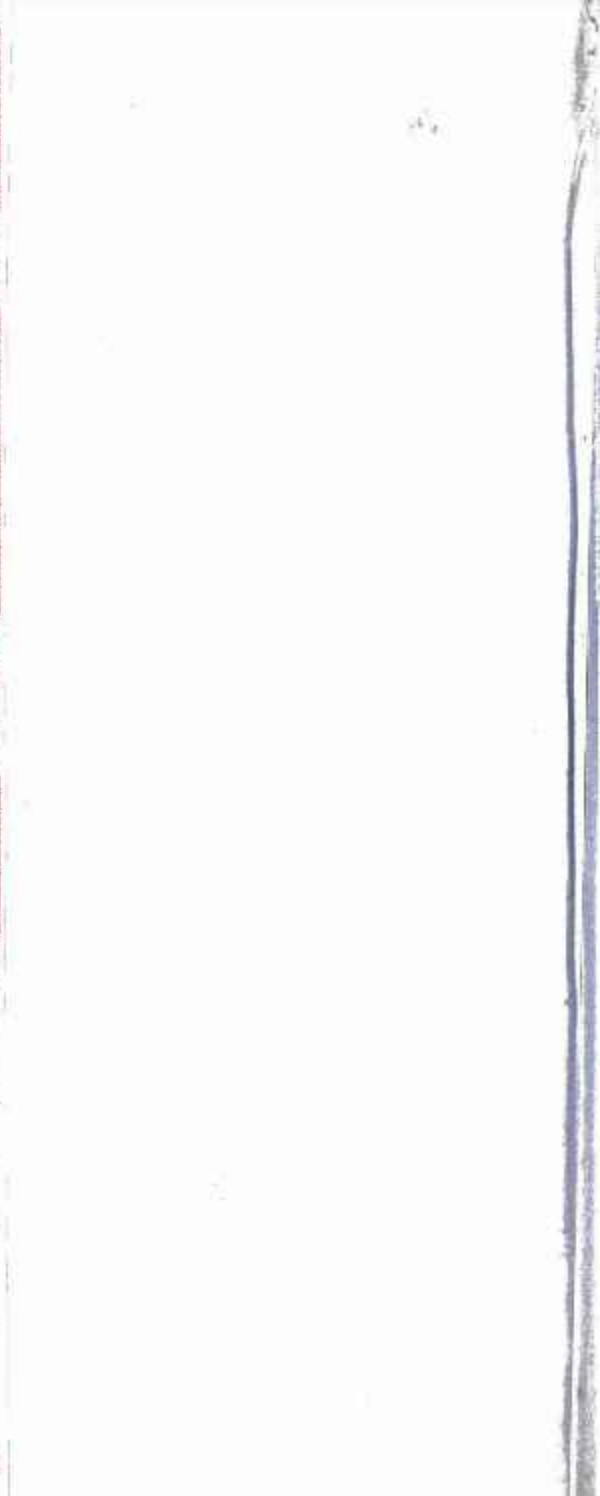


# The greatest Martyr

Prof. Dr. Naeem Taqvi



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Martyr

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# I N D E X

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# Preface

The personality of Imam Hussain (A.S.) is a leaning tower of strong determination, stability of character and firmness of ideology. His message of liberty is everlasting for the humanity. He fought for the cause of eternal truth and attained martyrdom. Yazid has become the symbol of barbarism whereas Hazrat Imam Hussain (A.S.) being the image of the Holy Prophet (S.A.) is known as a symbol of magnificance and freedom of thought and action.

Karbala is a great institution which leads the humanity towards the path of boldness and truth.

I have briefly stated about the important events which show the glorious awareness of truth. The Imam and his companions have given a golden message to live and die for the cause of Islam and humanity.

NAEEM TAQVI

# The greatest Martyr of the world

## 1. Imam Hussain's departure from Madina

The martyrdom of Hazrat Imam Hussain (A.S.) is remembered in the Holy Quran as "Zibhe Azeem". God declares there in that the sacrifice offered by Hazrat Ibrahim (A.S.) of his son Hazrat Ismaeel (A.S.) is replaced by "Zibhe Azeem". Shah Abdul Aziz Mohaddis Dehlvi has written in his book "Sirrul Shahadatain" that our Holy Prophet (S.A.) was blessed with all the merits and qualities which were found in the other prophets before him, except for the fact that he did not attain Martyrdom. He got this distinction as well when his beloved grandson made his great sacrifice. It was according to the will of God that Imam Hasan (A.S.) and Imam Husain (A.S.), the nearest and dearest to the Holy Prophet (S.A.) being the image of his virtuous personality, thus represented him. The historians and scholars have written that the martyrdom of Kerbala was the sacred truth (Amanat) which was bestowed upon Hazrat Ismaeel's (A.S.) progeny by God. Hazrat Imam Husain (A.S.) was firmly determined to accept to be "Zibhe Azeem". The promise made by Hajra's (A.S.) progeny was kept by the descen-

dants of Hazrat Fatima Zehra (A.S.).

Allama Iqbal the great thinker and poet says Imam Husain (A.S.) was the key to Hazrat Ibrahim (A.S.) and Hazrat Ismaeel (A.S.) He has found a more elaborate depiction in the personality of Imam Husain (A.S.). He further says that the tragedy of Kerbala is an awe inspiring incident which is distinctly evident in the realms of history covered all over with blood strains. The tragedy begins with the sacrifice of Hazrat Ismaeel (A.S.) and culminates in the martyrdom of Hazrat Imam Husain (A.S.). The significance of the tragedy of Kerbala lies in the fact that God revealed this news to his people long before.

It was the year, 60 A.H. when Yazid inherited the caliphate. Being spiteful, malicious and fraudulent against Islam he wanted to garble and change the holy ideology. Despite of his claim to the caliphate he arranged corousals and the court of caliphate was turned to a bar room and revelling club for every unethical satisfaction. He captivated the Bani Hashim with malignimity and wanted to extinguish the holy and sacred doctrines of the Holy Prophet (S.A.). There was no difference of Halal (permissable) and Haram (Forbidden) for him.

A firm idea of infriktion from truth and fidelity was the significance of Yazid's transgressive personality. For the great ambition and lust of crown and power, he became quite improvident and wanted an

Oath of fealty from Hazrat Imam Husain (A.S.) Yazid used to say in his court that the Holy Prophet (S.A.) was a liar. He did not get any message from God and no <sup>Anglo</sup> came to him. He further used to say that Islam was nothing but a political stunt to get an upper hand and it was a clear Hypocrisy of Banu Hashim. So far as the personal life of Yazid Bin Amir Muawiyah is concerned Prof. Hitti says, "Muawiyah's son Yazid was the first confirmed drinker among the caliphs and won the title of "Yazid Al Khamr", the Yazid of wine. Gibbon's remarks for Yazid in his renowned "Decline and fall of the Roman Empire" is that "he was the tyrant of Damascus."

