hazrat Imam Husain (A.S.) "the martyr"—(M.R.).

THE GREAT SACRIFICE

By L.S. SARAN, B.A., B.L. from Muslim Review as
quoted in the Book "IMAM HUSAIN—THE LEADER
OF ENTIRE HUMANITY."

70. (a) To speak of his sacrifice is to waste one's

breath. Men have earned immortality for much smaller acts. Sir Philip Sidney's case is an instance on the point: "We search in history and in epics for an impersonal and ambitionless sacrifice as that of Hazrat Imam Husain (A.S.) but we search in vain. No cause to which sacrifice does not vibrate in pulsation triumphs at the bar of time. Yazid lost inspite of his victory because his cause did not enjoy the sanctity of sacrifice."

(b) Hazrat Imam Husain (A.S.) lived for what the Apostle had preached and he gave his life to preserve the ideals unsullied. What he surfaced is not for pen to write or paper to record. In his dumb suffering and voiceless misery which may to the perverted seem "obscure, dark and infinite". One unmistakably finds his unflinching belief in the will of God which it is not given to mortals to alter. That is the spirit of Islam that lends hope to numberless millions.

(c) Viewed through any glass the Imam's life and character will be found to conform to the best ideals of every religion for the cardinal virtues in all religions are the same. It does one's heart good to read the life and achievement of good and great men and as such the Imam's example has an universal appeal. He gave his life for a cause which is dear to the heart of men of all religions and we owe it to the world to further that cause, I mean the cause of truth, by publication of the life lived and lost in that cause. There is no religion higher than truth and no man better than he who gave his life to preserve the truth.—(M.R.).

LESSON FROM THE TRAGEDY OF KARBALA.
By Dr. Baron Rolf Ehrenfels, Austria from the Muslim Review as quoted in the Book "IMAM HUSAIN (A.S.)—THE LEADER OF ENTIRE HUMANITY."

71. (a) The hero and the saint; two fundamental types of human endeavour and progress, are

again and again in the foreground of cultural evolution.

(b) The Western world is more inclined to hero-worship; the Eastern world used to prefer the saintly type. The hero is victorious in the struggle against his temporal adversaries; the saint wins the battle against mental foes within his own soul.

(c) Imam Husain (A.S.) can be said to be one of the most clearly pronounced prerepresentative of the saintly type, who suffered defeat and forcible death in this transitory world and who fulfilled the spirit of self-sacrifice to the utmost in order to achieve eternal victory in the other world, with the crown of martyrdom.

(d) Thus it is really the idea of self-sacrifice which firstly becomes apparent in the history of this great personality. Above this, it is the trust in the still higher importance of the hereafter, as compared to this transitory world, which characterises the martyrdom of Karbala.

(e) This is the moral side of the event, which is celebrated in the Moharram mourning and which is of paramount importance, especially in these days!

(f) Our period is characterized by the international exchange of thoughts and ideas; good as well as bad.

(g) It is the natural effect of world-wide expansion of thoughts, that they are often propagated in a deteriorated, or at least in a very rude form. Thus we shall not be astonished, when the formerly kinghtly idea of true hero-worship, is, at the present time lowered to mere flattery of the successful and prosperous ones. The weakness towards temporary success, the bowing before worldly splendour, in one

word: the arrogance of "Might is Right," can rightly be said to be one of the most demoralizing sides of the present Western influence on the East, which in other respects, has many good points.

(h) The superb teaching of the martyrdom of Imam Husain (A.S.), on the other hand, will effectively counter balance this evil influence, if Muharram is really understood as the great memorial, not only of self-sacrifice, but further of the firm faith in the greater reality of spiritual victory, as compared to physical, of the eternal truth, as compared with transitory semi truths.

NOBLE EXAMPLE OF HUSAIN

By **Dr. J. J. RAM GUPTA** from Muslim Review as quoted in the Book "IMAM HUSAIN—THE LEADER OF ENTIRE HUMANITY."

72. (a) It taught the great moral lesson of recognition of truth and goodness and the protection of one's legitimate rights in the face of opposition and risk. It taught that to establish truth and Divine religion all sorts of sufferings should be cheerfully borne and preferred to allowing its disappearance from the surface of the earth. **It was Tragedy of Karbala which is wholly and solely responsible for the purity of the present Islam.**

(b) It is clear that beloved as he was by the people of his time, he would, had he aimed at power, have collected a vast army round his person. Had he done so and then met his death, his destruction would have been ascribed to lust for rule and the great revolution which arose from his martyrdom would have failed. So it was that he suffered none to stay with him save a few of his kith and kin and friends. This all was done during his life time which was only of 56 years but the noble example set by

him kept his name uptil now and will keep it alive till the end of this world—(M.R.).

HUSAIN—A MARXIAN INTERPRETATION.

By **G.C. SEN**, M.A. (Luck,) M.A. (NAG.) from Muslim Review as quoted in the Book "IMAM HUSAIN (A.S.)—THE LEADER OF ENTIRE HUMANITY."

73. A devotee of God and Islam, the lover of entire humanity, the beloved of God and His Prophet (S.A.), the grandson of Mohammad (S.A.), the son of Hazrat Ali (A.S.) and Fatima (A.S.), the upholder of Truth and Righteousness, an unsurpassable model of patience and endurance, the mirror of the Prophet's (S.A.) virtues and excellence, he saviour of the human world, the leader of the heroes of Karbala, and last but not the least the much oppressed Hazrat Imam Husain (A.S.) needs no introduction in the world of History. Before his personality and stupendous deeds countless millions bow their heads in the plenitude of their faith and belief in him. It is just possible that you are not properly aware of the stupendous episodes of his life and his dazzling and unswerving fixity of purpose, and his wisdom and sagacity shown in his unmatched readiness in performing any sacrifice but you perhaps have heard the name of Hazrat Imam Husain (A.S.) and are also perhaps aware that he was the hero of some momentous historical event. May be this thought also crosses your mind as to what might be the peculiarity of that event which is connected with the personality of this great individual.

HUSAIN, A BENEFACTOR OF MANKIND

By **S.V. PANTAMBEKER**, Esq., M.A., Head of the Department of History, Benares Hindu University, from the Muslim Review as quoted in the Book "IMAM HUSAIN—THE LEADER OF ENTIRE HUMANITY."

74. (a) The child of Fatema. (A.S.) set back

this depraved current by his martyrdom, and saved the teachings of Islam by noble example. His devotees developed the theory of Imams who by their selfless and purely religious lives kept the religious teachings of Islam intact, and dissociated themselves from the politics of the country. They retired from the world, and condemned the use of force in human dealings.

(b) Thus Hazrat Imam Husain's (A.S.) example kept the Islam on the true path and his martyrdom has been one of the great moral events of History. It gave a place a tradition and an idea to work for and to adhere to (M.R.).

MUHARRAM

By **PANDIT AMARNATH JHA**—Vice-Chancellor, University of Allahabad, from Muslim Review as quoted in the Book "IMAM HUSAIN (A.S.)—THE LEADER OF ENTIRE HUMANITY."

75. Among the tragic episodes in human history, hardly any is more heart-rending than the end of Hazrat Imam Husain (A.S.) on the battle-field of Karbala, hemmed in by numerous adversaries on all sides, asking them in vain to take compassion on his six-months' child, being killed while he was at his prayers, and thereby winning a martyrdom that is commemorated in Imam Baras throughout the Muslim world. Into the rights and wrongs of the religious feud it is not permitted to one of another faith to enter. It is the deeply tragic human aspect of the incidents that touch and move large numbers even of those who worship at another shrine. **Muharram, with its sad and solemn processions, is an annual reminder of the heroic figures of Hazrat Ali (A.S.), Hazrat Imam Husain (A.S.), and Hazrat Imam Husain (A.S.). I have seen these processions in my remote village where but a handful of Muslims receive la-**

vish assistance from the Hindu zamindars to make Muharram successful. I have heard of brilliant pageants in the Hindu State of Gwalior.

VALE OF SORROW

By T. D. Chattani from Muslim Review as quoted in the Book "IMAM HUSAIN THE LEADER OF ENTIRE HUMANITY."

Most precious blood flowed from their veins
Battlefield of Karbala has still those stains
From our hearts should rush rivers of blood
Renewing our faith with this vital flood.

76. The martyr of Karbala, By Justice A.D. Russel from Muslim Review as quoted in the Book "IMAM HUSAIN (A.S.)—THE LEADER OF ENTIRE HUMANITY."

