

THE FOURTEEN INNOCENTS (A.S.)

(Chardah Maasoomen A.S.)



Dr. Ainur Raza



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Dr. Ainur Raza

THE FOURTEEN INNOCENTS

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Author : H/Dr. Ainur Raza

B.Sc. (Hons.), M.Sc., Lib., D.H.M.S., R.H.M.P.

Title Designer : Kumail

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E-mail : doctorainuraza@hotmail.com

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Although we tried to check the book thoroughly for its correctness but we are sorry for the mistakes of composer.

Dedication

To

IMAM-E-ZAMANA (A.S.)
AL QAIM, AL MUNTAZER

ABOUT THE AUTHOR

There is a general concept that a businessman has little concern with Art because it is very common to have command in particular field but difficult to be master of various fields. This is what we find in Dr. Ainur Raza who proved worth as a businessman, a doctor and a writer at the same moment. He is a distinguished intellectual whose work is not restricted to any specific field but it covers Religion, Politics, Philosophy, Homoeo-medical, Art and Poetry as well.

Dr. Raza has very deep approach on his subject, The Compilation is the Biographies First to Last Muhammad i.e. Prophet Muhammad to Imam Mehdi (s.a.w.a.w). which he has very beautifully presented in this book-enlightening life of our spiritual personalities. This book is indeed a "LIGHT HOUSE" for those who have opted to follow the footprints of Hazrat Muhammad, Ameerul Momarfeen Imam Ali, Syeda Fatima Zehra and entire Holy Family of Prophet (s.a.w.a.w.).

Muhammad Anwar Shouq (advocate).
(Famous poet and writer of English literature)

Preface

Our Lord! Give us good in this world and good in the Hereafter and defend us from the torment of the fire (2:201)

The Prophet of Islam Hazrat Muhammad Mustafa (p.b.u.h.) is very much like the universe. From the very beginning, scholars worked hard to uncover various aspects of his great humanity, to grasp the realization of the divine attributes in his mind, character and wisdom. Certainly they achieved a fair measure of knowledge.

Prophethood and Imamah is a gift which cannot be acquired. In His wisdom God grants it to whosoever stands prepared for it and is capable of carrying it. He knows best when and where it will be of most benefit. Muhammad (p.b.u.h.) was indeed prepared to carry the prophetic message unto all the races of mankind and twelve Imam for Imamah.

This compilation is the matter on the spiritual personalities that is the brief writings on the life style of Fourteen Masomeen (a.s). The object of compiling this work is to interest people in the correct picture of Islam, and to remove one misleading propaganda that Islam has been established by the sword and to prove the point that Islam is only a religion of essential peace then any other. The reader will get a true picture of the great personalities (Masomeen) in Islam who have sacrificed even their lives

to show that aggression has no place in the practical life of Islam.

O Lord confer favour on Prophet Muhammad and the holy members of his house, whom Thou hast chosen for Thy mission, and whom Thou hast made treasure of Thy knowledge and guardians of Thy religion and Thy vicegerents in Thy earth, and Thy arguments toothy creatures, and whom Thou hast of Thy will cleansed of impurity and pollution, with a thorough purification; and whom Thou hast made be the medium of approaching Thee and the guides to Thy Paradise.

Those who have faith and do righteous deeds, they are the best of creatures. (Khair-ul-Bariyya) (98:7)

Of course we would like to know the lives of the fourteen Masooms who sacrificed their lives for the cause of Islam! We would like to know who the Ahl-ul-Bait of the Prophet are and what instructions the Prophet left behind! We would like to know what the Holy Quran says on various subjects and understand for our self in simple language.

The reader of this book will have satisfaction in his mind and the heart one could get the true knowledge. Once you go through the pages you will realize that it contains a little but more valuable knowledge,

O my Lord! Advanced me in Knowledge. (20:114)

Ainur Raza

September 2003,
Karachi,
Pakistan.

THE PROPHETS (A.S.) AND PROOF OF REVELATION AND PROPHECY

The whole world is a name of Allah, because the name of a thing is its sign or symbol and as all the things existing are the signs of Allah, it may be said that the whole world is His name. At the most it can be said that very few people fully understand how the existing things are the signs of Allah. Most people know only this much that nothing can come into existence automatically.

A man who believes in Allah (who is one, i.e. contrary to all those who believe in polytheism and speak of god of species, that is to say, assign a particular god to a certain act and position: Lord of Fertility, Lord of War, Lord of Desert, Lord of famine, Lord of Power, etc., Islam introduces one God for all objects and affair. He is called "Allah", Islam and the Islamic law and who knows that being a slave of Allah, the Almighty, he is accountable to Him for all his actions, has no alternative but to lead his life in every respect in accordance with the law of Islam. His common sense demands that he should base all his personal actions as well as his relations with others on Islamic teachings, and for all practical purposes take that position

which his knowledge of himself, that is the knowledge that he is a slave of Allah and has to obey the law sent by Him to His Prophet, enjoins upon him.

The slogan, "There is no god but Allah", as a crushing weapon of Islam was echoed by Muhammad, greatest savior of mankind and herald of monotheism in the vastness of Arabia against idolatry, making all the oppressors of history tremble with fear, at what seemed like the heavy blow of a strong sledge wielded upon their heads, this slogan destroyed all polytheistic and atheistic relationships. It was the slogan of unity, brotherhood and equality of all human beings. It was a slogan which based all values and virtues on piety and the Quranic saying, "Truly the dearest amongst you to God is the most pious of you", speaks of exaltation of human beings and the authenticity and value of human freedom and respect".

Many modern scholars who have investigated the problem of revelation and prophecy have tried to explain revelation, prophecy and questions connected with them by using the principles of social psychology. They say that the Prophets of God were men of a pure nature and strong will who had great love for humanity. In order to enable mankind to advance spiritually and materially and in order to reform decadent societies, they devised laws and regulations and invited mankind to accept them. Since people in those days would not accept the logic of human reason, in order to make them obey their teachings the Prophets, according to such modern scholars claimed that they and their thoughts came from the transcendent word. Each prophet called his own pure soul the Holy Spirit; the teachings which he claimed came from the transcendent world were called "revelation and prophecy"; the duties which resulted from the teachings were called "revealed

Shari'ah"; and the written record of these teachings and duties were called a "revealed book." Anyone who views with depth and impartiality the revealed books, and especially the Holy Quran, and also the lives of the Prophets, will have no doubt that this view is not correct. The Prophets of God were not political men. Rather they are "men of God," full of truthfulness and purity. What they perceived they proclaimed without addition or diminution. And what they uttered they acted upon. What they claimed to possess was a mysterious consciousness which the invisible world had bestowed upon them. In this way they came to know from God Himself what the welfare of men was in this world and the next, and propagated this knowledge among mankind. It is quite clear that in order to confirm and ascertain the call of prophecy there is need of proof and demonstration.

The sole fact that shari'ah brought by a prophet conforms to reason is not sufficient in determining the truthfulness of the prophetic call. A man who claims to be a Prophet, in addition to the claim of the truth of his Shari'ah, claims a connection through revelation and prophecy with the transcendent word, and therefore claims that he has been given by God the mission to propagate the faith. This claim in itself is in need of proof. That is why (as the Holy Quran informs us) the common people with their simple mentality always sought miracles from the Prophets of God in order that the truthfulness of their call might be confirmed. The meaning of this simple and correct logic is that the revelation which the prophet claims is his cannot be found among others who are human beings like him. It is of necessity an invisible power which God miraculously bestows upon His Prophets, through which they hear His word and are given the mission to convey this

word to mankind. If this be true, then the prophet should ask God for another miracle so that people would believe the truth of his prophetic call. It is thus clear that the request for miracles from Prophets is according to correct logic and it is incumbent upon the Prophet of God to provide a miracle at the beginning of his call, or according to the demand of the people, in order to prove his prophecy. The Holy Quran has affirmed this logic, relating miracles about many Prophets at the beginning of their mission of after their followers requested them. Of course many modern investigators and scientists have denied miracles, but their opinions are not based upon any satisfactory reasons. There is no reason to believe that the causes which until now have been discovered for events through investigation and experiment are permanent and unchanging, or that no event ever occurs for reason other than those which usually being it about. The miracles related about the Prophets of God are not impossible or against reason (as is, for example, the claim that the number three is even), rather they are a "break in what is habitual" (kharq-i'adat), and occurrence which, incidentally, has often been observed in a lower degree among people following ascetic practices.