It was quite impossible for the grandson of the Holy Prophet (S.A.) Hazrat Imam Husain (A.S.) to recognize him as a Caliph. Governor of Madina called Imam Husain (A.S.) in his court and communicated the message of Yazid who had become the Caliph after his father's death. The Imam replied that Yazid was a man of Anti Islamic spirit and he was wrong to ask for an oath of fealty from the Ahle-Bait who were the true successors of the holy Prophet (S.A.) by their works and virtues. The matter was put off till next day. The time arrived when the beloved grandson of the Holy Prophet (S.A.) was compelled to leave Madina and the Holy Prophet's (S.A.) shrines. The Yazidi Government was very strict for even those who were the true believers of Islam and loved the Grandson of the Holy Prophet (S.A.). They knew that Yazid was a cruel ruler and his habits were inhuman. He

was glad to disgrace the near relatives of the Holy Prophet (S.A.) whereas the holy Imam was a leaning tower for humanity. He was regarded for his sacred actions and being the image of the Holy Prophet (S.A.) when the Imam saw that there was no way but to leave his homeland, he was shocked much. He went to pay last visit to the tomb of his grand father (the Holy Prophet (S.A.))

وذكر عمار في حديثه ان الحسين لما خرج  
 من المدينة اتى قبر رسول الله (ص) فالتزمه وبكى  
 بكاءً شديداً وسلم عليه وقال "بابي انت وأُمِّي يا  
 رسول الله لقد خرجت من جوارحك كرهاً وفرقت بيني  
 وبينك واخذت قهراً ان ابائكم يزيدا شارب الخمر  
 وراكب الفجور وان فعلت كفضرت وان ابيت قتلت  
 فيها ناخارج من جوارحك كرهاً فعليك مني السلام  
 يا رسول الله" ثم نام ساعة قوامي في منامه رسول  
 الله (ص) وقد وقف به وسلم عليه وقال "يا بني  
 لقد لحق بى البوك وامتك واخوك وهم يجتمعون فى  
 دار الحيوان ولكننا مشتاقون اليك فعجل بالقدوم  
 الينا واعلم يا بني ان لك درجة معشاة بنور الله و  
 لست تنالها الا بالتهاداة"

(ابوصخنف ص ١٥)

It is narrated by Ammar that at the time of departure from Madina, Imam Husain (A.S.) went to

the Holy Prophet's tomb, caught hold of it and wept bitterly. He paid respects to the Prophet and said, "O, the Prophet of God (S.A.) may my parents lay their lives at your feet. I am leaving your holy precincts unwillingly. Separation is being created between you and me. I am being forced to accept Yazid as my spiritual guide. He is a drunkard and indulges in adultery and debauchery. If I accept him as my religious head (mentor), it is infidelity. If I refuse to do so, I will be put to death. Being forced, thus I am bidding good bye to your holy tomb. O, the Prophet of God (S.A.) accept my last compliments." Saying so he fell asleep for a short while and dreamt that the holy prophet (S.A.) was standing beside him and bidding him compliments saying the same time "O, my son your revered father, respected mother and brother have come to me and are living in paradise. We are all eager for your arrival. Hasten to come to us and listen, there is an honourable rank for you bedecked with Heavenly effulgence you can not attain it without martyrdom.

(Extract from Abu Makhnaf P-15)

When the people of Madina came to know that Imam was leaving the city, they requested the Imam not to do so. Imam Husain (A.S.) told them the facts and the people were grieved much.

When Imam Husain was on the point of going to Iraq, he took his fact and condescended to say,

لَمَّا عَزَمَ عَلَى الْمَخْرُوجِ إِلَى الْعِرَاقِ قَامَ خَطِيبًا فَقَالَ

"الحمد لله ما شاء الله ولا قوة الا بالله وصلى الله على  
 رسوله خط الموت على ولدا ادم محط القلادة على جريد  
 الفتاة واولهنى الى اسلافى فى اشتياق يعقوب الى اب  
 يوسف وخير لى مصرع انا لاقيه كافي بأشلا فى هذه  
 تقطعها عسلان الفلوات بين النواويس وكر بلا فيملان  
 منى اكر اشا جرفا واجربة سغبالا محيص من يوم خط  
 بالقلم رضى الله رضانا اهل البيت نصبر على بلائه وهو  
 يوفينا اجر الصابرين - لن تشذ عن رسول الله (ص)  
 لحمته وهى مجموعة له فى حظيرة القدس تقربهم عينه  
 وينجر لهم وعدا من كان باذلا فينا مهرجته وموطننا  
 على لقاء الله نفسه فليرحل معنا فاننى را حل مصعبا  
 ان شاء الله تعالى -"

(لهون ٢٢ بحار جلد ١٨)

"All

praise is to God. What he wants, takes place. There  
 is no power without him. May the peace of God be  
 on his Prophet Mohammad(S.A.). 'O, ye people  
 the collar of demice encircles the neck of Adam's  
 descendants as a necklace adorns a young woman. I  
 as earnestly desire to meet my ancestors as Jacob  
 desired to meet (his son) Joseph. The place of my  
 martyrdom, where I am about to reach, has been  
 ordained. I am noticing the joints and parts of my  
 body and strewn in the area lying between Nawa-  
 wais and Kerbala. The jungle wolves (Yazid's savage  
 army) are cutting my body into pieces. I visualise

and stuffing their hungry belly and fiffen carriers to capacity. The day of death as recorded by the pen of destiny cannot be altered. The will of God is our will. We endure his trials patiently. He will requite us with the reward meant for the patient people. The next of kin (Ahle-Bait) of the Holy Prophet (S.A.) will not be separated from him in the holy and highly dignified place. He will sooth his eyes at their sight and fulfil his promise to him. 'O, ye people, those who are prepared to sacrifice life for us and are ready to meet God, may accompany us. God willing, I am going tomorrow morning".



## 2. Imam's Journey upto "Zubala"

Hazrat Imam Husain (A.S.) started his journey from Madina and arrived at Mecca. The people were glad to receive the grandson of the Holy Prophet (S.A.). Ibne-Ziad had arrived earlier to gain the favour of the Meccans for himself on the advice of Yazid Bin Muawiya. We see in "Nasikh-ul-Tawarikh" that the arrival of Hazrat Imam Husain (A.S.) at Mecca caused a great trouble for Ibne-Ziad because he knew that the people of Hijaz could never take oath of fealty from him on behalf of Yazid in the presence of the grandson of the Holy Prophet (S.A.). Knowing about the prevailing condition Yazid issued strict order to overcome the matter and sent a large number of armed persons to murder Imam Husain (A.S.) on 8th Zilhij 60 A.H. Allama Qunduzi Hanafi Balakhi has written that Imam Husain performed "Umra" and left for Iraq because he could not live there till he performance of Haj. He knew that he would be tortured till he breathed his last as Yazid had deputed a large number of persons for that purpose at Haj.