- (a) From age to age, on Virtue's age,
Shall live the deathless story,
His loss remain the Martyr's gain,
His shame the Martyr's glory;
Till truth shall lie, and Honour die,
And Time itself be hoary.
- (b) "Arise Husain, arise,
Chief of the Prophet's seed;
Fling broad thy banner to the skies,
And come with utmost speed,
Or ere the throne of the All-Wise
Usurped be by foul Yazid."
- (c) He's donned his armour bright,
His father's sword girt on;

The sword of Ali, as the might
Of the Destroyer's own:

And he is off ere morning light
Across the desert wide and lone,

- (d) "Now, Kufa, keep thy word!
To the good cause be true:

Yazid has sent a giant horde
To march thy province through:

The hirelings of his father's hoard,
Who grace or mercy never knew."

- (e) They bore his god-like head aloft,
His mouth struck with their whips,

"O mouth, that I have seen so oft,
A-teem with angel quips.

In baby-kisses, warm and soft,
Pressed to the Prophet's lips!"

- (f) O body, trampled, fouled, disdained,
Which charmed the gazer's eye,

The blood from out thy veins that drained
Was heaven's electuary;

No horses' hooves were ever stained
In so divine a dye.

- (g) O barren plain of Karbala,
With herb, nor yet with sod

Be clad eternally; for ah!
There, overwhelmed, down-trod,

The holy son of Fatima
Gave up his soul to God!

77. **IMAM HUSAIN (A.S.)** By Mr. H. WELLS, from Muslim Review as quoted in the Book "IMAM HUSAIN (A.S.)—THE LEADER OF ENTIRE HUMANITY."

- (a) Pitched upon the scorching desert,
The tent of Husain lay,
Encompassed round with Satan's hounds
Upon that black sad day.
- (b) They numbered less than eighty strong,
Women and children too,
While Yazid's thousands stood around,
Awaiting the Fiend's lue.
- (c) Driven away from the cooling stream,
His children waiting for water.
Awaiting with patience extremely sublime
Like sheep for the butcher's slaughter.
- (d) Oh! how valiantly fought that pitiful few,
Against Yazid's wild murderers,
Fought with a courage unequalled in Time
Fought with a fierceness that was
(surely Divine.
The earth quaked and trembled as noon
(drew near.
- (e) But still the survivors knew no fear,
But fever grew that pitiful band,
For Islam, God, and Husain they stand.
- (f) At last, all were dead, the Devil had won,
Blood-red sank down the merciless sun,
Trampled and torn lay the gallant Hussain,
For Islam, and God, the faithful
(were slain.

78. **ALI—ASGHAR**, By **A. J. CHAPMAN**.

(An Extract from "The epic of Islam")

From Muslim Review as quoted in the Book "IMAM HUSAIN—THE LEADER OF ENTIRE HUMANITY."

(a) His' Ali Asghar, little babe, had fainted
Of heat and thirst, and 'twas its mother's cry:
Her cry had summoned the father from he fight.
Does she not always cry for him, if child
Of theirs ails anything? and now the littlest
Lies in a faint because of bitter thirst.
So she has cried. He took the babe, and rode
Straight to that lynx-eyed, stony, pitiless ring
Of enemies, and, in a voice whose tones
Of passionate pity for the baby touched
Event those hearts, asked for some water for it.

"Give it some water. Give it water enough

"To save its life. Have pity. You call me

"A rebel. Let it be that I am one;

"The grandson of your Prophet, one. That makes

"No rebel of this child. Rebels conspire

"Gaints kings. Against what king has' Ali Asghar

"Conspired, or could conspire? He hardly knows

"Bitter from sweet. He thirsts. He hardly knows

"What thirst is? He cannot speak a word;

"Can only cry. He only knows to smile

"Out of his dear, sweet eyes, and with lips,

"When is happy; and to cry with pain,

"As now with pain and thirst. See, lest you think

"Tis water for myself I seek, I lay

"The child here on the mound, and go apart,

"While you bring water for it; give it drink,

"I will stand off, and watch. When it has drunk,
 "Depart ye, and I will come, and take the babe
 "Back to the mother." The baby lay,
 Unconscious still. Where Husain's arm was bent,
 It made a pillow for the little head.
 The army moved, all a few paces nearer,
 Drawn, as a tide, by that compelling voice.
 There is in men what even avarice
 Cannot blot out—the instinct to discern
 The kingly in a man, and when its voice
 Is heard, to offer homage, and obey.
 The voice that came from where the man and babe
 Stood solitary, was a kingly voice
 They see a mound: a wounded man stands on it;
 His raiment, battle-stained, all torn; but let
 Only that voice be lifted up in theme
 Of passion-will the sight change straight to one
 Of royal splendour. "'Tis may king!" each heart
 Will say — my crowned and sceptred king; and I
 "Shall only know my peace, if I obey
 "That voice!" The army moved those paces nearer,
 Drawn, as a tide, by that compelling voice;
 And then there rang out hoarsely; "Oh, for mercy,
 "Give it some water: spare its life". Then roared
 The Commander, 'Umr Sa'ad: There is to be
 "No womanish feeling here! Are we to win
 "The whole reward, or, having a corpse too few
 "To show, to have it muled? A brat's a corpse,
 "If dead, as one much bigger! counts as one!
 "When heads are fixed on spears, a little one
 "Has in the bleeding line as good a place
 "As any bigger!" Then Hurmala shot
 Arrow that pierced through 'Ali Asghar's neck
 And buried in the father's pillowing arm.
 There it now quivers.

(b) There is no man

Left now on earth, whom one should wish to seat
 Upon a throne, unless there is able, one
 To turn his gaze aside from what befalls

His dearest or himself of all that men
 Misfortune call, and, unconfused, behold
 God's once, or oftener than once, declared
 Intention with regard to human life;
 Steadfast to hold the truth, as did Husain,
 His life long, all his days. **The Prophet said:**
"Two things I leave you-God's Own book revealed
"My family. Cling ye to them as to
"A rope. They will remain, inseparable,
"Until their purity and I are joined
"Again, in heaven." What could prevail,
 Then, at Karbala but one thing alone?
 That none of them should suffer by a jot
 That purity to minish or to fail
 On which depended the divine intent
 Regarding, not those few ranged there alone,
 But all the race? Or what can now prevail,
 In any quarter of the echoing earth,
 Of all the acts of any Sayyid but those
 Conceived in like regardlessness of self;
 Such absolute devotion to the truth
 Of purity declared, as the Imam
 Guided his steps by, all that dreadful day
 Of Karbala, and all the days before?

79. TRAGEDY OF MOHARRAM By **ETHEL M. POPE.** From Muslim Review as quoted in the Book
"IMAM HUSAIN—THE LEADER OF ENTIRE HUMANITY."

- (a) To save Islam's great laws.
 All the memory of martyrdom
 A new the passions rise;
 A bitter, sobbing, wailing cry,
 Goes up unto the skies;
 With each new year the latent grief,
 Pent up, breaks out again,
 And Heaven returns the impassioned cry,
 Husain, Husain, Husain!

80. AN ODE By **W. C. TAILOR**. From Muslim Review as quoted in the Book "IMAM HUSAIN—THE LEADER OF ENTIRE HUMANITY."

"Tell me friends what shall you say
On the awful Judgment Day
When Mohammad asks you where
Are those trusted to your care?
Dearer than a thousand lives?
Bound by many a fastening chain
Some in dungeons dark remain,
On Karbala's barren strand
Others lie, a reaking band.
Torn with wounds and stain'd with mud
Weltering in their own heart's blood.
When before the Judgment seat
You the Holy Prophet meet,
He shall ask. If thus you show
The gratitude you justly owe,
For all the benefits bestow'd
By whom whose bounty freely flow'd.,

81. **CAPTAIN L. H. BANNET J.P.**

A BEAUTIFUL ACT

That night, while all the Camp-fires were twinkling around him in that desert camp, (he Hazrat Imam Husain A.S. gathered his followers around hi man addressed them in a long and heart-appealing speech. He warned them of the coming horrors of the following day, he told them of sure massacre to ensure, he emphasised that all those who stayed by him were doomed to martyrdom, and then he performed a beautiful act—so full of consideration for human weaknesses, so pregnant of the spirit of sacrifice, so indicative of the kindness of the great heart. He had all the lights of the camp extinguished and as he did so, he told the followers that those of them who had not the courage or the heart to stand the coming martyrdom, might depart unknown

and unashamed in the darkness which now befell the camp. In the morning, as the clusters of purple clouds began to gather on the Eastern sky, there stood 72 faithful followers around the Imam, resigned to the death of martyrs.

82. **IMAM SHAFEE.**

UTTERLY GRIEVED

The memory of Kerbala grieves me most and when I recall the fact that Imam Husain was mercilessly slaughtered despite his indisputable innocence. I sleep not a wink. Again the memory has turned my beard hoary, and time and again, I heave a sigh with tears coursing down my lean cheeks. My salutations to Hazrat Imam Husain (A.S.)