The Quran says about the manner of its own revelation is that this heavenly Book has come through the utterance of God to the Prophet who has heard it with all his soul. God Almighty says,

"And it is not for any mortal that God should speak to him except by revelation or from behind a veil or by sending a Messenger and revealing by His permission what He please; surely He is High and Wise. And thus did We to

you an inspired Book by Our Command. You did not know what the Book was nor what the faith was but We made it a light guiding thereby whom We please of our servants; and most surely you show the way to the right path." (42:52)

Purity is a high degree of faith in God and thinking constantly of him. A person without faith rarely or never thinks of God: that person is altogether negligent. There are others who are occasionally negligent and commit sins in this state of negligence, but when they turn to God, they naturally avoid sin. But if faith attains a perfect state of permanently thinking of God, a person is never negligent and every act of that person is based on faith.

REALITY OF THE HOLY PROPHET'S **MISSION**

We should repeat at this point what we do not intend to prove or disprove here the truth of Islam or the validity of the Prophet's invitation of the people to Islam, rather, we simply want to state that the second of the modern non-Islamic explanations is also not in accordance with the explanation given in the Quran. According to it, the Prophet succeeded in convincing people to believe in a set of superstitions framed in a politico-religious framework; he was aided in this' so they say, by the fact that his own people were tribesmen, having no advanced culture of their own. In the name of public good and the well being of society harsh punishments were promised to those who did not obey the religious laws' the Prophet instilled a fear of the Day of Reckoning and promised rewards for those who obeyed. Thus favour for the promised paradise and fear of the Day of Reckoning created a society based on a religious foundation. The history of the lives of other Prophets has, for the most part, been lost in time, but the life of the Prophet Muhammad is well documented. Anyone who researches into it will not be left in the least doubt that he had total faith and inner certainty in his mission. If religious beliefs were mere superstitions or a means to unify and subdue a society, then all the proofs expounded in

the Quran concerning the hereafter, the existence of a Creator of the World, Divine Unity, his attributes, belief in a prophecy and the reckoning of a man's actions after death would have absolutely no meaning.

There are certain principles laid down in the Quran according to which the spiritual and intellectual foundation of society is considered prior to its material bases. The Quran has clearly stated the following as a principle:

....God changes not the condition of a people until they change that which is in themselves... (13:11)

In other words, the density of a people is never changed unless they change their mental and spiritual attitudes. This verse clearly negates the theory of economic determinism of history.

The Quran clearly states that it is a book revealed to the Prophet and that revelation is a kind of divine utterance beyond the understanding or communication of the material world; revelation is unperceived by sense or intellect but apprehended by other faculties which, by God's will, are present in certain individuals. Through revelation instructions from the unseen are received and their acceptance and implementation is called Prophethood.

QURAN AND AHL-AL-BAIT(A.S.)

The Holy Quran does not contain an unequivocal declaration of the removal of all contamination from anyone except the Ahl-al-Bait no any verse like the 'verse of purity' been revealed concerning any other persons.

It is Allah's wish to remove all blemish from you, O Ahl al Bait, and purify you with a perfect purification. (33.33)

Is there any verse which commands us to love anyone else as we are commanded to love the Ahl-al-Bait?

Say, I ask no reward from you for it except the love of my kinsfolk. And whosoever doeth a good deed we add unto it a grater good for him. Lo, Allah is Forgiving, Responsive. (42:23)

And was the 'verse of the Imprecation' (Mubahilah) revealed with reference to any other person except the five Holy members of the Prophet's family?

And whoever disputes with thee concerning him after the inspired knowledge which has been given unto thee, tell him, "come, let us call our sons and your sons; Our women and you women; and ourselves and yourselves; then let us pray and invoke Allah's curse upon those who lie." (3:61)

Has Hal 'ata come in praise of any other? No, it is a eulogy of the Ahl al Bayt.

Are they not the 'Rope of Allah' about whom He has said :

Hold fast to the Rope of Allah, all of you together and do not diverge... (3:103)

Are they not the Truthful about whom? He says:

Be careful of your duty to Allah and be with the Truthful. (9:119)

And are not the Ahl-al-Bait the 'path' about whom Allah says:

Lo, this is My straight path, so follow it and do not follow other ways or else you will diverge from His way. (6:153),

The Ahl-al-Bait alone are those who are 'supreme in authority' as referred to in the verse:

O you who believe, obey Allah and obey His Messenger and those who are supreme in authority amongst you. (4:59)

Are not the Ahl-al-Bait those who remember regarding whom Allah says:

Ask those who remember if you do not know. (21:7)

Are not the Ahl-al-Bait the 'true believers' about whom Allah say:

Whoever opposes the Prophet after the guidance has been made manifest unto him and follows any path other than the 'path' of the true believers, we will turn him to wards that unto which he himself has turned, and we will expose him to Hell and a bad journey it will be. (4:115)

Are not the Ahl-al-Bait the 'guides' about whom Allah says:

(O Prophet) Lo! thou art a warner and for every people there is a guide. (13:7)

And are not the Ahl-al-Bait 'those whom Allah has blessed' about whom the Holy Quran says:

Guide us in the straight path: the path of those whom thou hast blessed.... (1:6.7)

And in another verse He says:

They are those whom Allah has blessed among the Prophets and the verifiers, the martyrs and the righteous. (4:69)

Is it not a fact that Allah has given the Ahl-al-Bait the leadership of the people generally and that after the Holy Prophet He has placed the leadership exclusively amongst them? Read the verse:

Verily your leader is only Allah, and His Messenger and those who believe; who establish worship and pay the poor due while they are bowing down in prayer. (5:55)

Is it not a fact that Allah has made His promise of pardon to those who believe and do good conditional upon their being guided by the Ahl-al-Bait? The Quran says:

And Lo! Verily I am the Most forgiving towards him who repents and believes and does good and then follows the guidance. (20:82)

Is not their leadership the 'trust' regarding which the Quran says:

We offered the trust to the heavens and the earth and the mountains, but they shrank from bearing it and were afraid of it. And man took it up. Lo! he is a knave and a fool. (33:72)

Does this verse refer to anyone other than the Ahl-al-Bait?

O you who believe, enter into peace, all of you, and do not follow the footsteps of Satan. (2:208)

Are not the Ahl-al-Bait 'the blessing' concerning which the Quran says:

Then, on that day, you will be asked concerning the blessing. (102:8)

Was it not this 'blessing' concerning which the Holy Prophet was commanded to 'convey the message'? The well known verse embodying this command in an almost threatening tone is as follows:

O you Messenger, convey what has been revealed unto you by your Lord, for if you do not do so, you will not have conveyed His message at all And Allah will protect you from the people. Lo! Allah guides not the disbelieving folk. (5:67)

Is it not a fact that the Holy Prophet was inspired to convey this message under a peremptory order and that when he had duly conveyed it with all the formalities and solemnities which the occasion demanded, the Almighty expresses His approval? The approving and congratulating verse was:

This day have We perfected for you your religion and finalized Our blessings upon you, and We are pleased to bestow upon you Islam as a religion. (5:3)

Do you not know that one day a man refused to acknowledge 'Ali as his leader and disputed with the Holy Prophet on this matter saying:

"O Allah! If this be truly thy command then either rain down stones from heaven upon Muhammad or punish us."