If the Imam (A.S.) had not moved from Mecca as stated by Allam Qunduzi Hanafi Balakhi, he would have to face the same difficulties as he faced at Kerbala. There was no way for Imam but to leave Mecca. Though the Meccans gave him a warm reception but they could not go against the strict orders of Yazid who was very cruel. Under the circumstances every city was Kerbala and the city

zens were like the Kufies for the grandson of the Holy Prophet (S.A.).

First stopage from Mecca was "Manzile Taigham" and the second was Manzele-Zat-ul-Araq. The historians have written that Farazdaq, a renowned poet of Arabia met Hazrat Imam Husain (A.S.) and asked him about the cause of journey for Iraq at the time of Haj. Then the Imam replied,

سأله "ما عرّجك يا ابن رسول الله عن الحج؟"  
 فقال عليه السلام "لولا ما عجل الانخذات" ثم سأل عن  
 اناس بالكوفة فعرّفه بان السيوف عليه فقال  
 عليه السلام "لله الامر والله يفعل ما يشاء وكل يوم  
 ربنا في شان ان نزل القضاء بما نحب فنحمد الله على  
 نعمائه وهو المستعان على اداء الشكر وان حال القضاء  
 دون الرجاء فلم يتعد من كان الحق نيته والتقوى  
 سريره" //

(مجا رجلد ١٢٥)

"I would be arrested if I did not hurry up". Then the Imam enquired about the Kufians. Farazdaq answered, "The-swords are against you." Imam affirmed that every thing is in the hands of God. He does what he pleases. There is a new dimension to his grandeur every fresh day. If his will is as we desire we thank him for his boons. He helps us in being thankful to him. If his will in his wisdom is appar-

ently against our desires even then a right thinking and a God fearing man would never be deemed for from truth or regarded as a failure."

The third place where Imam Husain (A.S.) broke his journey was "Manzile Sa'labia" where Tartah bin Hakim met the Imam (A.S.) and asked the cause of leaving the House of God (Kaba) and the tomb of the Holy Prophet (S.A.). The Imam (A.S.) replied that Umayyads had usurped his rights by changing the ideology of Islam and did their best to degrade him, but he was calm and quite. They became thirsty of his blood so he was forced to start his journey. The troubles of journey increased from this place over the Imam and his family alongwith his followers who joined him in this journey. All the roads from Syria and Basra were blocked so that the others may not join the grandson of the Holy Prophet (S.A.) and there was a very strict supervision of Yazid's forces. It shows that it was a pre-planned scheme by the sovereign power that the Imam must reach Kerbala and this is evident the most of the people were made to write letters to Imam Husain by the government officers. As the roads were blocked the caravan of Imam Husain proceeded towards Iraq and reached "Manzele-Waqisia" where a renowned Kufi leader Zuhair Bin Qain joined the Imam's Caravan with many persons. The historians have written that Zuhair Bin Qain before joining the Imam asked his journey companions to take his wife to her tribe. She could not but say that Zuhair could serve the son of Ali (A.S.) and why should she not be proud of serving the daughter

of Hazrat Fatima Zehra (A.S.) Zuhair was very glad to hear his wife's "Welcome's" speech.

From "Manzile Waqasia" the Imam proceeded and came to "Khazinia" and Manzile Zubala" where he heard the sad news of Muslim bin Aqeel's and Hani's martyrdom. Imam Husain (A.S.) said that there was no charm of life after the death of his sincere relative Muslim bin Aqeel. The Imam called baby Ruqayyah daughter of Muslim bin Aqeel and she was touched by great affection so she asked the Imam if she was orphaned that the kind Imam was distinctly affectionate that time. The Imam could not but weep and the family came to know about the martyrdom of Muslim bin Aqeel. We see in "Abu Makhnaf" and "Nasikhutta-Warikh" that the grandson of the Holy Prophet (S.A.) delivered a speech to his followers telling them that they were well aware of the circumstances and only those persons should accompany him who were ready to face all the troubles till martyrdom. The Imam allowed them to return if they wanted. A great number had joined from Mecca till that time but after this speech of Imam Husain (A.S.) a few were left with his family members and close relatives.

### 3. The Martyrdom of Muslim Bin Aqeel and his two sons

Now I would like to tell you about the martyrdom of Hazrat Muslim Bin Aqeel whom Imam sent to Kufa before his departure from Madina. Hazrat Muslim had two small sons who accompanied him. The two guides who were supposed to take Hazrat Muslim to Kufa lost their way and died of thirst and heat in the desert. Hazrat Muslim also had to face many troubles. After getting water from a village named "Muzeeq" Hazrat Muslim arranged for their (guides) burrial and after reaching Kufa stayed at the house of Mukhtar Saqafi. Some historians are of the opinion that he stayed first at Salman's house. Muslim Bin Saeed Hazrami and Ammar Bin Saad informed Yazid that Muslim Bin Aqeel had taken the people of Kufa in his grip and he was forming an army. After receiving letter from Yazid he marched towards Kufa to check Muslim Bin Aqeel. Muslim Bin Aqeel (A.S.) shifted himself to Hani's house. Sharik bin A'ar also stayed there. He was ill so Ibne-Ziad sent him message that he (Ibne Ziad) would like to see him. Sharik told Hazrat Muslim that he should murder Ibne Ziad after getting a signal. Ibne Ziad came with one slave and Sharik gave signal to Hazrat Muslim but he took no notice of the signal. When Ibne Ziad went away Sharik asked Hazrat Muslim the cause of his not murdering Ibne Ziad and loosing a golden chance. Hazrat Muslim replied that firstly he was your

guest secondly it was against the tradition of Banu Hashim to attack the enemy before informing him. Hazrat Muslim was particular according to Islamic spirit and did not murder the enemy behind his back. Sharik expired after three days. Moqal the slave of Ibne Ziad knew that Hazrat Muslim was hiding himself in Hani's house. He informed Ibne Ziad. Ibne Ziad summoned Hani Bin Urwa and got him imprisoned under the charge of having given shelter to cousin of Imam Husain (A.S.).

Ibne Ziad later on appointed Kaseer bin Shahab and others to terrorise the people. They warned the people that any body trying to rise against the power of Yazid shall be brutally destroyed. The persons who visited Hazrat Muslim deserted him before Maghrib prayer as they were the paid agents of Yazid. Only thirty persons remained who also fled away later on by the fear of Ibne Ziad's tyranny. Hazrat Muslim was in a fix. he could not know where to go. An old lady "Toaa" asked him to stay at her house. It was the time of Fajr and the cousin of Imam Husain (A.S.) was offering his prayers when three hundred of Yazid's men surrounded the old lady's house. With all boldness and glory that was typical of Banu Hashim, Hazrat Muslim walked out the house with a sword in his hand. He killed half of the enemies and the rest fled away. That a single warrior of Banu Hashim could defeat such a large number, surprised and stunned Ibne Ziad. He sent reinforcement consisting of five hundred soldiers of good

repute. A horrible battle took place and many of Yazid's soldiers were killed and large number of them fled away. As many as fifty persons remained who threw stones at Hazrat Muslim Bin Aqeel who alone faced the whole lot. Ibne Ziad concluded that Muslim must be murdered by deceiving actions and he did his best and Muslim was arrested and was presented in the court of Ibne Ziad. He did not salute Ibne Ziad and refused when he was asked by Ibne Ziad. He (Muslim) added that his spiritual leader was the grandson of the Holy Prophet (S.A.) He further said that Ibne-Ziad could do was to kill him for which he did not care.