83. **SHEIKH ABDUL QADIR GEELANI.**

Ashura is a mourning day.

Since it becomes every Muslim to remember Husain (A.S.) on that day, on one should engage himself in wordly pleasures.

84. **LIAQUAT ALI KHAN, THE FIRST PRIME-MINISTER OF PAKISTAN.**

ABOUT ASHURA, THE 10TH MOHARRAM.

This day of Moharram is a day of great significance for Muslims all over the world. On this day took place one of the saddest and most tragic events in the history of Islam. The martyrdom of Hazrat Imam Husain (A.S.) was nevertheless the ultimate triumph of the true Islamic spirit as it was an act of supreme submission to the will of God. The martyrdom of one of the noblest followers of Islam is a lasting and shining example for all of us. It teaches us that no matter what the difficulties and dangers that beset us we must not deviate from the path of truth and justice.

85. **MAHATMA GANDHI, THE LEADER OF INDIA.**

"I have studied the life of Husain, the renowned Martyr of Islam. I have pored over the pages of the history of Karbala, and it has owned upon me that if ever India desires to be a successful country, she should follow the Principles of Husain (A.S.)"

86. **CARLYLE.**

RIGID BELIEVERS OF GOD

"The best lesson which we get from the tragedy of Karbala is that Hazrat Imam Husain (A.S.) and his companions were the rigid believers of God. They illustrated that the numerical superiority does not count when it comes to Truth and Falsehood. The victory of Husain despite his minority marvels me."

87. **SIR FREDERICK JAMES.**

HUSAIN STOOD FOR JUSTICE

The lesson of Husain and of every brave martyr is that there are eternal principles of justice, mercy and love, which are immutable and unconquerable; and that if evil is resisted, if men are prepared to make sacrifices for them, those principles will always prevail.

88. **L.M. BOYD.**

GREATNESS OF HUSAIN (A.S.)

Throughout the ages mankind has cherished the courage of heart and the greatness of mind or the greatness of heart and the courage of mind which for freedom and justice will not yield to the forces of tyranny and evil. Such was the courage and such was the greatness of Imam Husain, (A.S.) and I am happy to be associated today with those who still greatly

prize his sacrifice although it was made over 1,300 years ago.

89. **WASHINGTON IRVING.**

MY HERO HUSAIN

It was possible for Husain to save his life by submitting himself to the will of Yazid. But his responsibility as a reformer did not allow him to accept Yazid's Caliphate. He was soon prepared to embrace all sorts of discomfort and inconvenience in order to deliver Islam from the hands of Omayyads. Under the blazing sun, on the parched land and against the stifling heat of Arabia, stood the immortal Husain. . . My Hero Husain.

THE FOURTH IMAM
IMAM ZAIN-UL-ABEDIN ALAIHIS SALAAM

Name: Ali-ibn-ul Husain

Title: Zain-ul-Abedin

Kunyat: Abu Muhammad

Born at Medina, on Saturday, 15th Jamadi-ul-Awwal 37 A.H.

Father's Name: Imam Husain Ibne-Ali

Mother's Name: Shahr Banoo, daughter of King Yazdjard II
Died aged 58 years, at Medina, poisoned by Waleed bin
Abdul Malik Marwan, on 25th Muharram 95 A.H.

Buried at Jannat-ul-Baqi in Medina.

The fourth Holy Imam, Ali-Zain-ul-Abedin was born in Medina on 15th Jamadi-ul-Awwal 37 A.H. (658 A.D.). His epithet was Abu Muhammad and was popularly titled as "Zain-ul-Abedin".

The Holy Imam Zain-ul-Abedin spent the first two years of his infancy in the lap of his grandfather Ali Ibne Abi Talib and then for twelve years he had the gracious patronage of his uncle, the second Holy Imam Hasan Ibne Ali. In 61 A.H. he was present in Kerbala, at the time of the gruesome tragedy of the wholesale massacre of his father, his uncles, his brothers, his cousins and all the godly comrades of his father; and suffered a heartless captivity and imprisonment at the hands of the devilish forces of Yezid.

When Imam Husain had come for the last time to his camp to bid good-bye to his family, Ali Zain-ul-Abedin was lying semi-conscious in his sick-bed and hence he escaped the massacre at Kerbala. Imam Husain could only manage a very brief talk with the inmates of his camp and departed nominating his sick son as Imam.

The Holy Imam Zain-ul-Abedin lived for about 34 years after his father and all his life he passed in prayers and supplication to God and in remembrance of his martyred father. It is for his ever being in prayers to God, mostly lying in prayerful prostration, that this Holy Imam was popularly called "Sajjad".

The Knowledge and piety of this Holy Imam was matchless. Zohri, Waqidi and Ibne Ainiyah say that they could not find any one equal to him in piety and godliness. He was so mindful of God that whenever he sat for ablution for prayers, the complexion of his face would change and when he stood at prayer his body was seen trembling. When asked why this was, he replied, "Know ye not before whom I stand in prayers, and with whom I hold discourse?"

Even on the gruesome day of Ashura when Yezid's forces had massacred his father, his kith and kin and his comrades and had set fire to the camp, this Holy Imam was engrossed in his supplications to the Lord.

When the brutal forces of Yezid's army had taken the ladies and children as captives, carrying them seated on the bare back of the camels, tied in ropes; this Holy Imam, though sick, was put in heavy chains with iron rings round his neck and his ankles, and was made to walk barefooted on the thorny

plains from Kerbala to Kufa and to Damascus; and even then this godly soul never was unmindful of his prayers to the Lord and was always thankful and supplicative to him.

His charity was unassuming and hidden. After his passing away, the people said that hidden charity ended with the departure of this Holy Imam. Like his grandfather Ali Ibne Abi Talib, Ali-e-Zain-ul-Abedin used to carry on his own back at night bags of flour and bread for the poor and needy families in Medina and he so maintained hundreds of poor families in the city.

The Holy Imam was not only hospitable even to his enemies but also used to continually exhort them to the right path.

The Holy Imam along with the Ahl-ul-Bait passed through dreadful and very dangerous times, for the aggressions and atrocities of the tyrant rulers of the age had reached a climax. There was plunder, pillage, and murder everywhere. The teachings of Islam were observed more in their breach. The heartless tyrant Hajjaj bin Yousuf was threatening every one who professed allegiance or devotion to the Ahl-ul-Bait; and those caught were mercilessly put to death. The movement of the Holy Imam was strictly restricted and his meeting with any person was totally banned. Spies were employed to trace out the adherents of the Ahl-ul-bait. Practically every house was searched and every family scrutinised.

The Holy Imam was not given the time to offer his prayers peacefully, nor could he deliver any sermons. This God's Vicegerent on earth therefore adopted a third course which proved to be very beneficial to his followers. This was in compiling supplicative prayers for the daily use of man in his endeavour to approach the Almighty Lord. The invaluable collection of his edited prayers are known as "Sahifa-e-Kamila" or "Sahifa-e-Sajjadiah", known also as "Zaboor-e-ale Muhammad". The collection is an invaluable treasury of wonderfully effective supplications to the Lord in inimitably beautiful language. Only those who have ever come across those supplications would know the excellence and the beneficial effect of these prayers. Through these prayers the Imam gave all the necessary guidance to the faithful during his seclusion.

On the 25th of Moharram A.H. when he was in Medina, Waleed bin Abdul Malik Marwan, the then ruler got this Holy Imam martyred by poison. The funeral prayers for this Holy Imam were conducted by his son the fifth Imam, Muhammad-al-Baqir and his body was laid to rest in the cemetery Jannat-ul-Baqi" in Medina.

THE FIFTH IMAM

IMAM MUHAMMAD-AL-BAQIR ALAIHIS SALAAM

Name: Muhammad

Title: Al-Baqir

Kunyat: Abu Jafar

Born at Medina, on Tuesday, 1st Rajab 57 A.H.

Father's name: Imam Zain-ul-Abedin.

Mother's name: Fatima Bint Hassan, known as Umm-e-Abdulla.

Died: Aged 59 years, at Medina on Monday, 7th Zilhajj 116 A.H. Poisoned by Hisham bin Abdul Malik.

Buried at Jannat-ul-Baqi at Medina.

The fifth Imam Muhammad-Al-Baqir was born in Medina on first Rajab 57 A.H. (677 A.D.). His epithet was Abu Jafar and he was popularly titled "Al-Baqir." His father was Ali-Zain-ul-Abedin, the son of Imam Husain, and his mother was Fatema, the daughter of Imam Hasan. Thus he was the only Imam who was connected with Janab Fatema-Zahra both from his paternal and maternal sides.

Imam Muhammad-al-Baqir was brought up in the holy lap of his grandfather Imam Husain, for three years. For 34 years he was under the gracious patronage of his father, Ali-Zain-ul-Abedin.