A large stone fell upon him from heaven so that he was killed just as the army of Abrahah and their elephants had been killed before. The following verse was revealed on that occasion:

A questioner asked for the inevitable punishment to be fall the disbelievers which no one can avert. (70:1-2)

Very soon shall they (the Muslims) be questioned regarding 'Ali's leadership, as the Holy Quran says:

Make them halt, for they must be questioned.
(37:24)

Several tradition of the Holy Prophet are related explaining this verse, and undoubtedly the love of the Ahl-al-Bait has such an importance as to warrant this requirement, because arousing love of them is one of the purposes for which the Prophets and their successors were sent and in support of which they established their arguments and proofs, as many commentators have stated in their books with reference to the verse:

Ask those of Our messengers whom We sent before thee. (43:45)

The leadership of the Ahl-al-Bait is of such paramount importance that the Almighty took a compact about it from the souls of all His creatures before creation, on the Day of 'Alastu,' as mentioned in the following verse:

And when your Lord brought forth from the loins of the Children of Adam their seed, and made them bear testimony about their souls (He asked): "Am I not your Lord?" they said: "yes, we bear witness." (7:172)

It was through the mediation of the Ahl-al-Bait that Adam (a.s.) learned the words of repentance mentioned in chapter 2, verse 37 of the Holy Quran.

And they are the persons for whose sake Allah relented towards Adam (a.s.).

They are a refuge for all those who dwell upon the earth and they are the means of approaching Allah. They are those who were envied as the Holy Quran alludes:

Or are they jealous of those men because of that which Allah has bestowed upon them in His bounty? (4:54)

They are the "firmly ground in knowledge" about whom the Holy Quran says:

... No one knows its interpretation except Allah and those who are firmly ground in knowledge, who say: we believe in it—it is all from our Lord.... (3:7)

They are the people who will appear on 'the Heights,' concerning whom the Holy Quran says:

And the men on the 'A'raf (the Heights) call unto men whom they know by their marks... (7:48)

They are the men of truth regarding whom the Holy Quran says:

Among the believers there are men who are true to that which they have promised unto Allah. Some of them have paid their due and some of them are yet waiting and they have not changed in the least. (33:23)

They are the men who constantly recite His remembrance (Tasbih), about whom the Holy Quran says:

Therein do recite the Tasbih for Him in the mornings and evenings men whom neither business nor buying and selling diverts from their remembrance of Allah and constancy in prayer and payment of the Zakat, and who fear the Day when hearts and eyes shall be overturned. (24:36-37)

Theirs were the houses the Holy Quran speaks of in glowing terms as:

Houses which Allah has allowed to be exalted and in which His name shall be recited. (24:36)

It is their 'niche' in terms of which the Almighty has described His Light in Chapter 24, Verse 35 and has said:

His is the Highest Similitude in the heavens and the earth and He is the Mighty, the Wise. (30:27)

And they are the Foremost in the race, the Foremost in the race; they are those who are near, as referred to in Chapter 56, Verses 10-11.

...And they are the testifiers, the martyrs and the virtuous.... (4:69)

It is regarding them and their friends that the Holy Quran says:

And of those whom We created there is a nation who guide by the Truth and establish Justice therewith. (7:181)

The Holy Quran says about the Ahl-al-Bait and their followers on the one hand and their enemies on the other:

The people of the fire and the people of Paradise are not equal –the people of Paradise are the victorious. (59:20)

Furthermore, it is revealed in The Quran about their friends and their enemies:

Shall we treat those who believe and do good in the same way as those who spread corruption in the earth, or shall we treat the pious in the same way as the wicked? (38:28)

Similarly:

Do those who commit evil deeds suppose that we shall treat them like those who believe and do good in life and death? Bad is their judgment. (45:21)

Really, those who believe and do good deeds are the best of created beings. (98:7)

Also, it is about them and their enemies that Allah says:

These (the believers and disbelievers) are two opponents who quarrel about their Lord. Therefore, as for those who disbelieve, clothes of fire will be cut out for them (and) a boiling liquid will be poured down upon their heads. (22:19)

Concerning them and their enemies the following verses were revealed:

Is he who is a believer like he who leads an evil life? They are not alike.

But as for those who believe and do good deeds, for them are the Gardens of the Abode, a reward for that they used to do. While for those who do evil, their Abode is the Fire... whenever they try to go out there from, they are brought back, and it is said to them: taste the torment of the Fire which you used to deny. (32:18-20)

It is in reference to the superiority of the Ahl-al-Bait as compared with those who boasted about their customary privileges of supplying water to the pilgrims and the maintenance of the Holy Kaba that the following verse was revealed:

Count ye the supplying of water to the pilgrims and the maintenance of the Sacred Mosque as (equal to the worth of him) who believeth in Allah and the Last Day and fights in the way of Allah? They are not equal in the sight of Allah, Allah does not guide the wrongdoing people. (9:19)

It is in praise of the Ahl-al-Bait for their success many a trial and vicissitude, and for their patient and cheerful endurance of many a hardship that the Holy Quran says:

And among mankind is he who sells himself, desiring Allah's pleasure; and Allah is clement towards His bond men. (2:207)

And also this:

Truly, Allah has bought from the believers their lives and their wealth, for to them belongs the Garden; they fight in Allah's way and they slay and are slain. It is a promise binding upon him, in the Torah, the Evangel and the Quran, and who can be better than Allah in fulfilling His promise? Rejoice then in the bargain which you have made, for that is the great victory.

(Victorious) are those who turn in repentance; those who serve (Him); those who praise (Him); those who fast; those who bow down; those who fall prostrate (in worship); those who enjoin the right and who forbid the wrong; and those who keep the limits (ordained) by Allah. So (O Messenger), give glad tidings to the believers. (9:111-112)

Further, the Holy Quran says:

Those who spend their wealth by night and day, secretly and openly, verily, their reward is with their Lord. Neither shall any fear come upon them, nor shall they be sorrowful. (2:274)

The Ahl-al-Bait sincerely testified to the truth of the Holy Prophet's message, and Allah therefore mentions this distinction of their in the following verse: and he who brings the Truth and he who believes therein, they are the God-fearing. (39:33)

Hence, it is proved that the Ahl-al-Bait are the sincere followers and near relatives of the Holy Prophet whom the Almighty has chosen for His best favors and highest honors. He said to the Holy Prophet:

And warn thy tribe of near kindred. (26:214)

They are the Prophet's next of kin and:

...the nearer relations are be preferred to the others according to the Book of Allah... (8:75 & 33:6)

They are the Prophet's near relatives, and the near relatives are more deserving of beneficence. They shall be with him in the Gardens of bliss, as proved by the following verse:

And they who believe and whose children follow them in the Faith, we cause their children to join them and we deprive them of naught of their work... (52:21)

These are the rightful recipients about whom the Quran says:

Give the kinsman his due.... (17:26)

They are the people to whom the khums (one-fifth part) is due. Unless and until a person sets aside to khums he cannot be deemed to have paid his dues. Accordingly, the Quran says:

And know that whatever you take of the spoils, Lo! a fifth thereof is for Allah and for the messenger and for his kinsmen... (8:41)

They are the people to whom the abandoned wealth belongs, about which the Almighty has revealed in the Holy Quran:

That which Allah giveth as (abandoned) wealth (without fighting) unto His messenger from the people of the villages, it is for Allah and His messenger and for the near of kin.... (59:i)

And they are the People of the Household concerning whom the 'Verse of Purification' was revealed:

Allah's desire is but to remove impurity far from you, O People of the (Prophet's) Household, and cleanse you with a thorough cleansing. (33:33)

And they are the children of 'Yasin' unto whom Allah sends His salutations as follows:

Peace be unto the Ali Yasin. (37:130)

It is upon the family of Muhammad (s.a) that Allah commands us to invoke blessings, saying:

Lo! Allah and His angels shower blessing on the Prophet. O you who believe! Ask blessings on him and salute him with a worthy salutation. (33:56)

The Muslims asked the Holy Prophet, "How are we to salute you?" and he replied, "Say 'O Allah, bless Muhammad and the family of Muhammad.'"

Therefore, it is proved by this tradition that the salutation is not complete unless and until the family of Muhammad are also saluted along with the Prophet. This is the reason that the learned men and research scholars have included the above-mentioned verse among those verses of the Holy Quran which praise the Ah-al-Bait, and it is due to this fact that 'Allamah Ibn Hajar has enumerated this verse among the verses which are in praise of the Ahl-al-Bait in chapter 11 of his Sawa'iq.