Replying the charge of revolt against the Caliph, Hazrat Muslim declared that the charge was baseless as he did not recognize Yazid on being Caliph by foul. In the end Hazrat Muslim condemned Banu Umayyahs and tried to declare his last wish. Umare Saad agreed to comply the same. Firstly he expressed his wish regarding his debt amounting seven hundred Dirhams which he wanted to be paid back by the sale of his horse and armours etc. Secondly he wanted that Hazrat Imam Husain (A.S.) should be informed of the prevailing state of affairs so that he might anticipate the troubles which awaited him. Umere Saad agreed to comply with the first desire but did not agree to comply with the other because of his malice and prejudice.

Ibne Ziad ordered Hazrat Muslim Bin Aqeel to

be taken to the roof to be murdered. The Yazidi soldiers did as they were directed. Hazrat Muslim first saluted Hazrat Imam Husain (A.S.) with his face towards Mecca. With one below of the de-ward one of Yazid's man killed Hazrat Muslim Bin Aqeel and pushed the martyred body from the roof down ward on the earth.

Hazrat Muslim Bin Aqeel was thus martyrd cruelly. It is evident that Yazid and his army had full determination to torture and destroy the progeny of the Holy Prophet (S.A.) so that he might be free to do what he liked as a Caliph.

Now I want to tell about the two innocent sons of Hazrat Muslim Bin Aqeel who had been separated from their father when he was surrounded by enemies. These two orphans searched for shelter in an alien land where every one was thirsty of their blood. Suffering the pangs of thirst and hunger, facing enemies, these two tender children perched themselves on the branch of a tree standing by a stream. A maid servant of Harith came to the stream and saw their shadows. When she asked them who they were, they came down from the tree and replied that they were the orphans of Muslim Bin Aqeel and their father had been martyred very cruelly. The maid servant said that her mistress was a follower of Ahle Bait (A.S.) and she took the orphans to her where they were cordially received by the good lady. It was after a quite number of days that they had regular meals



and a soft bed to sleep. They soon fell asleep. Harith came to the house near midnight. When his wife asked him as to why he was so late and so much perturbed. He replied that two sons of Muslim Bin Aqeel had fled away. Ibne Ziad had offered a reward to who soever brings them to him and Harith had therefore looking for them all the day long. The wife wanted to distract him but he did not listen to her. In the meantime the two children had awakened from identical dream. They had seen their father calling them towards him with affection. When they whispered to each other about the contents of dream, their murmur was overheard by Harith. Running to trace the cause of the murmur, Harith discovered the two tender children and asked them who they were. On learning that they were the orphans of Muslim Bin Aqeel he bet them mercilessly and tied them up with a roap and assured them that they would be murdered the next day. Harith's wife cried and wept bitterly and assured him that he was wrong to torture two innocents of Banu Hashim but he did not listen to her and called her bad names. In the end Harith asked his wife to keep silence otherwise he will kill her then and there.

When the next morning dawned and Harith came to the children with naked sword in his hand and took them to the stream by dragging them harshly by the hairs. They asked him to offer their final prayers which he did Harith killed them one by one after the other. The dead bodies were later made to flow with the following stream.

Clasping each other in their arms the two bodies floated until they were finally deposited to the bottom.

#### 4. Imam's journey fr̄m Zubala to Karbala and some important events upto 9th Moharram.

Before telling about the events and martyrdom of Hazrat Muslim Bin Aqeel and his sons I had conveyed to you that Hazrat Imam Hussain (A.S.) was grieved much to hear the sad news of his cousin's death. From Zubala he proceeded further and came to "Manzile Maqatel". The writer of Tarikh-e-Tabari had named this place as "Manzile-e-Ashraf". This was the place where Hazrat Hussain (A.S.) was surrounded by Yazid's soldiers. The armed people who were trying to arrest the grandson of the Holy Prophet (S.A.) were in a miserable condition due to thirst as they could not get water while they were busy in search of the Imam's Caravan. We see in Nasikh-ul-Tawarith that Hazrat Imam Hussain (A.S.) could not see the enemies in such poor condition and asked his followmen to supply them with water and what they needed. The thirsty persons summed up their senses after taking water. It was the great kindness of the grandson of the Holy Prophet that water was supplied to their (enemies) horses even. When Imam's Caravan started Hure Riyahi asked Ahle Bait to stop and he further told that he was ordered to arrest the Imam and his fellowmen. Hur Rushed towards the horse of Imam Hussain (A.S.) and took the reins in his hand. The Imam cried that his (Hur's mother might mourn on him). After a discussion Imam's Caravan proceeded and Hur was

vigilant over the small Caravan. The next place where they broke their journey was "Hijai-n-Nooman" where Ibne Adee and Majma Bin Abdullah met the Imam (A.S.). In replience one of the question they informed Hazrat Imam Hussain (A.S.) that his messenger was murdered. Tarmah Bin Adee further regretted that the Imam had a few persons with him and all were surrounded by Hur and his army. He further informed Imam Hussain that there was a huge army at Kufa. The next place where the Imam (A.S.) took rest was "Zeekhum". This is the place referred by the writer of "Tarikh-e-Tabri" where Imam Hussain again delivered a speach and told his companions that he had to be martyred so they should think while proceeding with him. After the speach was over, Hilal bin Nafe, Zuhair bin Qain and others replied that they were firm in their decisions as they were friends of those who had regard for the Imam and were the enemies of those who were against him. We see in "Tabarey" that they cried to sacrifice their lives so that they might be able to stand with the true followers of the Holy Prophet (S.A.). Before starting from the Manzil both the groups saw a messenger coming from Kufa. He gave a letter to Hure-Riyahi in which Ibne-Ziayadhad strictly ordered him (Hur) to arrest Hazrat Imam Hussain (A.S.) and to present him with great harassment. He further wrote that the messenger was also with him (Hur) till he complied with the orders. The next place to break journey was "Kar-bala" which was not far from there. Both the

groups arrived there at 2nd Moharram 61.A.H.

The companions of Hazrat Imam Husain (A.S.) wanted to hold tents by the side of river euprates (Furat) but the Yazideans did not allow them to do so. The Imam did not allow Hazrat Abbas to fight. The tents were pitched at a distance from the river. Yazid's army swelled day by day and the divine Caravan was encircled by the enemies. As per instructions from Yazid Bin Mawiyah. The holy army was denied water with effect from 7th Moharram. Subsequently on the 9th Moharram Yazid's army declared war against the grandson of the holy prophet (S.A). The later requested a night's time which was allowed with great difficulty.