The Holy Imam was present in Kerbala at the time of the gruesome tragedy of the wholesale massacre of his grandfather Imam Husain and his companions. He also suffered with his father and the ladies of the house of the Prophet (Ahl-ul-Bait) the heartless captivity and imprisonment at the hands of the devilish forces at the command of Yezid Ibne Muawiya. After

the tragedy of Kerbala, the Imam passed his time peacefully in Medina praying to God and guiding the people to the right path.

The downfall of the Ummayyads had begun since Yezid the son of Muawiya who had slaughtered Imam Husain. Yezid himself had completely realised the evil consequences of his deeds even during the short period of his rule. His son Muawiya the second, refused to accept the Caliphate saying:

"I cannot favour such a throne which has been erected on the basis of oppression and tyranny."

Allama Ibne Hajar, a famous scholar belonging to the Sunnite says: "Imam Muhammad-Al-Baqir has disclosed the secrets of knowledge and wisdom and unfolded the principles of spiritual and religious guidance. Nobody can deny his exalted character, his God given knowledge, his divinely-gifted wisdom and his obligation and gratitude towards spreading of knowledge. He was a sacred and highly talented spiritual leader and for this reason he was popularly titled "Al-Baqir" which means "the expounder of knowledge." Kind of heart, spotless in character, sacred by soul and noble by nature, the Imam devoted all his time in submission to God (and in advocating the teachings of the Holy Prophet and his descendants). It is beyond the power of a man to count the deep impression of knowledge and guidance left by the Imam on the hearts of the faithful. His sayings in devotion and abstinence, in knowledge and wisdom, and in religious exercise and submission to God are so great in number that the volume of this book is quite insufficient to cover them all." (Sawayed-e-Mohreqa, p. 120).

The Holy Imam managed to collect the teachings and reforms of the Holy Prophet and his Ahl-ul-Bait in the form of books. His pupils compiled books on different branches of science and arts under his instructions and guidance.

In the excellence of his personal purity and godly traits, the Holy Imam Muhammad al-Baqir was a model of the Holy Prophet and his great grandfather, Ali Ibne Abi Talib. His admonitions created a spiritual sensation among the Muslims in general. He was not only hospitable even to his worst enemies but also used to continually exhort them to the

right path. He urged people to earn their livelihood by their own hard work.

The Holy Imam gave much importance to convening Majalis' (meetings) in commemoration of the martyrdom of Imam Husain. Kumail Ibne Zaid, one of the most famous and highly talented poets of that time, used to recite the elegy of Imam Husain in those Majalis' (meetings). Such type of Majalis' (meetings) were also greatly encouraged by Imam Jafar-as-Sadiq and Imam Ali-al-Reza, the sixth and the eighth Imams.

The Holy Imam continued his preaching peacefully till 14 A.H. On the 7th Zilhajj when he was 57 years old, Hisham Ibne Abdul Malik, the then ruler, got him martyred through poison. The funeral prayers for this Holy Imam were conducted by his son Imam Jafar-as-Sadiq, the sixth Imam, and his body was laid to rest in Jannat-ul-Baqi in Medina.

THE SIXTH IMAM

IMAM JAFAR-AS-SADIQ ALAIHIS SALAAM

Name: Jafar

Title: As-Sadiq

Kunyat: Abu Abdulla

Born at Medina on Monday the 17th Rabi-ul Awwal 83 A.H.

Father's name: Imam Muhammad Baqir

Mother's name: Umme-e-Farwah

Died aged 65 years at Medina on Monday, 15th Rajab 148 A.H. Poisoned by Mansur Dawaneeqi the Abbaside.

Buried at Jannat-ul-Baqi at Medina.

The Holy Imam Jafar-as-Sadiq was the sixth in the succession of the twelve Holy Imams. His epithet was Abu Abdullah and his famous titles were as-Sadiq, al-Fazil and al-Tahir. He was the son of Imam Muhammad-al-Baqir, the fifth Imam and his mother's name was Umm-e-Farwah, the daughter of Qasim Ibne Muhammad Ibne Abu Bakr.

Born on Friday the 17th Rabi-ul-Awwal 83 A.H. at Medina, he was brought up by his grandfather, the Holy Imam Zain-

ul-Abedin for 12 years and then remained under the sacred patronage of his father the Holy Imam Muhammed-al-Baqir, for a period of nineteen years.

IMAMAT:

After the death of his holy father in 114 A.H., he succeeded him as the sixth Imam, and thus the sacred trust of Islamic mission and spiritual guidance was relayed down to his custody right from the Holy Prophet through the succession of preceding Imams.

POLITICAL CONDITION:

The period of his Imamate coincided with the most revolutionary and eventful era of Islamic history which saw the downfall of the Umayyad Empire and the rise of the Abbaside Caliphate. The internal wars and political upheavals were bringing about speedy reshufflements in government. Thus the Holy Imam witnessed the reigns of various kings starting from Abdul Malik down to the Umayyad ruler Marwan-e-Hemar. He further survived till the time of Abul Abbas Al Saffah and Mansoor among the Abbasides. It was due to the political strife between two groups viz. the Umayyads and the Abbasides for power that the Imam was left alone undisturbed to carry out his devotional duties and peacefully carry on his mission to propagate Islam and spread the teachings of the Holy Prophet.

In the last days of the Umayyad rule, their Empire was tottering and was on the verge of collapse, and a most chaotic and demoralised state of affairs prevailed throughout the Islamic State. The Abbasides exploited such an opportunity and availing themselves of this political instability, assumed the title of "Avengers of Bani-Hashim". They pretended to have stood for the cause of taking revenge on the "Umayyads" for shedding the innocent blood of the Holy Imam Husain.

The common people who were groaning under the yoke of the Umayyads, were fed up with their atrocities and were secretly yearning for the progeny of the Holy Prophet to take power. They realised that if the leadership went to the Ahl-ul-Bait, who were its legitimate heir, the prestige of Islam would be

enhanced and the Prophet's mission would be genuinely propagated. However, a group of Abbasides secretly dedicated their lives to a campaign for seizing power from the hands of the Umayyads on the pretext that they were seizing it only to surrender it to the "Bani-Hashim." Actually they were plotting for their own ends. The common people were thus deceived into supporting them and when these Abbasides did succeed in snatching power from the Umayyads, they turned against the Ahl-ul-Bait.

RELIGIOUS CONDITION:

The downfall of the Umayyads and the rise of the Abbasides constituted the two principal plots in the drama of Islamic history. This was a most chaotic and revolutionary period when the religious morals of Islam had gone down and the teachings of the Holy Prophet were being neglected, and a state of anarchy was rampant. It was amidst such deadly gloom that the virtuous personage of Imam Jafar-as-Sadiq stood like a beacon of light shedding its lustre to illuminate the ocean of sinful darkness around. The world got inclined towards his virtuous and admirable personality. Abu Salma Khallal also offered him the throne of the Caliphate. But the Imam keeping up the characteristic tradition of his ancestors flatly declined to accept it, and preferred to content himself with his devotional pursuits and service to Islam. On account of his great learning he was always triumphant in his many debates with the priests of rival orders like Atheists, Christians, Jews, etc.

TEACHINGS:

The versatile genius of Imam Jafar-as-Sadiq in all branches of knowledge was acclaimed throughout the Islamic world, which attracted students from far-off places towards him till the strength of his disciples had reached four thousand. The scholars and experts in Divine Law have quoted many traditions (Ahadis) from Imam Jafar-as-Sadiq. His disciples compiled hundreds of books on various branches of science and arts. Other than 'Fiqha' (religious laws), 'Hadis' (tradition); 'Tafsir' (commentary), etc. the Holy Imam also imparted mathematics and chemistry to some of his disciples. Jabir Ibne Hayyan Tartoosi, a famous scholar of mathematics, was one of the

Imam's disciples who benefited from the Imam's knowledge and guidance and was able to write 400 books on different subjects.

It is an undeniable historical truth that all the great scholars of Islam were indebted for their learning to the very presence of the Ahl-ul-Bait who were the fountain of knowledge and learning for all.

Allama Shibli writes in his book "Seerat-un-Noman": "Abu Hanifa remained for a considerable period in the attendance of Imam Jafar-as-Sadiq, acquiring from him a great deal of precious research on Fiqha and Hadis. Both the sects—Shia and Sunni—believe that the source of Abu Hanifa's knowledge was mostly derived from his association with Imam Jafar-as-Sadiq."

The Imam devoted his whole life to the cause of religious preaching and propagation of the teachings of the Holy Prophet.

Because of his great knowledge and fine teaching, the people gathered around him, giving devotion and respect that was his due. This excited the envy of the Abbaside ruler Mansur Dawaneeqi, who fearing the popularity of the Imam, decided to do away with him.