Hence, they are the chosen servants of Allah and they are the forerunners, who hasten towards righteousness by the command of Allah, and they are the inheritors of the Book of Allah, concerning whom the Almighty says:

Then We gave the Scripture as an inheritance unto those of Our servants whom We elected. But of them are some who wrong themselves and some who take the middle path and some who surpass all others in their good deeds by Allah's command. That is the great favor. (35:32)

We consider even these few verses in praise of the Ahl-al-Bait to be sufficient for our purposes, although Ibn 'Abbas used to say that in praise of 'Ali (a.s.) alone there are three hundred verses in the Holy Quran.

THE TRADITIONS OF HOLY PROPHET(S.A.W.A) AND 'AHL-AL- BAIT'(A.S.)

There are so many traditions of the Holy Prophet (P.B.U.H) which go to prove that it is necessary to follow an obey our Imams, it follows that their sayings also may be cited as proofs against their opponents and it does not amount to begging the question.

However, I now wish to state at length all those sayings of the Holy Prophet which I had briefly alluded to.

The Holy Prophet said clearly and publicly:

“O you people, I leave amongst you two things which, if you follow, you will never go astray after me, and they are the Book of Allah and my Ahl-al-Bait.”

He also said:

“I have left among you certain things and if you will love them you will never go astray. They are the Book of Allah, which is like a rope extending from the heaven to the earth, and my children, that is my Ahl-al-Bait. These two shall never part from each other until they come to me at the Pool of Kawthar (in Paradise). So, take care how you treat them.”

He also said:

“I leave among you two weighty Things, the Book of Allah and my Ahl-al-Bait; and these two shall never separate from each other until they come to me at the pool.”

He also said:

I will soon be called away and will have to depart from you, but I leave among you two Weighty Things, the Book of the High and Mighty Allah and my descendants. The Book of Allah is like a rope which extends from the heavens to the earth, and my descendants are the people of my house (my Ahl-al-Bait). The subtle and Aware (Allah) tells me that the two shall never part company until they come to me at the pool. So take care how you treat them after me."

When the Holy Prophet was returning (to Medina) from the Farewell Pilgrimage and arrived at Ghadir-e-Khum he stopped there and said:

"It seems as if I have been summoned and I am going away. However, I am leaving among you Two Weighty Things, one of which is greater than the other. They are the Book of Allah the Almighty and my children. So take care how you treat them after me. The two shall never part company until they come to me at the pool."

He continued:

"The Lord, Allah the Almighty, is my Master and I am the master of every true believer."

Then he took the hand of 'Ali in his hand and said:

"He is the master of all those whose master I have been. O Allah, love those who love 'Ali and hate those who hate him...."

'Abdullah ibn Hantab related that the Messenger of Allah addressed us at Juhfah saying: "Do I not have authority over you more than yourselves?" They all said, "Yes, of course." Then he said: "I shall hold you answerable for two things, namely, the Book of Allah and my descendants."

All these authentic traditions, which prove conclusively that it is compulsory to follow the Quran and

the Ahl-al-Bait, are not ordinary traditions. They are repeated many times and are related on the authority of at least twenty of the companions of the Holy Prophet through various sources. The Holy Prophet repeated these words over and over again (and not merely in one isolated instance but on several occasions) publicly to show that it is compulsory to follow and obey the Ahl-al-Bait. He made this announcement during the Farewell pilgrimage, on 'Arafat Day, at Ghadir-e-Khum, on the return from Ta'if, and at Medina from the pulpit in the mosque. Finally, as he lay on his deathbed and the room was packed with his disciples, he said:

"O you folk! I am soon going to depart from here, and although I have already told you, I repeat once more that I am leaving with you two things, namely, the Book of Allah and my descendants, that is, my Ahl-al-Bait."

Then he lifted up 'Ali by the hand and said:

"Behold, this is 'Ali: he is with the Quran and the Quran is with him. They shall never part from each other until they come to me at the pool of Kawthar."

A large group of distinguished persons belonging to the major section of the Muslims has acknowledged this as the Holy Prophet's last will and testament. Even Ibn Hajar, after recording the Hadith al-Thaqalayn (the tradition of 'The Two Weighty Things'), comments on it by saying: "The Tradition of Adherence has been handed down through a large number of sources and more than twenty of the disciples have related it." Then, a little further on, he says, "Here a doubt arises and it is that while the Tradition has come down through various sources, some say that the words were spoken during the last pilgrimage, others that they were spoken at Medina when he lay on his deathbed and the room was packed with his disciples, yet another

saying that he spoke these words at Ghadir-e-Khum or on the return from Ta'if. But there is no inconsistency as it is possible that, having regard to the importance and greatness of the Quran and the Ahl-al-Bait, and with a view to emphasizing the point before the people, the Holy Prophet might have repeated these words on all these occasions so that any one who had not heard them before might hear them now."

Moreover, since the Ahl-al-Bait carry as much weight in the eyes of Allah as the Holy Quran, the former have the same qualities as the latter. Just as the Quran is true from beginning to end without the shadow of any untruth in it, and just as it is incumbent upon every Muslim to obey its commands, so also must the Ahl-al-Bait be perfectly true and sincere guides whose commands must be followed by all. Therefore, there can be no escape from accepting their leadership and following their creed and their faith. The Muslim are bound by these sayings of the Prophet to follow them and no one else. Just as it is impossible for any Muslim to turn away from the Holy Quran or to adopt any set of rules which is at variance with it, so when the Ahl-al-Bait have been unequivocally described as equal in weight and importance to the Holy Quran, the same attitude has to be adopted with regard to their precepts, and it cannot be permissible to turn away from them in order to follow any other person.

In the Holy Prophet's sayings: "I leave among you two things; if you will adhere to both of them you will never go astray; and they are, the Book of Allah and my descendants," the requirement of adherence to both of them should be particularly noted. It plainly shows that whoever adheres to or adopts both of them as his guides will be saved from going astray. Therefore, if a person takes only

one of them without taking the other for guide he may go astray. This point becomes still clearer by considering Tabrani's version, which contains the further injunction:

Look out! And do not either go ahead of them or lag behind them, for in either case you will be destroyed; and do not (try to) teach them for they know more than you,

Ibn Hajar holds that these words show that those members of the Ahl-al-Bait who possessed these distinctions were superior to all the people.

Another traditions which should compel every Muslim to follow the Ahl-al-Bait and accept no one else as guides in matters of religion is that the Holy Prophet said:

"Behold! My Ahl-al-Bait are like the Ark of Noah; who ever embarked in it was saved, and whoever turned away from it was destroyed."

Yet another tradition tells us that the Holy Prophet said:

"My Ahl-al-Bait are like the Gate of Repentance of the Children of Israel; whoever entered therein was forgiven.

A further tradition is as follows:

"The stars protect the inhabitants of the earth from being drowned, and my Ahl-al-Bait are the protectors of my followers against discord (in matters of religion)". Therefore, whichever group among the Arabs opposes my Ahl-al-Bait (on questions related to the Divine commandments) shall be split up by dissensions and become the party of satan."

These traditions, therefore, leave no room for any doubt. There can be no other way except to follow the Ahl al-Bait and give up all opposition to them. The clear and unequivocal terms in which the Holy Prophet has directed

us about these matters in the above mentioned traditions cannot be surpassed or equaled in any other language.

Here the 'Ahl-al-Bait' have been collectively referred to. The expression includes all the Ahl-al-Bait. This epithet applies only to those who are Prophets Allah and occupy the position of Imams by Divine Decree, as established by reason and upheld by the traditions. Learned scholars from the major section of the Muslims also admit this. For example, Ibn Hajar writes in his *Sawa'iq al-Muhriqah*: "Some people think that probably the 'Ahl-al-Bait' whom the Holy Prophet has designated as protectors are the learned men among the Ahl-al-Bait, since the guidance can be attained only through them. They are like the stars through whom we are guided in the right direction, and if the stars are taken away (or hidden) we would come face with the signs of the Almighty as promised (i. e., the Day of Resurrection). This will happen when the Mehdi will come, as mentioned in the traditions, and the Prophet Jesus will say his prayers behind him, the dajjal will be slain, and then the signs of the Almighty will appear one after another."