The Imam gathered his companions and after putting off the lamp asked them to go any place where they could but they refused to leave the grandson of the holy prophet (S.A.) at that time. The Imam said,

فجمع الحسين اصحابه وقال اثنى على الله  
 احسن الثناء واحمدا على الشدة والرخاء معاشر  
 المؤمنين لست اعلم اصحابا اصبر منكم ولا اهل بيت اوفى  
 وافضل من اهل بيتي فجزاكم الله عنى احسن الجزاء  
 واني اظن ان احزايامى هذه مع هؤلاء القوم الظالمين  
 وقد ابحتكم فما في رقابكم منى ذمام و  
 خرج وهذه الليل فتلا اسدال عليكم فليأخذ  
 كل رجل منكم بيدي رجل من اهل بيتي وتفرقوا

في البسداء اميينا وشمالا عسى ان يفرج الله عنا  
وعنتهم فان القوم يطلبوني دونكم، فقال له اخر  
وبنواخيه ومواليه وبنو عبد الله بن جعفر لم  
تفعل ذلك يا سيدنا ولا ارانا الله فيك سوء ولا مكرها

(يهود ص ٣٩ ابو مخنف ص ٢٢)

"I give the best praise to God. I exalt him in prosperity and adversity. O, ye the faithful! I do not think that any body's companions are more patient and grateful people than you. Nor do I know if any personality's family members are more faithful and better than mine. May god grant you recompense on my behalf. I think this day is my last day with this tyrant army. I allow you to go from here and withdraw my allegiance (Bai-at) from you. Every one of you ought to take a male member of my family with him and disperse in the right or left direction in the desert. It is hoped that God will rescue us from disaster. This army (of Yazid) is only after my life. They have nothing to do with you. On hearing this the Imam's brothers, nephews, relatives and Abdullah Bin Jafer's son affirmed, "o, our chief! we can never do so. We pray to God that we may not see the day when any harm occurs on you."

The day of 9th Moharram passed. As water was not available whole of the Divine Caravan was thirsty particularly the children of the holy

prophet's family were in a distressed condition. Yazidians were ordered by their cruel Caliph to be harsh and oppressor to the back bone on the grandson of the holy prophet (S.A.) and his fellow men. The Yazidians were extremely greedy, very much covetous to get reward from their tyrant Caliph did not care for the progeny of the greatest benefactor of Humanity, the holy prophet (S.A.). After sunset the members of the holy Caravan were seen more happy and they had only a desire of martyrdom. The Imam and his camp followers spent the whole night in prayers sometimes they would prostrate in prayers and some times they sharpened their weapons. The zeal and enthusiasm of the companions of Hazrat Imam Hussain (A.S.) was worth seen.

## 5. The Day of Aashura (10th Moharram)

The day of Aashura (10th Moharram) dawned Hazrat Ali Akbar (son of the Imam) who was a young of 18 years and resembled with the Holy Prophet (S.A.) very much proclaimed the call for prayers (Azan) and God's army bowed down in prayers. Before the beginning of battle Imam Husain (A.S.) addressed the enemy several times so as to bring to their mind that they were bent upon murdering the Prophet's grandson and his companions for no fault of the later.

In the meanwhile Hurr a commander of Yazid's army, who had obstructed Imam Husain's (A.S.) passage and brought the divine caravan to Kerbala under his supervision, came running to the Imam, together with his brother and a slave. He begged his pardon for the sin committed. Hazrat Imam Husain was very kind and embraced him (Hurr). When Yazid's army was about to attack the Imam raised his hands in prayer to God and said,

قال "اللهم انت ثقتي في كل ثوب وانت  
رجائي في كل سداة وانت لي في كل امر نزل بي ثقة  
وهداة ثم من كبر يصعب فيه القواد وتقل  
فيه الحميلة ويخذل فيه الصديق و  
يسمته فيه العدو انزلته بك وشكوته  
اليك رغبة مني اليك عمن سواك ثقته



عسني واكشفتني فانك ولي كل نعمة وصاحب  
كل حسنة ومنتهى كل رغبة . "

(بلاغة الحسين ص ١٤٦)

"O,

God in every grief I have faith in thee. In all afflictions "thou" are my hope. In all difficulties with which I was beset I trusted thee for relief and thou saved me from it. I was visited by a good many troubles in which my heart beat feebly and all means of escape had ended, the friends (so called) betrayed and the adversaries were over joyed but I restored to thee leaving all others. Thou warded off all the troubles and distress undoubtedly thou art the source of all benedictions and then fulfill all our requirements.

All of a sudden Umer Bin Saad made the first severe attack on the followers of Imam Husain (A.S.) on the Aashura (10th Moharram) morning.

Imam Husain (A.S.) appeared from the ranks (file) of his enemies and exhorted them thus:-

٢٨

فتمتدح الحسين وراء صفوفهم فخطب  
فقال الحمد لله الذي خلق الدنيا فجعلها  
دار بناء ونوال متصرفنة بأهلها حالاً بعد  
حال من المغرب ومن غربته والشقي من ننته  
من لا تغنكم الحيوة الدانية ولا يغنيكم

بالله الغرور. ومنها فنعى الرب ربنا وبسبب العباد  
 انتم، اقررتكم بالطاعة وامنتم بالرسول محمد  
 ثم انتم رجعتم الى ذريته وعلوتته  
 تريدون قتلهم لفتواستجوذ عليكم  
 الشيطان فانسوا المذمى الله العظيم فتب اليكم  
 ولما يتبدون. ان الله واننا اليه  
 راجعون. هو الاء قسوقفوا وابعدا ايمانهم فبعدا  
 للقوم الظالمين،

(مناقب جلد ١ ص ٩٢)

"All praise is to God who created this universe and made it an abode of death and destruction. This world is changing its people from one condition to another. He is under delusion who is deceived by the world. Beware lest the life in this world should delude you and this delusion may cause you to forget God. Our's is the best God and the worst creatures are you people. You agreed to obey and follow the Prophet (S.A.) of God. You put faith in the Prophethood of Mohammad (S.A.) and even then turned against his (S.A.) progeny and descendents with the intention of putting them to swords. Sataen over powered you to be sure. He made you to forget the great God you and your intention be cursed. We are for God and will return to him. Oh! These are the people who became infidels after embracing faith. May the tyrant meet with destruction." (Ref: Manaqib B4, P94)

The enemies showered arrows towards the camp of the Imam and Hur would not tolerate it and fell upon Yazid's army with the permission of Hazrat Imam Husain (A.S.) and said,