DEATH:

On 15th Rajab 148 A.H., the Governor of Medina by the order of Mansur, got the Imam martyred through poison. The funeral prayer was conducted by his son Imam Moosa al-Kazim, the seventh Imam, and his body was laid to rest in the cemetery Jannat-ul-Baqi in Medina.

THE SEVENTH IMAM

IMAM MOOSA-E-KAZIM ALAIHIS SALAAM

Name: Moosa

Title: Al-Kazim

Kunyat: Abu Ibrahim

Born at Abwa (between Mecca and Medina) on Sunday the 7th Safar 128 A.H.

Father's name: Imam Jafar-as-Sadiq

Mother's name: Hamida Khatoon

Died aged 55 years at Baghdad on Friday, 25th Rajab 183
A.H.

Poisoned by Harun-al-Rashid.

Buried at Kazmain, Baghdad.

NAME EPITHET AND TITLES:

Name 'Moosa', epithet Abul Hasan and his famous title was Kazim. His matchless devotion and worship of God has also earned him the title of "Abd-e-Saleh" (virtuous slave of God). Generosity was synonymous with his name and no beggar ever returned from his door empty handed. Even after his death, he continued to be obliging and was generous to his devotees who came to his Holy tomb with prayers and behests which were invariably granted by God. Thus, one of his additional titles is also "Bab-e-Qaza-ul-Hawaij" (the door to fulfilling needs).

PARENTS:

The Holy Imam Moosa-e-Kazim was the son of Imam Jafar-as-Sadiq the sixth Imam. The name of his mother was Hamida who was the daughter of a noble man named Saed, hailing from the country of Berber.

BIRTH:

The Holy Imam was born on 7th Safar 128 A.H. at a place called Abwa, situated between Mecca and Medina.

CHILDHOOD:

Imam Moosa-e-Kazim passed 20 years of his sacred life under the gracious patronage of his Holy father. His inherent genius and gifted virtues combined with the enlightened guidance and education from the Holy Imam Jafar-as-Sadiq, showed in the manifestation of his future personality. He was fully versed with Divine knowledge even in his childhood.

Allama Majlisi relates that once Abu Hanifa happened to call upon the holy abode of Imam Jafar-as-Sadiq to ask him about some religious matters (Masail). The Imam was asleep and so he was kept waiting outside till the Imam's awakening.

Meanwhile Imam Moosa Kazim, who was then 5 years old, came out of his house. Abu Hanifa, after offering him his best compliments, enquired:

"O the son of the Holy Prophet! what is your opinion about the deeds of a man? Does he do them by himself or does God make him do them?"

"O Abu Hanifa", the five year old Imam replied at once, in the typical tone of his ancestors. "The doings of a man are confined to three possibilities. First, that God alone does them while the man is quite helpless. Second, that both God and the man do equally share the commitment. Third, that man does them alone. Now if the first assumption is true, it obviously proves the unjustness of God who punishes His creatures for sins which they have not committed. And if the second condition be acceptable, even then God becomes unjust if He punishes the man for the crimes in which he is equally a partner. But the undesirability of both these conditions is evident in the case of God. Thus we are naturally left with the third alternative to the problem that men are absolutely responsible for their own doings."

IMAMAT:

The Holy Imam Jafar-as-Sadiq breathed his last on 15 Rajab 148 A.H. and with effect from the same date Imam Moosa-e-Kazim succeeded the Holy Office of Imamate as the seventh Imam. The period of his Imamate continued for 35 years. In the first decade of his Imamate, Holy Imam Moosa Kazim could afford a peaceful execution of the responsibilities of his sacred office and carried on the propagation of the teachings of the Holy Prophet. But soon after, he fell a victim to the ruling kings and a greater part of his life passed in prison.

POLITICAL CONDITION:

Imam Moosa-e-Kazim lived under the most crucial times in the regimes of the despotic Abbaside kings who were marked for their tyrannical and cruel administration. He witnessed the reigns of Mansur-e-Dawaniqi, Medhi and Haroon-al-Rashid. Mansur and Haroon were the despotic kings who put a multitude of innocent descendants of the Holy Prophet to the sword.

Thousands of these martyrs were buried alive inside walls or put into horrible dark prisons during their lifetime. These depraved Caliphs knew no pity or justice and they killed and tortured for the pleasure they derived from human sufferings.

The Holy Imam was saved from the tyranny of Mansur because the king, being occupied with his project of constructing the new city of Baghdad, could not get time to turn towards victimising the Imam. By 157 A.H. the city of Baghdad was built. This was soon followed by the death of its founder a year later. After Mansur, his son Mehdi ascended the throne. For a few years he remained indifferent towards the Imam. When in 164 A.H. he came to Medina and heard about the great reputation of the Imam, he could not resist his jealousy and the spark of his ancestral malice against the Ahl-ul-Bait was rekindled. He somehow managed to take the Imam along with him to Baghdad and got him imprisoned there. But after a year he realised his mistake and released the Imam from jail. Caliph Mehdi was succeeded by Hadi who lived only for a year. Now in 170 A.H., the most cruel and tyrannical king Haroon-al-Rashid appeared at the head of the Abbaside Empire. It was during his reign that the Holy Imam passed the greater part of his life in a miserable prison till he died.

MORAL AND ETHICAL EXCELLENCE:

As regards his morality and ethical excellence, Ibne-Hajar remarks, "The patience and forbearance of Imam Moosa-e-Kazim was such that he was given the title of Al-Kazim (one who swallows down his anger). He was the embodiment of virtue and generosity. He devoted his nights to the prayers of God and his days to fasting. He always forgave those who did wrong to him."

His kind and generous attitude towards the people was such that he used to patronise and help the poor and destitutes of Medina and provide for them cash, food, clothes and other necessities of sustenance secretly. It continued to be a riddle for the receivers of gifts throughout the Imam's life-time as to who their benefactor was, but the secret was not revealed until after his death.

LITERARY ATTAINMENTS:

Time and circumstances did not permit the Holy Imam Moosa-e-Kazim to establish institutions to impart religious knowledge to his followers as his father, Imam Jafar-as-Sadiq and his grandfather, Imam Muhammad-al-Baqir had done. He was never allowed to address a congregation. He carried on his mission of preaching and guiding people quietly. He also became the author of a few books of which the most famous is "Musnand of Imam Moosa-e-Kazim".

DEATH:

In 179 A.H. King Haroon-al-Rashid visited Medina. The fire of malice and jealousy against the Ahl-ul-Bait was kindled in his heart when he saw the great influence and popularity which the Holy Imam enjoyed amongst the people there. He got the Imam arrested while he was busy in prayer at the tomb of the Holy Prophet and kept him in prison in Baghdad for a period of about 4 years. On the 25th of Rajab 183 A.H., he got the Imam martyred by poison. Even his corpse was not spared humiliation and was taken out of the prison and left on the Bridge of Baghdad. His devotees however, managed to lay the Holy body of the Imam to rest in Kazmain (Iraq).

THE EIGHTH IMAM

IMAM ALI REZA ALAIHIS SALAAM

Name : Ali Ibne Moosa

Title : Ar-Reza

Kunyat : Abul Hasan

Born at Medina on Thursday, 11th Zil-kad 148 A.H. (765 A.D.).

Father's name : Imam Moosa-e-Kazim

Mother's name : Ummul Baneen Najma

Died aged 55 years at Meshad in Khorasan on Tuesday the 17th Safar 203 A.H. (818 A.D.)

Poisoned by Mamoon the Abbaside Caliph.

Buried at Meshad (also called Toos), Iran.

Hazrat Imam Ali-ar-Reza was born at Medina on 11th Zil-kad 148 A.H. He was also known as Abul Hasan.

TRAINING AND EDUCATION :

Imam Ali-ar-Reza was brought up under the Holy guidance of his father for 35 years. His own insight and brilliance in religious matters combined with the excellent training and education given by his father made him unique in his spiritual leadership. Imam Reza was a living example of the piety of the great Prophet and the chivalry and generosity of Hazrat Ali.

SUCCESSION:

Imam Moosa-e-Kazim was well aware of the aggressive designs of the government in power against the Imamate and therefore during his life-time he declared Imam Reza as his successor in the presence of 171 prominent religious divines and called upon his sons and his family to submit to him and refer to him in all matters after him. He also left behind a written document declaring the succession of Imam Reza duly signed and endorsed by not less than 16 prominent people. All these necessary steps were taken by the Great Imam to avoid any confusion that may have arisen after his death.