In another place Ibn Hajar writes: "The Holy Prophet was asked what would be the condition of the people after the Ahl-al-Bait, and he replied:

'Their condition will be like that of an ass whose spine is fractured.' "

We know very well that the Holy Prophet's tradition which says that the Ahl-al-Bait are like the Ark of Noah leads to the conclusion that those who adopt their creed and follow them shall be saved from the punishment of Hell, while those who run away from them shall meet with the fate of one who tried to save his life by climbing up the mountain, with the only difference that whereas he (Noah's

renegade son) was drowned in water, these people will be drowned in the fire of Hell. And the Holy Prophet's use of simile of the Gate of Repentance signifies that just like that Gate, the Ahl-al-Bait are the manifestations of the Majesty and Sovereignty of the All-Highest Lord to whom we must submit and offer our humble obedience. Ibn Hajar has dealt with these questions also. After mentioning these traditions he adds by way of comment that the simile of the Ark of Noah signifies that those who will love and honor the Ahl-al-Bait and derive benefit from their guidance will be rescued from the darkness of opposition, and those who will turn from the darkness of opposition, and those who will turn against them will be drowned in the sea of ingratitude and will perish in the desert of insubordination and rebellion. And as regards the tradition of the Gate of Repentance, he writes that Allah has ordained that by entering the Gate of Repentance in a spirit of meekness, humility and repentance, the Children of Israel would secure forgiveness. In the same way, He has prescribed the love and affection of the Ahl-al-Bait of the Holy Prophet for the Muslims for the remission of their sins.

Hence, it is clear that there are a host of authentic traditions (even among the major section of the Muslims) showing that it is compulsory to obey and follow the Holy Ahl-al-Bait. The traditions which have come down to us from the mouths of the Ahl-al-Bait (a.s.) are innumerable,

IMAM(A.S.) THE BASIS OF ISLAM

The Quran differentiates between conversion to Islam before or after such religious certitude and conviction. God says, "Some Arab of desert claimed that they have achieved religious conviction. Say, 'You have not achieved such conviction; you have been convert to Islam and have not yet found their way to your heart and consciousness.'" Such Islamization is an acquiescence arising from the call of ulterior motive, desire, fear, admiration, or reverence. It is not the acceptance by a consciousness which has understood and know full well that it reached certitude and conviction. The subject of such Islamization has not been guided to his conviction through examination of the universe, grasping of its laws and patterns, and the movement of Creator of the universe. It is rather the acquiescence of a man in satisfaction of an ignoble desire or in blind imitation of his parents or community. Thus, religious conviction and certitude have not entered into his heart despite his acquiescence to Islam.

HAZRAT MUHAMMAD MUSTAFA (P.B.U.H.)

(Born on 17th Rabi-ul-Awwal, Aam-ul-Feel)
(Martyred on 28th Safar 11 A.H.)

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 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.

The word "Masoom" in the theological terminology of Islam means "infallible" or "sinless." Mohammed Mustafa; the messenger of Allah; his daughter, Fatima Zahra; and the twelve Imams in her line, were all Masoomeen. They had to be Masoom because they were charged by Allah with the duty of leading mankind "out of the darkness of error and ignorance" into "the light of True Faith and knowledge." Allah protected them not only from the sin of disobedience to Him, but also from such human

failings as ignorance, stupidity and lapses of memory. They had to be perfect in every sense of the term so they could be examples for the rest of mankind, and each of them was.

Theological reasoning has led us inevitably to adopt the creed of those Imams who belong to the Ahl-al-Bait of the Holy Prophet, the Messenger of Allah, who was adored by the angels, and who received the inspiration and revelation. We have, therefore, bound ourselves to them wholly and solely in our observances as well as our belief ; in our laws and our fundamental articles of faith ; in the derivation of our knowledge of the Quran and the Sunnah; and in all our material, moral and spiritual values on the grounds of theological and logical proofs. We have done this in obedience to the Holy Prophet and in submission to his Sunnah.

Besides these fourteen personages, all the prophets and apostles sent by Allah to this world throughout the ages, were also Masoomeen, if any of them was imperfect—physically, mentally or morally—then the people to whom they were sent, would not even listen to them, much less obey them. Each of them, therefore, was perfect and infallible, in the Islamic tradition, the total number of the prophets and apostles of Allah who came to this world, is given as 124,000. Out of this number, only 25 have been mentioned by name in Quran Majid. May Allah bless them all.

The last Prophet of God is Hazrat Muhammad Mustafa (peace be upon him) possesses a Book and a Shariat and in whom Muslims have placed their faith. The Prophet was born 53 years before the beginning of the Hijrah calendar in Mecca in the Hijaz amidst the family of Banu Hashim of the Tribe of Quraish who were considered the most honored the Arab families

His father was called Abdullah and his mother Amina he lost both parents at the beginning of childhood and was placed under the care of his paternal grandfather Abdul Mutalib who also soon passed away. At this time the Prophet's uncle Hazrat Abu Talib took charge of him and became his guardian, taking him into his own house. The Prophet grew up in his uncle's house and evening before reaching the age of adolescence used to accompany his uncle on journeys by caravan.

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.

The first revelation was brought down to the Prophet in Mecca, when he was forty years old. After that, the Prophet lived thirteen years in Mecca, during which time, either he himself or his companions were terribly tortured by the pagans of the Quraysh, the ruling houses of Mecca; so much so that a group of them were forced to seek permission from the Holy Prophet to migrate. They left Mecca and went to Ethiopia. Repeatedly the Muslims asked the Holy Prophet for permission to defend themselves, but during the whole of the thirteen years that he was in Mecca, he did not grant it-for which there was a good reason - until at last his holy mission took solid shape

and Islam spread, amongst other places, to Medina. There, a small group of Medinans had become Muslims, had gone to Mecca, had paid their allegiance to the Prophet, and had made a covenant that if he were to go Medina they would support him. So the Holy Prophet migrated to Medina and the Muslims also migrated and, in Medina for the first time, an independent Muslim base was brought into existence.

In the twelfth year of his Prophet hood, 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 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 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 a sleep. 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 Yathrib. On sighting him, multitudes of old and young thronged the way and lined the route with callas of Allaho Akbar (God is Great).

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 success and glory of Islam kindled the fires of jealousy amongst the idolaters 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 around 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.

Islam says that all the Muslims in the world are members of the same body and all Islamic nations, Arab, non Arab, Turk, Afghan, Indian, black, white and yellow must belong to one ummah in their belief. But nationalism considers the religious solidarity of a country with other nations as a danger for national and tribal identity.

In Islam, race and clan are of no fundamental importance as the main criterion of human merit is piety. The Holy Quran says: The best of you before God is the most pious. In the Islamic Republic system, racism and non-divine influences such as valuing color and race and nation – another interpretation of which is nationalism – have no place. This does not mean that within an Islamic country, dialects, scripts or customs, as far as they do not violate Islamic precepts, are not recognized.

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 house; 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 practice 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;"

42:43

Thereupon the believers asked the prophet, whose love was made incumbent on them? The Holy prophet answered. "Love for Ali, Fatima, Hasan and Husain."

Soon after finishing the last Hajj, the Holy prophet started for Medina. On his way at Gadir-e-Khum, Angel Gabriel visited him with a message from God and said: "O Apostle! Proclaim the (Message) which hath been sent to thee from thy lord. If thou didst not, thou wouldst not have fulfilled and proclaimed His Mission and God will defend thee from men (who mean mischief). For God guideth not those who reject Faith."

5:67

The Holy Prophet immediately ordered Hazrat Bilal to recite the Azan so as to recall the Muslims who had gone

ahead, who were behind, and who were proceeding to their homes, to assemble. The Holy Prophet took Hazrat Ali by the hand and said:

“Ali is to me what Haroon was to Musa. Almighty foe; help those who help him and frustrate the hope of those who betray him.”

All the believers congratulated Ali. Once again the voice from Heaven Proclaimed: “This day have I perfected your religion and completed my completed my favour on you and chosen for you Islam as a religion.” 5:3

On the Holy Prophet's return to Medina, his strength rapidly railed 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 ~~to~~ 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 hear-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.”