①

ثم حمل على القوم وقال «يا اهل الوفية  
يا اهل الغدر والمترلام دعوتكم هذا الامام وزعتكم  
انتم تنصرونه حتى اذا التتم غدا رتم به وتعدايم عليه  
واحطتم به من كل جانب ومكان ومنعقوه واهله  
من الوجوع الى ما شاء من هذه الارض العريضة فاجم  
في ايديكم وحيداً ومنعقوه واهل بيته من شرب  
الماء الذي تشرب منه اليهود والنصارى والكلاب  
الخنازير. بئس والله ما خلفتم نبيكم في اهل بيته  
وذريته ما لكم لا اسقاكم الله يوم العطش الا كلباً»  
(ابو مخنف ص ٤٤)

"O, Kufians, O,

decisful and cunning lot! how pompously you called the Imam and fancied that you would help him, but when he came to you he was betrayed and treated cruelly. You surrounded him from all the sides and stopped him and his near and dear ones from moving in any direction in this wild world. Today he is left helpless among you who have denied him and his family members even water which is drunk freely by Jew, christians, dogs and swine. By God you have treated the Holy Prophet's (S.A.) family and descendants very badly. What has happened to you. May God never

quench your extreme thirst on the day of judgement." He killed many infidels. Ultimately he was martyred, being attacked by thousands of Yazidians. The Imam reached his dead body with his (Imam's) companions and said, "By God thy mother was not mistaken in naming thee Hur (The free and noble). Thou remained so in this world and the world here after, being a champion of freedom. Then Imam Husain recited verses in his honour that Hur was a fine freedom fighter who patiently and steadfastly bore attack of archeros. What a good fellow was Hur who threw himself in the earthquake of death as brave people jump into horrors. What a nice man was Hur that he sympathised Husain and thereby gained guidance to the right path and achieved success.

After Hur's martyrdom Imam Husain's (A.S.) followers were martyred one by one. Hur's brother, son and a slave fell as martyrs. Burere-Hamadani, whahabekalbi, Umer Bin Khalid, Khalid Bin Umer, Saad Bin Hamza, Umer Bin Abdullah, Muslim Bin Ausaga, sons of Muslim Bin Ausaqa, Hilal Bin Nafey, Nafey Bin Hilal, Naeem Bin Ajlan, Umer Bin Kaab Hanzala Bin Umro, Qasit Bin Zaheer, Karash Bin Zohair, Kanana Bin Atiq, Umro Bin Zabeaa, Zarghama Bin Malik, Aamir Bin Muslim, Saif Bin Malik Nameery, Abdal Rehman Bin Abdullah, Magma Bin Abdullah, Habban Bin Haris, Urno Al Khanzaee, Khalasi Bin Umer, Sawar Bin Abi Umair Hamdani, Zahir Bin Umro, Slave of Umro Bin Al Hamaq, Jabla Bin Ali Ul Shebani,

Noman Bin Umar, Masood Bin Hajjaj, Hijjaj, Zuhair Bin Bashir, Ummar Bin Hassan, Abdullah Bin Umair, Aslam Bin Kasir, Zuhair Bin Muslim, Abdullah Bin Yazid Qaisy, Abdullah Bin Urwa Ghifari, Abusama Saidawi and a close friend of the Imam named Habib Ibne Mazahir and others were martyred.

Most of the above named companions were martyred before midday (Zohr) prayer and the rest after the Zohr prayer.

While mid day prayers were just to be offered Abu Samama Saidawi approached Imam Husain (A.S.) and submitted,

وتقدم ابو شامة الصيداوى الى الحسين وقال  
 "يا مولاي انما مقتولون لامحالة وقد حضرت الصلوة  
 فصل بنا فانها اخر صلوة نصليها العلى اللقى  
 الله على اداء فريضة من فرائضه في هذا الموضع العظيم  
 فقال له "اذن يرحمك الله" فلما فرغ من الاذان  
 نادى الحسين "يا عمر بن سعد نسيت شرع الاسلام  
 الا تلغ الحرب منا حتى نصلى؟" فلم يجبه عمر.

(ابو مخنف ص ٤٥)

O, my lord, be what it may we will be martyred. The time of prayers has come, lead us in prayers. I think this is our last prayer. Hope we may be able to fulfil some obli-

tion of God on this dignified occasion and win approbation of God. The Imam was kind enough to say, "May God have mercy on you. Please call for prayers (Azan). When the prayer was over Hazrat Imam Husain (A.S.) said to Umer Bin Saad, "Hath thou strayed away ever from the pillar of Islam. Can not thou postpone the battle for so long as we offer our prayers. Umer bin Saad made no reply.

Just after addressing Umer Bin Saad, Hazrat Imam Husain (A.S.) said to his followers,

٣٠

فقام الحسين و صلى باصحابه صلوة الظهر  
فلما فرغ من صلوته قال "ان هذاه الحجة قد  
فتحت ابوابها واتصلت انهارها وايضعت انهارها  
وزينت قصورها وتولفت ولدانها وحورها وهذا  
رسول الله (ص) والشهداء الذين قتلوا معه وابني  
وامي يتوقعون قتلهم عليهم ويتبشرون  
بكم وهم مشتاقون اليكم فحاصوا عن دينهم  
وذبوا عن حرم رسول الله (ص) وعن امامهم  
وابن بنت نبيهم فقلد امة ختم الله بنا فانتم في جوار  
جلهنا والكرام علينا واهل مودتنا فدافعوا بارك  
الله فيكم عنا"

فاما سمعوا ضجوا بالبجاء والتحيب وقالوا "نفوسنا  
دون انفسهم ودماءنا دون دماءهم وارواحنا

لصم الضداء والله لا يصل اليكم احد بمأز ولا و  
 فينا الحياة وقد وهبنا للسيرف نفوسنا وللطي  
 ابداننا

( ابو مخنف ص ٤٤ )

"O my"

companions that is the paradise. It's doors have been opened, its canals join each other, it's fruit have ripened, it's palaces have been decorated. It's childman (Ghilman) and Hoors (celestial brides promised to the muslims in paradise) have assembled. Look! There are, the Prophet (S.A.) of God and those of his companions who were martyred are also there. My revered mother and respected father they are all awaiting your arrival. They are all pleased and eager to meet you. (Be prepared) Defend your faith. Ward off the adversaties from the ladies of the Prophet's Holy house. Save your Imam and son of yhour Prophet's daughter. God has put you to trial in regard to us. You will be in the company of the Holy Prophet (S.A.). To us you are noble and reverable and true friends. Ward off the enemies from us. May God recompense you on our behalf." On hearing Imam Husain's speech his companions started crying and submitted "our lives and our blood will be spilt in guarding you. We will lay our lives for you so long as we are alive you can not come to harm at the hands of enemy."