IMAMAT:

Imam Moosa-e-Kazim was poisoned while he was still in prison and expired on 25th Rajab 183 A.H., and the same day Imam Reza was declared the 8th Imam of the Muslim World. Imam Reza had the great task before him of coming out with the correct interpretation of the Holy Quran; specially under the most unfavourable circumstances prevailing under the Government of Haroon-al-Rashid. Many belonging to the faith were imprisoned and those who were free and could not be jailed faced untold atrocities and sufferings. Imam Reza of course stamped his impression upon his age by carrying on the mission of the Great Prophet in a peaceful manner even during the most chaotic periods, and it was mostly due to his efforts that the teachings of the Holy Prophet and his descendants became widespread.

Imam Reza had inherited great qualities of head and heart from his ancestors. He was a versatile person and had full com-

mand over many languages. Ibne-Asir Jazeri penned very rightly that Imam Reza was undoubtedly the greatest sage, saint and scholar of the second century (A.H.).

Once, on his way to Khorasan from Medina he arrived on horseback at Nishapur. Myriads of people gathered round him and all roads were overcrowded as they had come to meet and see their Great Imam. Abu-Zare-Razi and Muhammad Ibne Aslam Toosy, the two great scholars of the day, stepped out of the crowd and begged the Imam to halt there for a moment so that the faithful may be able to hear his voice. They also requested the Imam to address the gathering. The Imam granted the request and in his brief address told the mammoth gathering the real interpretation of "La-illaha-illal-Lah". Quoting God, he continued to say that the Kalema is the fortress of God and whoever entered the fortress saved himself from His wrath.

He paused for a moment and continued that there were also a few conditions to entitle the entrance to the fortress and the greatest of all conditions was sincere and complete submission to the Imam of the day; and very boldly and frankly explained to the people that any disloyalty to the Prophet and his descendants would withdraw the right of the entrance to the fortress. The only way to earn Almighty God's pleasure was to obey the Prophet and his progeny and that was the only path to salvation and immortality.

The above-mentioned incident speaks clearly of the great popularity of Imam Reza, and the love, loyalty and respect the Muslims gave their beloved Imam. Mamoon-ul-Rashid, the king, was conscious of the fact that he would not survive for long if he also did not express his loyalty to the great leader and his intelligence department had made it clear to him that the Iranian people were truly and sincerely loyal to the Imam and he could only win them over if he also pretended to give respect and sympathetic consideration to Imam Ali Reza. Mamoon was a very shrewd person. He made a plan to invite Imam Reza and to offer him the heirship to the throne. The Imam was summoned by a royal decree and was compelled, under the circumstances, to leave Medina—where he was living a quiet life—and present himself at the royal court of Mamoon.

On his arrival, Mamoon gave him a royal reception and offered him the heirship, commenting in no uncertain terms that he (Mamoon) was a usurper of the rights of the Imam, and begged him to accept the offer.

The Imam at first rejected the offer saying that
he was quite satisfied
in carrying on the missionary work.

Mamoon knew that the final rejection of his offer by the Imam would lead him to extreme unpopularity and pestered the Holy Imam to accept. Imam Reza then very reluctantly agreed to the demand and wrote the following remarks on the document of succession: "I accept the heirship of Mamoon on the condition that he admits our rights to the direct succession of the Prophet. I can foresee that there is a catch in it but do not want to disappoint the mover of the proposal until he proves to be unworthy of his commitment."

Quoting Allama Shibly from his book "Al-Mamoon" we get a very clear picture of how Mamoon decided to offer his leadership to Imam Reza:

"Imam Reza was the 8th Imam and Mamoon could not help holding him in great esteem because of the Imam's piety, wisdom, knowledge, modesty, decorum and personality. Therefore he decided to nominate him as the rightful heir to the throne. Earlier in 200 A.H. he had summoned the Abbasides. Thirty three thousand Abbasides responded to the invitation and were entertained as royal guests. During their stay at the capital he very closely observed and noted their capabilities and eventually arrived at the conclusion that not one of them deserved to succeed him. He therefore spoke to them all in an assembly in 201 A.H. telling them in categorical terms that none of the Abbasides deserved to succeed him. He demanded allegiance to Imam Reza from the people in this very meeting and declared that royal robes would be green in future, the colour which had the unique distinction of being that of the Imam's dress. A royal decree was published saying that Imam Reza will succeed Mamoon and his title will be Ali-Reza-Min-Ale-Muhammad.

Even after the declaration of succession when there was every opportunity for the Imam to live a splendid worldly royal

life, he did not pay any heed to material comforts and devoted himself completely to imparting the true Islamic conception of the Prophet's teachings and the Holy Quran. He spent most of his time praying to God and serving the people.

Taking full advantage of the concessions given to him by virtue of his elevated position in the royal court, he organised the Majlis' (meetings) commemorating the martyrdom of the Shahids of Kerbala. These Majlis' were first held during the days of Imam Muhammad Baqir and Imam Jafar-as-Sadiq but Imam Reza gave the Majlis' a new impetus by encouraging those poets who wrote effective poems depicting the moral aspects of the tragedy and the suffering of Imam Husain and his companions.

Mamoon had been very scared of the growing popularity of the Imam and he had appointed him as his heir to the throne only for the fulfilment of his own most ambitious and sinister designs and getting the Imam's endorsement to his tricky plans. But the Imam naturally refused to give his endorsement to any such plans which were against the teaching of Islam. Mamoon therefore became very disappointed with him and decided once and for all to check his growing popularity and ensuring his own survival by acting according to the old traditions of killing the Imam. Wanting to do it in a more subtle manner, he invited the Imam to dinner, and fed him poisoned grapes. The Imam died on 17th Safar 203 A.H. he was buried in Toos (Meshad) and his Grand Shrine speaks well for the great personality the Imam possessed. Myriads of Muslims visit his shrine every year to pay their homage to this Imam.

THE NINTH IMAM

IMAM MUHAMMAD TAQI ALAIHIS SALAAM

Name : Muhammad Ibne-Ali

Title : Taqi and Al-Jawad

Kunyat : Abu Jafar

Born at Medina on Friday the 10th Rajab 195 A.H. (811 A.D.).

Father's name : Imam Reza A.S.

Mother's name : Khaizuran.

Died at the age of 25 years at Kazmain on Wednesday the 29th Zilqad. 220 A.H. (835 A.D.) poisoned by Mu'tasin the Abbaside Caliph.

Buried at Kazmain, Baghdad, (Iraq)

EPITHET AND TITLES:

The epithet of the Imam was Abu Jafar and his famous titles were al-Taqi and al-Jawad. Since Imam Muhammad al-Baqir, the fifth Imam was called Abu Jafar historians have mentioned this Imam as Abu Jafar the second.

CHILDHOOD:

Imam Muhammad Taqi was brought up by his Holy father Imam Ali Reza for 4 years. Under the force of circumstances Imam Ali Reza had to migrate from Medina to Khorasan (Iran), leaving his young son behind him. The Imam was fully aware of the treacherous character of the ruling king and was sure that he would return to Medina no more. So before his departure from Medina he declared his son Muhammad-al-Taqi his successor, and imparted to him all his stores of Divine knowledge and spiritual genius.

IMAMAT:

Imam Ali Reza was poisoned on the 17th Safar 203 A.H. and with effect from the same date Imam Muhammad al-Taqi was commissioned by God to hold the responsibility of Imamat. At the tender age of eight there was no apparent chance or means of the young Imam reaching great heights of knowledge and practical achievements. But after a few days he is known not only to have debated with his contemporary scholars on subjects pertaining to Fiqh (Jurisprudence), Hadith (tradition) Commentary (Tafsir), etc. and outwitted them but also to exhort their admiration and acknowledgement of his learning and superiority. Right from then the world realised that he

possessed Divine knowledge and that the knowledge commanded by Holy Imams was not acquired, but granted by God.

LITERARY ATTAINMENTS AND EXCELLENCE:

The span of the life of Imam Muhammad Taqi was shorter than that of his predecessors as well as his successors. He became Imam at the age of 8 years and was poisoned at the age of 25; yet his literary attainments were many and he commanded great respect and esteem.

The Holy Imam was the symbol of Hazrat Muhammad's affability and Hazrat Ali's attainments. His hereditary qualities comprised of gallantry, boldness, charity, learning, forgiveness and tolerance. The brightest and most outstanding phases of his nature and character were to show hospitality and courtesy to all without discrimination, to help the needy; to observe equality under all circumstances, to live a simple life; to help the orphans, the poor and the homeless; to impart learning to those interested in the acquisition of knowledge and guide the people to the Right Path.