“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 its attractions 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 worth daughter, Janab-e-Fatima to an extent that he would raise 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 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 splendor.

HAZRAT IMAM ALI (A.S.)

(Born on 13th Rajab, 30 Aam-ul-Feel)

(Martyred on 21st Ramazan, 40 A.H.)

Hazrat Ali was the cousin of our Holy Prophet. He was born on Friday, the 13th Rajab in the Kaaba. Providence alone had hand in bringing his mother towards Kaaba. When his mother came to Kaaba, she felt weighed down by intense pain. 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 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. Imam feeling the subtle touch of Prophethood, Hazrat Ali opened his eyes and saluted the Divine prophet

“Assalamo Alaika ya Rasoolallah (peace be upon you, O Messenger of Allah).” 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. The historian Masoodee in *Isbath-e-Waseeyeth* says that when the Holy Prophet (A.S.) married Khadeeja, she adopted this child as her son. Hazrat Ali, himself, has described his childhood in *Khutba-e-Quasaya*; saying that I was still a new born baby when the Prophet took me from my parents.

He was brought up under care and affection and 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 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 prophet him from his enemies. He used to write down the verses of the Holy Quran and discuss them with the Prophet as soon 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 Ansars), 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 caliber of Ali as judged by Allama Masoodee 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 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."

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, Imama 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, Ummul Banin. Hazrat Abbas was born out of this wedlock and was so handsome that he was fondly called Qamar-e-Bani Hashim. He personified loyalty and bravery and proved it in the battlefield at Karbala.

In the 40th year of Hijri, in the small hours of the morning of 19th Ramzan, 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 gently 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)

HAZRAT FATIMA ZAHRA (S.A.)

(Born on 20TH Jamadi-us-Sani 5 Annunciation of Prophet)
(Martyred on 3RD Jamadi-us-Sani 11 A.H.)

Janab-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 Janab-e-Fatima were only for five years, after which Janab-e-Khadija left for her Heavenly Home. Hereafter the Holy Prophet brought her up.

When Janab-e-Faima 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?" "Janab-e-Fatima thereupon bowed her head in modesty, and kept quiet in answer to her father's question. A few moments passed and then the Holy prophet exclaimed: *Allaho Akbar,*" and went out saying: "Fatima's silence is her consent to the marriage."

On Friday 1st zilhaji in the year 2 A.H., the marriage ceremony took place. All the Muhajreen 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, Janab-e-Zainab and Janab-e-Kulsum, are well known for their piety, goodness the course of history fortified. Islam which otherwise would have been lost to mankind:

Jansh-e-Fatima inherited the genius and wisdom, the determination and wico-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.

The Holy Prophet during his life-time gave Jansh-e-Fatima a gift of very extensive farm land, known as the Bagh-e-Fidak, which was documented in her absolute property. The death of the Holy Prophet affected her very much and she was very sad and grief-stricken and wept her heart out crying all the time. She was confronted, after the demise of her father, with the deprivation of the rightful claim of leadership of her husband Hazrat Ali, and the usurpation of her inheritance, the Bagh-e-Fidak. Throughout her life, she never spoke to those who oppressed her and deprived her of her rightful claims. She requested that her oppressors should be kept away even from attending her funeral. Her ill-wishers even resorted to physical violence. Once the door of her house was pushed on her, and the child she was carrying was hurt and the baby-boy was still born. Her house was set on fire. Having been molested and stricken with grief, which crossed all limits of forbearance and endurance, she expressed her sorrows in an elegy composed by her self to mourn her father the Holy Prophet. A couplet of the elegy, with particular reference to her woeful plight, she expressed thus:

“O my father! After your death I was subjected to such tortures and tyranny that if they had been inflicted on the ‘Day’, it would have turned into ‘Night.’”

Janab-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 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 practices unbelief.” “O Fatima! If your wrath is incurred, it incurs the wrath of Allah, and if you are happy, it makes Allah happy too.”

HAZRAT IMAM HASAN (A.S.)

(Born on 15TH Ramzan 3 A.H.)
(Martyred on 28TH Safar, 50 A.H.)

Imam Hasan (a.s.), the elder son of Hazrat Ali (a.s.) and Janab-e-Fatima (s.a.), was born on 15th Ramazan 3 A.H. in Medina. Having received the happy news of his grandson's birth, the Holy Prophet (p.b.u.h.) came to the house of his beloved daughter, to 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';

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-Mehfooz* (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.

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.

Imam Hasan had the worldly possessions at his disposal and could have well enjoyed a luxurious life, but he utilized 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.

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 finalized 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 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. Imam Hasan entered into a peace treaty with him 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 Governor of Syria. 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.

Governor of Syria 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 Governor of Syria 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 Janat-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 the Governor of Syria. Its aftermath proved disastrous and doomed the fate of his son Yezid and dealt a fatal blow to the entire family of Ummayyads. After the death of the Governor of Syria. 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.

HAZRAT IMAM HUSAIN (A.S.)

(Born on 3rd Shaban 4 A.H.)
(Martyred on 10th Muharram 61 A.H.)

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

Imam Husain (a.s.), 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 house, took the newly-born child in his right and left ears respectively, and on the 7th day of his birth, after performing the rites of Aqeeqa, named his Husain, in compliance with God's command.

Abdulla Bin Abbas relates: "On the very day when Imam Husain was born, God ordered Angel Gabriel to descend and congratulate the Holy Prophet on His behalf and on his own while descending, Gabriel passed over an island where the angel 'Fitrus' had been banished due to his delay in executing a commission assigned by God. He was deprived of his wings and expelled to the island, where he remained for several years praying and worshipping God and asking for his forgiveness.

When the angel Fitrus saw Gabriel, he called out, "Where are you going, O Gabriel?" to this he replied, "Husain, the grandson of Muhammad is born, and for this very reason God has commanded me to convey His congratulations to His Apostle." Thereupon, the angel said, "Can you carry me also along with you? May Muhammad recommend my case to God." Gabriel took the angel along with him, came to the Holy Prophet offered congratulations to him on behalf of God and himself and referred the case of the angel to him. The Holy Prophet said to Gabriel, "Ask the angel to touch to body of the newly-born child and return to his place in Heaven." On doing this, the angel re-obtained his wings instantly and praising the Holy Prophet and his newly-born grandson, ascended towards Heaven.

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

The Holy Prophet Muhammad (p.b.u.h.) 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 the character of Yezid, formed a party in Syria could not appoint Yezid as ruler. However, there existed an undertaking that the ruler of Syria had pledged to appoint Imam Hasan as his successor. This undertaking was given to Imam Hasan from whom he took the power. The ruler of Syria was then nominated Yezid who succeeded him.

Immediately as he came to power, acting in full accordance with his known character, he started interfering in the affairs of the Muslims, every vice and wickedness freely indulged in with impunity and yet held himself as the successor of the Holy Prophet (p.b.u.h.), demanding the leading guide of the faith. His character was nothing short of acknowledging a divine personality like the Holy Prophet, his authority, it would be actual God to humanity in place of God. He demanded from the Holy Imam Husain, who refused to do it at any cost. The people fearing the hands of the tyrant had yielded to him. Imam Husain said that come whatever may be, he would never yield to the devil in place of God and the Holy prophet (p.b.u.h.) had refused to do so.

The refusal of the Holy Imam Husain to do 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 there 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 sanctified Kaaba.

and understood the nature of the ruler of his successor. There was an undertaking to a few, whereby Imam Husain was appointed as the ruler of Syria. The ruler of Syria had matched this undertaking and acted in accordance therewith.

As soon as he came to power, Yezid began to show his known character. He interfered in the affairs of the Muslims, every vice and wickedness freely indulged in with impunity and yet held himself as the successor of the Holy Prophet (p.b.u.h.), demanding the leading guide of the faith. His character was nothing short of acknowledging a divine personality like the Holy Prophet, his authority, it would be actual God to humanity in place of God. He demanded from the Holy Imam Husain, who refused to do it at any cost. The people fearing the hands of the tyrant had yielded to him. Imam Husain said that come whatever may be, he would never yield to the devil in place of God and the Holy prophet (p.b.u.h.) had refused to do so.