The showers of arrows restarted from the Yazidi-ans. The rest soldiers of the divine army were injured. Zohair bin Qain came towards the army

of Yazid and said loudly,

فخرج اليهم زهير بن القين ونادى يا على صوته  
 "ايها الناس ان حق المسلم على المسلم النصيحة ونحن وانتم على  
 دين واحد وقد ابتلانا الله بذي رية نبيه لينظر ما  
 نحن وانتم صانعون وانا ادعوتكم الى نصرتي وهذا لان الطغا  
 فلما سمعوا كلام زهير قالوا "لن نبرح حتى نقتل صاحبكم  
 ومن يتابعه او يبايعه يزيد" فقال لهم زهير "عباد الله  
 ان الدنيا دار فناء وزوال متصفت باهلها من حال الى حال فالتمسوا  
 اغترابها ورزق اليها وان اكسبوا حق بالنصر والموعدة من ابن سمية"  
 (المخفف ص ٥٤)

"O, people, A Muslim is duty bound to tender advice to another muslim. Listen you and we are on the same religion. To be sure God has put us on trial in relation to the descendents of his Prophet (S.A.) so as to see how we treat them. O, ye People, I call upon you to help Husain (A.S.) and leave abstain from supporting the rebels."

Although the Imam had first of all permitted his young son Ali Akbar to fight for the cause of God but the companions of Hazrat Imam Husain (A.S.) and the young Hashimites (Bani Hashim) would not let him (Ali Akbar) go. When the companions of the Imam had sacrificed their lives, the Banu Hashim and Bani Fatima requested permission to fight divine war (Jihad) and laid their lives for the cause of Islam. A brief account of them is being given. Abdullah and Mohammad



the sons of Muslim Bin Aqeel were the first two to sacrifice their lives in Kerbala from among the Bani Hashim. Their two brothers had gone with Hazrat Muslim to Kufa and had already been martyred at the hand of Harith as I have mentioned before. They were the son of Hazrat Ruqaiyah daughter of Hazrat Ali (A./S.) Their maternal grand mother was Umm-ul-Banin. Their real maternal uncle was Hazrat Abbas son of Hazrat Ali (A.S.) The sons of Hazrat Aqeel sons of Ali (A.S.), Abdul Rehman, Abdullah and Moosa drank from the gablet of martyrdom thereafter. Hazrat Imam Hasan's son Qasim was granted permission to Jihad. He was 13 years of age but showed such deed of valour in the holy war that many champions of war were amazed. Arzaq-Shami was an eminent wrestler. His four sons were sent to hell by Qasim the son of Imam Hasan (A.S.) and Arzaq was also cut into two pieces. The Yazid's army attacked on Qasim who was alone. Thousands of cavalarymen and foot soldiers attacked him and the fresh flower of Imam Hasan (A.S.) withered. After his martyrdom the cruel Yazidians trampled his dead body under horses legs and mutilated. Hazrat Imam Husain (A.S.) shed mournful tears at the tragic death of his loving nephew yet he was satisfied that the descendants of the Holy Prophet were restless for offering the sacrifice of their lives for the sake of Islam and wanted to surpass each other. During Jihad Hazrat Imam Husain addressed Yazidians many times. He wanted that the enemies might come to right path and should not

obey the orders of Yazid Bin Muawyah. He several times declared that they were wrong to destroy the members of the Holy Prophet's family. But the Yazidians were greedy and had great lust of money and posts promised by Ibne Ziad and Yazid. I am now drawing the readers attention towards a sermon delivered by the grand son of the Holy Prophet (S.A.).

On reaching the bank of Euphrats (Furat) Imam Husain addressed the Yazid's Army

«عباد الله اتقوا الله وكونوا من الدنيا  
على حذر فان الدنيا الويقيت الاحد وبقي  
عليها احدا كانت الانبياء اعاق بالبقاء  
واولى بالرضاء وارضى بالقضاء غير ان الله خلق  
الدنيا للبلاء وخلق اهلها للقضاء فخذوها  
بال ونعيمها مضجول وسرورها مئقهم  
المنزل بلغة والدار قلعة فتزود وادان  
خير الزاد التقوى واتقوا الله لعلمكم تفلحون»

(مجار جلد ١٨٨)

"O, Slaves of God, Fear the Almighty God beware of the world. If the world be lasting for ever for any body and if any body were to live for ever, the Prophets of God deserved it most. They had a better claim to the pleasure of God but God has made this world

as an abode of afflictions and created the people of this world for ultimate death. Every new thing of this world is destined to get old and all comforts of life are perishable. The joys of life are transitory. The world is a temporary stage of life. It is a temporary abode (an inn). Store your provisions for the journey to the other world. That provision is the fear of God. You may possibly get happiness in the next world. (You may possibly be benefitted).

After the martyrdom of Hazrat Qasim, Abdullah Akbar and Ahmad the two sons of Imam Hasan (A.S.) drank the cup of martyrdom. Aun & Mohammad the son of Abdullah Bin Jaffar and Hazrat Zainab also fought bravely and attained martyrdom. Hazrat Zainab was pleased much that her sons sacrificed their lives for the cause of Islam. Hazrat e Abbas was also glad to sacrifice his son and real brothers (son's of Ummul Baneen) to protect the cause of the Holy religion. A time came when Hazrat Abbas (the commander of God's army) requested the Imam to let him offer the sacrifice of his life. Hazrat Abbas loved most of all Ahle Bait. They reposed full confidence in and depended for protection on him. In heroism and valour too he was called the 2nd Ali (a.S.) Hazrat Imam Husain (A.S.) refused him permission several times, but on the insistance of baby Sakina, (four years daughter of Imam Husain) he allowed Abbas to fetch water and yet not to fight. The desire of Hazrat Abbas was fulfilled. On one shoul-

der he carried the flag of God's army and on the other the dry water bag of Hazrat Sakina. His face was towards the Euphretes (river Furat). He killed him who so ever obstructed his way. He intended to carry water to Husain's camp. Several platoons intervened but bravely repulsed by Hazrat Abbas. Hazrat Abbas spurred his horse and joined possession of the river Euphretes. The enemy was terrified. Hazrat abbas took a hand ful of water raised his hands and threw it away. Though Hazrat Abbas had river under his possession yet he did not quench his thirst. The tyrant army witnessed that he did not drink water because Imam Husain (A.S.) and his children were thirsty. He filled in the water in the bag of Hazrat Sakina and returned towards the tents of the Ahle Bait. The enemy showered arrows on him but Abbas shielded the water skin with his body. The enemy army was thousands in number against Hazrat Abbas who was all alone but also not charged for fight and had only one mission, to see that water reaches Husain's camp. Being attacked by thousands of enemies one arm of Abbas was severed and then the other also. The water skin was riddled with arrows. The warrior turned his horse towards the battle field (site of slaughter). Some of the enemies hurled stones on him. Some of them attacked with clubs so much so that valiant son of Hazrat Ali (A.S.) could not maintain himself on the horse back and touched the ground (fell down). He called Imam Husain (A.S.) saying, "O, my lord! I have sacrificed my life (as a slave) on you." When Imam Husain (A.S.) reached near Abbas

he (The Imam) placed the head of Abbas on his thigh so as to comfort him (Abbas). Every time he removed his head and placed it on the ground. Perhaps he thought when Imam Husain (A.S.) would be martyred there would be none beside him. The Imam removed blood from the eyes of Hazrat Abbas, who became enable to look at the face of the Imam at the last hour of his life. According to the will of Abbas his dead body was left at the bank of the river by the Imam and he advanced towards his camp with the riddled water skin and flag.