MIGRATION TO IRAQ:

For the consolidation of his empire, it was realised by Mamoon, the Abbaside Emperor, that it was necessary to win the sympathy and support of the Iranians who had always been friendly to the Ahl-ul-Bait. Consequently Mamoon was forced, from a political point of view, to establish contacts with the tribe of Bani Fatima at the expense of the ties with Bani Abbas and thereby win the favour of the Shias. Accordingly he declared Imam Ali Reza as his heir even against the Imam's will and got his sister Umme-Habiba married to him. Mamoon expected that Imam Ali Reza would lend him his support in political affairs of the State. But when he discovered that the Imam was little interested in political matters and that the masses were more and more submitting themselves to him due to his spiritual greatness, he got him poisoned. Yet the exigency which directed him to nominate Imam Ali Reza as his heir and successor still continued. Hence he desired to marry his daughter Umm-ul-Fazl to Muhammad-al-Taqi, the son of Imam Ali Reza and with this object in view summoned the Imam from Medina to Iraq.

The Bani Abbas were extremely disconcerted when they came to know that Mamoon was planning to marry his daughter to Imam Muhammad-al-Taqi. A delegation of some leading persons waited on him in order to dissuade him from his intention. But Mamoon continued to admire the learning and excellence of the Imam. He would say that though Imam Muhammad al-Taqi was still young, yet he was a true successor to his father in all his virtues and that the profoundest scholars of the Islamic world could not compete with him. When the Abbasides noticed that Mamoon attributed the Imam's superiority to his learning they chose Yahya Ibne Aksam, the greatest scholar and juror of Baghdad, to contend with him.

Mamoon issued a proclamation and organised a grand meeting for the contest which resulted in a huge gathering of people from all parts of the kingdom. Apart from noble and high officials, there were as many as nine hundred chairs reserved for scholars and learned men only. The world wondered how a young child could contest with the veteran Judge in religious laws (Qazi-ul-Quzat) and the greatest scholar of Iraq.

Imam Muhammad-al-Taqi was seated beside Mamoon on his throne face to face with Yahya Ibne Aksam, who addressed the Imam thus:

"Do you permit me to ask you a question?"

"Ask me whatever you wish," said the Imam in the typical tone of his ancestors.

Yahya then asked the Imam, "What is your verdict about a man who indulges in hunting while he is in the state of "Ehram". (In the code of religious law hunting is supposed to be forbidden for a pilgrim).

The Imam at once replied, "Your question is vague and misleading. You should have definitely mentioned whether he hunted within the jurisdiction of the Kaaba or outside; whether he was literate or illiterate; whether he was a slave or a free citizen; whether he was a minor or a major; whether it was for the first time or he had done it previously; also whether, that victim was a bird or some other creature; whether the prey was small or big; whether he hunted in the day or at night;

whether the hunter repented for his action or persisted in it; whether he hunted secretly or openly; whether the "Ehram" was for Umra or for Haj. Unless all these points are explained no specific answer can be given to this question."

Qazi Yahya was staggered in listening to these words of the Imam and the entire gathering was dumbfounded. There was no limit to Mamoon's pleasure. He expressed his sentiments of joy and admiration thus, "Bravo! well done! O Abu Jafar! (Ashanta Ashanta ya Abu Jafar), your learning and attainments are beyond all praise."

As Mamoon wanted that the Imam's opponent be fully exposed, he said to the Imam, "You may also put some question to Yahya Ibne Aksam."

Then Yahya also reluctantly said to the Imam, "Yes you may ask me some question. If I know the answer, I will tell it; otherwise I shall request you to give its answer."

Thereupon the Imam asked a question to which Yahya could not reply. Eventually the Imam answered his question.

Then Mamoon addressed the audience thus: "Did I not say that the Imam comes of a family which has been chosen by Allah as the repository of knowledge and learning? Is there any one in the world who can match even the children of this family?"

All of them shouted, "Undoubtedly there is no one parallel to Muhammad ibne-Ali-al-Taqi."

At the same assembly Mamoon wedded his daughter, Umm-ul-Fazl to the Imam and liberally distributed charity and gifts among his subjects as a mark of rejoicing. One year after his marriage the Imam returned to Medina from Baghdad with his wife and there he set about preaching the commandments of Allah.

DEATH:

When after the death of Mamoon, Motasim Billah ascended the throne, he got an opportunity to persecute the Imam and to ventilate spite and malice against him. He summoned the Imam to Baghdad. The Imam arrived at Baghdad on the 9th of

Muharram 220 A.H. and Motasim got him poisoned in the same year. He died on the 29th Zilqad 220 A.H. and was buried beside his grandfather, Imam Moosa-al-Kazim the seventh Imam, at Kazmain in the suburb of Baghdad.

THE TENTH IMAM

IMAM ALI NAQI ALAIHIS SALAAM

Name : Ali Ibn-e-Muhammad

Title : An-Naqi and Al-Hadi

Kunyat : Abul Hasan

Born at Surba in the environs of Medina, on Friday 15th Zilhajj 212 A.H.

Father's name : Imam Muhammad Taqi

Mother's name : Summana Khatoon

Died aged 42 years at Samarra on Monday 26th Jamadi-ul-Akhar 254 A.H. poisoned by Mutaz the Abbaside.

Buried at Samarra near Baghdad, Iraq.

The tenth Holy Imam like his father, was also elevated to the rank of Imam in his childhood. He was six years old when his father Imam Muhammad Taqi died. After the death of Mamon-al Rashid, Mutasin succeeded him, and was later followed by the Caliph Wasiq Billah. In the first five years of the reign of Wasiq, Imam Ali Naqi lived peacefully. After Wasiq Billah, Motawakkil came to power. Being too occupied in state affairs, Motawakkil did not get any time to harass the Imam and his followers for four years. But as soon as he freed himself from state affairs he started to molest the Imam. The Holy Imam devoted himself to the sacred mission of preaching in Medina and did thus earn the faith of the people as well as their allegiance and recognition of his great knowledge and attributes. This reputation of the Imam evoked the jealousy and malice of Mutawakkil against him.

The Governor of Medina wrote to Mutawakkil that Imam Ali Naqi had been manoeuvring a coup against the government

and a multitude of Shaiites were pledged to his support. Although enraged by this news Mutawakkil still preferred the diplomacy of not arresting the Holy Imam. Under the garb of pretended respect and love towards the Imam, he planned to put him under life-imprisonment after inviting him to his place.

Prior to his imprisonment, in a series of correspondence with the Imam, he expressed the view that he was convinced of all the claims of the Imam and was ready to settle them amicably. He wrote to the Imam that having been acquainted with his great personality, his matchless knowledge and his peerless attributes, he was impatiently looking forward to the honour of seeing him, and he most cordially invited him to Samarra. Although the Imam was well aware of Mutawakkil's treacherous intentions, he, anticipating the fatal consequences of refusing the offer, reluctantly decided to leave Medina. But when the Imam arrived at Samarra and Mutawakkil was informed about it, he took no notice of the Imam's arrival. When asked about where the Imam should stay, he ordered that the Imam should be put up in the inn meant for beggars, destitutes and homeless people.

Mutawakkil who was a deadly enemy of the Ahl-ul-Bait, removed the Imam from this inn and entrusted him to the custody of a stone-hearted brute named Zarraqui. But, by the grace of God, his enmity was in a short time transformed into love and devotion for the Imam. When Mutawakkil learnt about it, he shifted the Imam into the custody of another cruel man called Sayeed. The Imam remained under his strict vigilance for a number of years, during which he was subjected to boundless tortures. But even in this miserable imprisonment, the Imam kept devoting himself at all times to the worship of God. The watchman of the prison used to comment that Imam Ali-an-Naqi seemed to be an angel in human garb.

Not only Mutawakkil, but his successors' opposition to the Imam was fierce. After the death of Mutawakkil, Mustansir Billah, Mustain Billah and Mutaz Billah carried on the same mission of harassment against the family of the Imam.

Mutaz, understanding the uncontrollable and intense devotion of the people towards the Imam, eventually contrived the Imam's assassination. He got him poisoned through an ambassador which resulted in the Imam's death within a few hours. The martyrdom occurred on 26th Jamadi-ul-Akhar 254 A.H., and his funeral prayer was conducted by his son, Imam Hasan-al-Askari. The Imam was only forty-two years old at the time of death. The period of his Imamate was thirty-five years. He was buried in Samarra, (Iraq).

THE ELEVENTH IMAM
IMAM HASAN ASKARI ALAIHIS SALAAM

Name : Hasan

Title : Al-Askari

Kunyat : Abu Muhammad

Born at Medina, on Monday, 8th Rabi-ul-Akhar 232 A.H.

Father's name : Imam Ali Naqi

Mother's name : Saleel

Died, aged 28 years, at Samarra (Iraq), on Friday, 8th Rabi-ul-Awwal 260 A.H. poisoned by Mo'tamad, the Abbaside ruler.

Buried at Samarra.