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In order to safeguard the great sanctuary Imam Husain decided to leave Mecca for Kufa just a day before the Hajj pilgrimage. When asked the reason for the mysterious departure from Mecca foregoing the pilgrimage which was only the next day, Imam Husain said that he would perform the year's pilgrimage at Kerbala, offering the sacrifice not of any animals. But of his kith and kin and some faithful friends. He enumerated the names of his kith and kin who would lay down their lives with him in the great sacrifice at Kerbala.

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 invitation. He as the divinely chosen Imam could not refuse to give 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 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.

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's all his companions were overwhelmed and cried out, "O our Master! We are all ready to defend you and your Ahl-ul-Bait, 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 Akber.' "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.

SAYINGS OF THE HOLY PROPHET (P.B.U.H.)
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 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 if Husain in hell would be equal to half of

the total punishment to be imposed on the entire sinners of the world.

6. When the Holy Prophet informed Janab-Fatima of the Martyrdom in store for his grandson, she burst into tears and asked "O my father! When would my son be martyred?" "In such a critical moment," replied the Holy Prophet, "When neither I nor you, nor Ali would be alive." This accentuated her grief and she inquired again, "Who the, O my father, would commemorate Husain's Martyrdom"? The Holy Prophet said, "The men and the women a particular sect of my followers. who will befriend my Ahl-ul-Bait, will mourn for Husai and commemorate his martyrdom each year in every century."

Hazrat Ali while on his way to Siffin, passed through the desert of Kerbala, there he stopped and wept very bitterly. When interrogated regarding the cause of his weeping, he commented that one day he visited the Holy Prophet and found him weeping. When he asked the Apostle of God as to what was the reason which made him weep he replied. "O Ali, Gabriel has just been with me and informed me that my son Husain would be martyred at Kerbala, a place near bank of the Euphrates. This moved me so much that I could not help crying."

One day the Holy ascended the pulpit to deliver a sermon to his associates while Imam Husain were sitting before him. When his address was over, he put his left hand on Imam and raising towards heaven, said: "O my Lord! I am Muhammad, thy save and thy Prophet, and these two are the distinguished and pious members of my family who

would fortify my cause after me, O my Lord! Gabriel has informed me that my son Husain would be killed. O my Lord! Bless my cause in recompense for Husain's Martydom, make him the leader of the martyrs. Be thou his helper and guardian and do not bless his murderers."

Allama Iqbal says; Imam Husain uprooted despotism forever till the day of resurrection. He watered the dry garden of freedom with the surging wave of his blood, and indeed he awakened the sleeping Muslim nation. If Imam Husain had aimed at acquiring a worldly empire, he would not have traveled the way he did (from Medina to Karbala). Husain weltered in blood and dust for sake of truth, verily he therefore, became the bed-rock (foundation) of the Muslim creed: La Ilaha Illallah.

Khwaja Moinuddin Chisti says; He gave his head, but did not put his hand into the hands of Yezid. Verily Husain is the foundation of La Ilaha Illallah. Husain is Lord and the Lord of Lords.

Husain himself is Islam and the shield of Islam. Though he gave his head (for Islam) but never pledged Yezid. Truly Husain is the founder of "there is no Deity except Allah."

Browne in his literary history of Persia writes; As a reminder, the blood stained field of Kerbala where the grandson of the Apostle of Allah fell at length, tortured by thirst and surrounded by the bodies of his murdered kinsmen, has been at any time since then sufficient to evoke, even in the most lukewarm and heedless, the deepest emotion, the most frantic grief and the exaltation of spirit before which pain, danger, and death shrink to unconsidered trifles. Verily on the tenth of Muharram, the tragedy is rehearsed in Persia, in Turkey, in Egypt,

wherever a Shia community or colony exists. As I write, it all comes back; the wailing chant, the sobbing multitudes, the white raiment red with blood from self-inflicted wounds, the intoxication of grief and sympathy.

A FAMOUS POET AL-SHARIF AL-RADHI

Al-Sharif al-Radhi looked back at the scene three centuries later and was still shocked at the cruelty of the dastards. He addressed himself to the Prophet(s.a.w.), condoling him over the martyrdom of his magnificent grandchild:

“They were guests in a barren desert, wherein they camped without food.

They tasted no water till they gathered, at sword point, to quench death’s thirst....

The sun was eclipsed by the brightly blazing suns that were their bodies...

The wild animals tore their bodies: the bodies most precedent in faith.

Their faces were lanterns, they were waning moons and falling stars.

O Apostle of Allah, if only you had witnessed them, some of them murdered and the others taken captive.

Even from shade were they deprived and though thirsty, they were stabbed with spears....

Then you would have witnessed a heart-rending scene, that filled the eyes with dust.

O ummah of injustice and tyranny, what a reward you had given the Apostle of Allah!

“You butchered his offspring as one would have done with sheep, then you drove his womenfolk like captives...

by his martyrdom, you dropped the pillars of religion and the banners of faith were forsaken.

They had killed him, though they knew he was the fifth person of the shawl group.

“they carried a head, to whose grandfather they send blessings willingly or by force. He was the dead for whom Fatimah, her father, and the noble Ali wept. Should the Apostle of Allah live after him, he would have lamented for him...”

HAZRAT IMAM ZAIN-UL-AABEDIN (A.S.)

(Born on 15th Jamadi-ul-Awwal 37 A.H.)
(Martyred on 25th Muharram 95 A.H.)

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 mother of this Holy Imam was the royal personage, shahr Banoo, the daughter of king Yazdgerd, the last pre-Islamic ruler of Iran. 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; and suffered a heartless captivity and imprisonment at the hands of the devilish forces of Yazid.

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 Zin-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 mind full 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 Hjjaj bin Yousuf was threatening every one who professed allegiance of 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 scrutinized.)

(The Holy Imam was not given the time to offer his prayers peacefully, not 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-Sajjadiyah", know 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 eve 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 95 A.H. when he was in Medina, Waleed bin Abdul Malik, 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.)

HAZRAT IMAM MUHAMMAD BAQIR (A.S.)

(Born on 1st Rajab 57 A.H.)
(Martyred 7th Zilhajj 116 A.H.)

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 Fatima, the daughter of Imam Husain, thus he was the only Imam who was connected with Janab Fatima Zahra both from his paternal and maternal sides.

Imam Muhammad-Al-Baqir was brought up in the holy lap of his grandfather Imam Husain, and his mother was Fatima, the daughter of Imam Hasan. Thus he was the only Imam who was connected with Janab Fatima-Zahra both from his paternal and maternal sides. Imam Muhammad-al-Baqir was brought up in the holy lap 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 hand of the devilish forces at the command of Yezid. After 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 who had slaughtered Imam Husain. Yezid himself had completely realized the evil consequences of his deeds even during the short period of his rule.

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 on 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 teaching 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." (Sawayeq-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 Muslim 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.

In enunciating the theory or the principle of the imamate, al-Baqir postulated certain prerequisites for it, including *nass`ilm*, *nur*, and *`isma*. Al-Baqir, as noted, categorically maintained that, contrary to the belief of some groups, the imam had to be divinely appointed and that his appointment had to be clear and precise, i.e. by *nass al-jali* (explicit designation). He had to be quite specific about his theory in case there were loopholes in it which might be exploited by those who were already claiming the imamate during his time, as well as by those who might claim it in future. In order that his theory would have sufficient credence, al-Baqir had to begin with the appointment of `Ali, who had been designated expressly by the Prophet Muhammad. This, in his view, was done on several occasions culminating in the event of Ghadir Khumm.

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`*(meeting)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 114 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.

HAZRAT IMAM JAFAR-E-SADIQ (A.S.)

(Born on 17th Rabi-ul-Awwal 83 A.H.)
(Martyred on 15TH Rajab 148 A.H.)

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 Umme-e-Farwah, the daughter of Qasim Ibne Muhammad AbuBakr.

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 Muhammad-al-Baqir, for a period on nineteen years.

After the death of his holy father in 114 A.H., he succeeded him as the sixth Imam, and thus the sacred trust of Islam, 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 of Imams.