The Holy Imam Hasan-al-Askari spent twenty-two years of his life under the patronage of his father the Holy Imam Ali Naqi after whose martyrdom he became his divinely commissioned Imam.

During his times the Abbaside rulers were entangled in political tussles. They however very much dreaded the existence of the rightful and divinely ordained Imam of the Holy Prophet, the Holy Imam Hasan Askari and knew that the son of this Holy Imam would be the "Mehdi" or "Guide" to humanity for all times until the Day of Judgment. So these rulers inflicted all sorts of calamities on the Holy Imam and hence the greater part of his life passed in prison and many restrictions were placed on his movements. In spite of this he always discharged the duties of Imamatus with cheer and matchless perseverance.

The Holy Imam was ever busy in imparting religious knowledge and guiding people towards the straight path. History shows that the commentators of the Holy Quran have often quoted the interpretation of the Ayats of the Holy Quran from this Holy Imam.

Mo'tamad, the Abbaside ruler of the time realising that the world was ringing with the praises of this Holy Imam became restless with envy, and dreading that the people would openly declare their allegiance to the Imam, had him martyred.

Thus, on Friday the 8th Rabi-ul-Awwal 260 A.H., the Holy Imam departed from this world and was buried besides his father Imam Ali Naqi, in Samarra (Iraq).

THE TWELFTH IMAM

IMAM MEHDI ALAIHIS SALAAM

Name : Muhammad

Title : Al-Mehdi, Saheb-ul-Asr and Al-Hujjat

Kunyat : Abul Qasim

Born at Samarra, on Friday, the 15th Shaban 255 A.H.

Father's name : Imam Hasan-al-Askari

Mother's name : Nargis Khatoon

He is still living and will appear before the end of the world.

1st Heavenly concealment : 8th Rabi-ul-Awwal 260 A.H.

Final Heavenly concealment : 10th Shawwal, 328 A.H. (939 A.D.)

There existed a good deal of harmony and uniformity between the aspects pertaining to the births of Prophet Muhammad, the last Apostle of God and Imam Mehdi, the last Apostolical Imam. Just as the coming of the Holy Prophet was prophesied well in advance by the preceding Prophets, similarly the impending news of the gracious birth of Imam Al-Mehdi was foretold by the Holy Prophet.

Innumerable traditions in this context, quoted right from the Holy Prophet, from the glowing contents of many books of Masanid, Sehaḥ and Akhbar, and of Shia scholars (Ulama) existed. Many Sunni scholars have accumulated these traditions in complete volumes also, e.g.: "Albayan fi Akhbar-e-Sahib-al-Zaman" by Hafiz Muhammad Ibne Yusuf Shafeyee and "Zikrenat-ul-Mehdi" by Hafiz Abu Nayeem Ispahani, as well as 'Sehaḥ-e-Abudaud" and "Sunan Ibne-e-Maja". All of the above books record the traditions bearing evidence of the coming of this Holy Imam. Out of those traditions two are quoted below:

PROPHECIES:

1. Abdullah Ibne Masood quotes the Holy Prophet as having said, "Even if the entire time of the world's existence will have been already exhausted and one solitary day left to embrace the eve of Doomsday, God will expand and make that very day swell to such a length of time as to accommodate the ultimate reign of a person out of my holy progeny who will be called after my name. He will then make the earth abound with peace and justice as it will have been fraught with injustice and tyranny before him."

2. Abdullah Ibne Abbas narrates that the Holy Prophet said, "I am the leader of all the Prophets while Ali is the leader of all the Imams (Successors of the Prophets). I will be followed by twelve successors, the first amongst them being Ali and the last one Mehdi." (Behar-UI-Anwar). The above tradition vouches well for the fact that the twelfth Imam is the last Imam of the Holy Prophet, and stands as the final Divine Authority (Hujjat) on earth. His Apostolical career is divided into three important phases, i.e. the period of his childhood, the period of his "Ghaibat" (concealment) and the period of his "Zuhor" (Re-appearance).

NAME EPITHET AND TITLES:

The name of our twelfth Imam is Muhammad, epithet Aboul-Qasim and his well-known titles are 'Alqaim', 'Al-Hujjat', 'Al-Muntazer', 'Al-Mehdi' and 'Sahbe-uz-Zaman'.

BIRTH:

He was born on 15th Shaban 255 A.H. in the city of Samarra. The momentous and singular aspects of his birth greatly resembled those under which the Prophet Moosa (Moses) was born. The birth of Hazrat Moosa had signalled the downfall and extinction of the empire of Pharaoh, who had ordered the slaying of all the newly born children of Bani-Israel. The Abbaside kings were similarly apprehensive of the continuous traditions of the Holy Prophet about the birth of Imam Mehdi, who was to bring about a curse to their (Abbaside) very empire. They were, therefore, laying in ambush to discover

the birth of the Imam and to put an end to his life. But the event of the Imam's birth was enveloped and shielded by the same Divine protection and miraculous phenomena which had marked the historical birth of Prophet Moosa. His birth remained strictly confidential and his nursery shrouded in secrecy except to a few devotees.

The Imam's birth had coincided with the reign of Al-Mutamad, the well-known Abbaside king. He, being aware of the prophecy of the twelfth Imam's birth occurring in his reign, was extremely worried and anxious to trace him out. But on the death of Imam Hasan Askari, when he was informed about the Imam's funeral prayer having been conducted by his four year old son, his perplexity knew no bounds.

It struck his mind that this very boy must be the Imam, but he managed to hide his inner concern at the news of the existence of the young Imam. In order to get confirmation that the young Imam did in fact exist, he ordered the arrest of the Imam's mother, Janab-e-Nargis Khatoon.

THE ARREST OF HAZRATE-NARGIS KHATOON:

When Hazrat-e-Nargis was brought before Al-Mutamad and inquiries made about the birth of the twelfth Holy Imam, she, in order to safeguard her own life as well as to protect her son, replied that she had never felt the symptoms of maternity and labour pain; so, for the moment, he did not harass her, but did put her under the most strict surveillance of Qazi Abu Shorab, entrusting him with the task of killing any child born to her.

Soon after this incident, the Abbaside kingdom passed through a revolutionary phase which greatly bewildered Al-Mutamad. He was forced to face the invasion of Sahib-Al-Zanj, who raided Hejaz and Yemen and let loose the hounds of loot and arson throughout the Abbaside kingdom, subjecting the administration of Baghdad, the capital, to utter chaos. Al-Mutamad was, therefore, naturally too occupied by warfare to pay any attention towards Janab-e-Nargis, who was consequently released after six months and questioned no further about the birth of the twelfth Holy Imam.

CHILDHOOD

The Holy Imam was brought up by his father Imam Hasan Askari, the eleventh Imam who resorted to the same underground and secret measures in rearing his child as Hazrat Abu Talib had adopted in connection with safe-guarding the Holy Prophet Muhammad. He used to take care of his child in one portion of the house for a few days and then shift him to another with a view not to let the exact whereabouts be known.

While Imam Hasan Askari kept the birth of the young Imam-to-be and the affairs of his infancy a well-guarded secret, he did put him within the access of some exclusive devotees and sincere friends in order to familiarise them with their would-be Imam to whom they would pledge their allegiance.

Below mentioned are the few names, quoted from the authentic books of both Sunni and Shia sects, of people who had the honour of having personally seen the Holy Imam Mehdi.

It is mentioned by Abi Ghanim that when Imam Hasan Askari's son was born he named him after Muhammad and on the third day after his birth, bringing forth the child to show him to some of his followers, declared thus:

"Here is my successor and your would-be Imam! He is that very Qaim to whose reverence your heads will bow down. He will re-appear to fill the earth with blessings and justice after it will have been abounding with sins and vices."

Muawiya Ibne Hakeem, Muhammad Ibne Ayyub and Muhammad Ibne Usman mentioned that they called upon Imam Hasan Askari with a deputation of forty persons. The Holy Imam showed them his newly-born child and said,

"This is your Imam after me! All of you should unanimously submit your allegiance to him and should not allow any controversy on the subject which will lead you in peril! Mind that he will no more be visible to you".

IMAMAT:

Imam Hasan Askari died on the 8th Rabi-ul Awwal 260 A.H. and the day marked the inception of his son's Imamat and his elevation to the Apostolic office being the source of

spiritual guidance for the whole universe. As, according to God's Will, all the affairs pertaining to the Holy Imam were to remain strictly behind the curtain, he commissioned some of his deputies and ambassadors, who had been looking after the religious affairs from the time of his father to act as the associates between the people and the concealed Imam. They conveyed the problems and religious queries of the people to the Imam and brought back the verdicts and the answers of the Imam to the people.

It was by the Will of God that he disappeared and will again reappear by the Will of God. This will be a prelude to the Day of Judgment.

WITH BEST
COMPLIMENTS

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