The period of his Imamate coincided with the most revolutionary and eventful era of Islamic 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 AbulAbbas Al Saffah and Mansoor among the Abbaside. It was due to the political strife between two groups viz. the Ummayyads 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 the Umayyad rule, their Empire was tottering and was on the verge of collapse, and a most chaotic and demoralized state of affairs prevailed throughout the Islamic State. The Abbasides exploited such an opportunity and availing themselves of this political instability, assumed the "Avengers 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 realized 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.

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 luster to illuminate the ocean of sinful darkness around. The world got inclined towards his virtuous and admirable personality. Abu Salam 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 in service to Islam. On account of this great learning he was always triumphant in his many debates with the priests of rival orders like Atheists, Christians, Jews, etc.

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, 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 the 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 and never strove for power. 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.

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 Janat-ul-Baqi in Medina.

HAZRAT IMAM MOOSA KAZIM (A.S.)

(Born on 7th Safar 128 A.H.)
(Martyred on 25th Rajab 183 A.H.)

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 "Abde-e-Saleh" (virtuous salve 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).

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.

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

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 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 makes him do them?"

"O Abu Hanifa". The five years 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."

The Holy Imam Jafar-as-Sadiq breathed his last on 15 Rajab 148 A.H. and with from the same date Imam Moosa-e-Kazim succeeded the Holy Office of Imam at as the seventh Imam. The period of his Imam at continued for 35 years. In first decade of his Imam at, Holy Imam Moosa Kazim could afford a peaceful execution of the

responsibilities of his sacred office and carried on the propagation of the teaching 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.

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 Mansure-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 victimizing the Imam. By 157 A.H. the city of Baghdad was built. This was soon followed by the death of its founder a years 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 Baghdad and got him imprisoned there. But after a year he realized his mistake and release 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.

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 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 patronize and help the poor 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.

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 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".

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 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)

HAZRAT IMAM ALI REZA (A.S.)

(Born on 11th Zil-Kad 148 A.H.(765 A.D.)
(Martyred on 17th Safar 203 A.H. (818 A.D.)

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 generosity of Hazrat Ali.

Imam Moosa-e-Kazim was well 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.

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 command over many languages. Inbe-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 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 Muslim 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 heir ship 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 heir ship, 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 not interested in holding worldly power and he was quite satisfied in carrying on the missionary work and living a quiet life in Medina. 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 heir ship 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 a 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 color 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.

Thanking full advantage of the concessions given to him by virtue of his elevated position in the royal court, he organized the Majlis' (meetings) commemorating the martyrdom of the Shaheeds 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 to 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 fulfillment of his own most ambitious and sinister designs and getting the Imam's endorsement to his tricky plans. But the Imam naturally effused 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 (Mashed) 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.

HAZRAT IMAM MUHAMMAD TAQI (A.S.)

(Born on 10th Rajab 195 A.H.(811 A.D))
(Martyred 29th Zilqad 220 A.H. (835 A.D))

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.

Imam Muhammad Taqi was brought up by his Holy father Imam Ali Reza four 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.

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

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.

For the consolidation of his empire, it was realized by Mamoon, the Abbasside 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 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 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 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 organized a grand meeting for the contest which resulted in a huge gathering 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. Yhaya 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 out side; 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 pray 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 Yahyah 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, Ummul-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

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.

HAZRAT IMAM ALI NAQI (A.S.)

(Born on 15th Zilhajj 212 A.H.)
(Martyred 26th Jamadi-ul-Akher 254 A.H.)

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 Mamoon-al-Rasheed, 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 maneuvering a coup against the government and a multitude of Shiites 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 honor 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 Samara 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 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.

When Fateh Ibne Khaqan became the Wazir of Mutawakkil he, being a Shia, could not stand the idea of the Imam's captivity. He endeavoured to have him released from imprisonment and arranged for his comfortable residence in a personally purchased house at Samara. Still Mutawakkil could hardly refrain from his antagonism to the Imam and he appointed spies to watch the Imam and his connections. But, through all these attempts, his hope of creating some fabrication to prove the Imam activity against himself could not be realized.

In the time of Mutawakkil there was a woman named Zainab who claimed to be a descendent of Imam Husain. Mutawakkil sought the confirmation of Zainab's claim from the Imam and said "That as the beasts are prohibited to eat the flesh of the descendents of Imam Husain he would throw Zainab to the beasts and test her claim." On hearing this, Zainab began to tremble and confessed that she was a fake. Mutawakkil then ordered the Imam to be thrown to the beasts to test the claim. To his great surprise, he witnessed the beasts prostrating their heads before the Imam.

Once Mutawakkil happened to suffer from a serious malady which was eventually declared incurable by his physicians. When the Imam was approached for some remedy, he prescribed an application which resulted in a spontaneous cure.

Once Mutawakkil was informed that the Imam was preparing a revolt against him. Thereupon he ordered a detachment of the army to launch a raid on the residence, when the soldiers entered his house, they found him sitting on a mat, reciting the Holy Quran.

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 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-Akher 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 Samara, (Iraq).

HAZRAT IMAM HASAN ASKARI (A.S.)

(Born on 8th Rabi-ul-Akhar 232 A.H.)
(Martyred on 8th Rabi-ul-Awwal 260 A.H.)

The Holy Imam Hasan-Al-Askari (a.s.) spent twenty-two years of his life under the patronage of his father the Holy Imam Ali Naqi (a.s.) 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 (p.b.u.h), the Holy Imam Hasan Askari (a.s.) 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 realizing 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 260A.H., the Holy Imam departed from this world and was buried besides his father Imam Ali Naqi, in Samarra(Iraq).

HAZRAT IMAM MEHDI (A.S.)
(Ajjal-Allah-o-Taala Faraja-hoo-sh-Sharif)

(Born on 15th Shaban 255 A.H.)
(1st Heavenly concealment on 8th Rabi-ul-Awwal,
260A.H) (Final Heavenly concealment on 10th
Shawwal,326A.H(939A.D.)

There existed a good deal of harmony and uniformity between the aspects pertaining to the births of Prophet Muhammad (p.b.u.h.), 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, Sehan and Akhba, 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-Zamam" by Hafiz Muhammad Ibne Yusuf Shafeyee and "Zikrena ul Mehdi" by Hafiz Abu Nayeem Isphani, as well as 'Sehah-e-Abudaud" and "Sunan Ibn-e-Maja". All of the above books record the

traditions bearing evidence of the coming of the Holy Imam. Out of those traditions two are quoted below:

1. Abdullah Ibne Masood quotes the Holy Prophet as having said, "Even when 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. Hazrat 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-ul-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 in to three important phases, i.e. the period of his childhood, the period of his "Ghaibat" (concealment) and the period of his "Zuhor" (Re-appearance).

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

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 signaled the downfall and extinction 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 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 years old son, his perplexity knew no bounds.

It struck his mind that this very boy must e 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.

When Janab-e-Nargis was brought before Al-Mutamad and inquires mad 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.

The Holy Imam was brought up by his father Imam Hasan Askari, the eleventh Imam who resorted to the same under ground and secret measures in rearing his child as Hazrat Abu Talib had adopted in connection with safeguarding 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

familiarize 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 the 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, Muah 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.”

Imam Hasan Askari died on the 8th Rabi-ul-Awwal 260A.H. and the day marked the inception of his sons Imamate 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.

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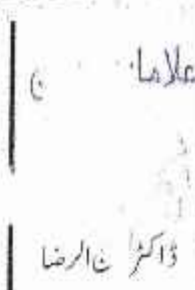
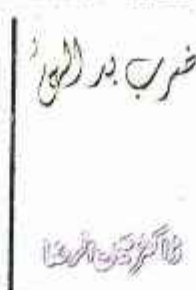
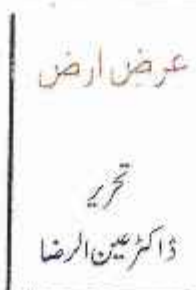
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Dr. Ainur Raza

اسی مصنف کی قلم سحر



ANEESA ACADEMY

R-501/20, Al-Noor Society, Incholi, F.B. Area,
Karachi Ph: 021-6802846 Cell: 0300-2354679