At the sight of the flag baby Sakina said to the children, "Hurry up children, bring cups and jugs for water, uncle Abbas is coming soon carrying water to quench your parched throats. When the Imam returned with the flag and the empty water bag every body wept bitterly and cried aloud. After the martyrdom of Hazrat Abbas the condition of Ahle bait (Prophets descendants) was full of sadness. All the relatives had already met death and now every body had no doubt that the Imam would also be martyred. The Imam consoled all and counselled them to be patient and steadfast adding for vindication of truth we will bear all sorts of troubles.

After the martyrdom of Hazrat Abbas, Hazrat Ali Akbar son of Imam Husain (A.S.) was left. He resembled the Holy Prophet (S.A.) in appearance, gait and manners of speaking. When Hazrat Ali Akbar prepared to go to battle field, the inmates of the holy house were overwhelmed with

grief. Each and every of them was an embodiment of utmost sorrow and agony. When Ali Akbar (A.S.) went to the battle field, the Imam said in supplication and submission to God,

ورفع الحسين سبابته نحو السماء وقال اللهم  
 اسهد على هؤلاء القوم فقد برز اليهم غلام امشبه  
 الناس خلقا وخلقاً ومنطقاً برسولك كذا اذا شئنا  
 الى نبيك نظماً الى وجهه. اللهم امنعهم بركات  
 الارض وفرقهم تفريقاً ومزقهم تمزيقاً واجعلهم  
 طمأنينة وهدى ولا ترض الولاة عنهم ابداً  
 فانهم دعونا ليتصرونا ثم صلاوا علينا ايقاتلوننا

(بخار حله لا ٢٥٢)

"O, Almighty

God' Be my witness. Now I am sending such a handsome youth to face the army of Yazid who is very much like thy Prophet in appearance and manner of speech and walking. When ever I desired to see thy Prophet (S.A.) , I looked in him. When Hazrat Ali Akbar reached the battlefield he delivered "Rajaz" (Battle speech) to his adversaries. "I am Ali son of Imam Husain (A.S.). We are those whose father is Husain and grand father is Ali. I am grandson of the Holy Prophet (S.A.) I will fight with sword and spear. I will wield sword in such a marvalous manner which is the distinc-

tion of Hashimite young men and brave people of Ali's family. A brief extract from his martial speech to the enemies has been reproduced. Hazrat Ali Akbar fell upon enemies. He put to death many soldiers of the enemies of Islam. Thousands enemy forces were dispersed. The Imam was watching his son from a distance. Finding that the Yazidi forces has deserted the field, Hazrat Ali Akbar came once again to see his father and speaking of the afflictions of thirst asked if the Imam had seen him putting a valiant fight. The Imam said, "Bravo, my son". Ali Akbar again went to the battle field. He attacked the enemies severely and killed many Yazidians. He was badly wounded. Haseen Bin Nameer gave such a blow of spear that it's blade remained stuck in Hazrat Ali Akbar's chest. Hazrat Ali Akbar fell down on the ground and called the Imam saying, "Father, I have sacrificed my life". The Imam advanced towards the battle field calling "where are you my son, answer my call", There was no reply. At long last he found Ali Akbar lying smeared in a pool of blood on the burning sand with his hand on his chest. The Imam understood the sign of his young son and pulled out the speare blade from the later's chest and along with it came out the pieces of liver. Hazrat Ali Akbar breathed his last in his father's lap. The Imam prostrated in supplication and gratefulness to God and prayed that his offering (the sacrifice of his dear son) may be accepted. It was a heart rending scene when the old father carried his young son's dead body all alone

on his back. The moment Ali Akbar's corpse was brought in Imam Husain's (A.S.) camp, there was lamentation, weeping and crying through out . In short the Imam's determination, courage and steadfastness was worth seeing.

When all the devoted companions and relatives had sacrificed their lives the Imam raised his six months suckling babe on his hands before the enemies and said, "If in your wrong opinion I am in any way to be blamed, tell me what this suckling infant has done to you? Give him some water to quench his extreme thirst. The tyrants showered arrows in reply. Hurmala's arrow pierced and passed through Ali Asghar's neck and Imam's Arm. Imam buried Ali Asghar. After Ali Asghar's martyrdom the Imam beseeched final leave from the members of his family. There was deep sorrow and lamentation all around but the Imam said, " I have to fulfill my promise. I tried my best to bring the enemies of Islam on the right path but invain. The Yazidites are too much avaricious. Their hearts are full of greed."

The Imam entered the battle field and said to the Yazidians, "O, Tyrant people you have stooped too low in opposition to right and in the greed of wealth and material power. Why do you not abstain from following your cruel and wicked ruler. What has happened to you? How will you face the Holy Prophet (S.A.) on the day of judgement. The Imam made it clear to all that he was the heir of the last Prophet (S.A.) of God but the



Yazid's army would not listen to him and attacked him. The Imam showed the mettle of Hazrat Ali's sword. Hamced Bin Muslim was present there in the capacity of a historian. He writes Hazrat Imam Husain (A.S.) single handed dispersed the enemy forces then the Imam addressed his martyred devotees, " would that you lived to see how valiantly Husain fought. Once again the Yazidians mustered together and wanted to attack the Imam.

Then Imam Husain (A.S.) stood before Yazid's army with sword drawn in his hand. He now did not care for life and was determined to be martyred and was delivering his marshal speech (Rajaz) thus, "

ثم وقفت قبالة القوم وسيفه مصلت في يده  
أيسا من أكبياتة عازمًا على الموت وهو يقول :-

”أنا بن علي الطهر من آل هاشم  
كفاني بهذا مفتخرًا حين افتخر  
وجدي رسول الله أفضل من مضى  
ونحن سراج الله في الخلق ترهنا  
وفاطم أمي من سللة أحمد  
وهي يدعي ذوالجناحين جعفر  
وفينا لتاب الله انزل صادقنا  
وفينا الهدى والوحى بالخير يذكر  
عن امان الله في الناس كلهم

نسر بهد في الانام ونجهر  
 ونحن وكلاية اخوض نسقى ولاقتنا  
 بكاس رسول الله ما ليس ينكر  
 وبتحدثنا في الناس الترم شليعة  
 وبتعفننا يوم القيامة يحسب

(بحار جلد ۱۰ ص ۲۵۲)

I am the august personality of Ali (A.S.) belonging to Bani Hashim. It is enough to be proud of if I take pride in it. The Holy Prophet (S.A.) who was better than all his predecessors, was my maternal grand father. We are the ultimate light of God among his creation. My uncle was Jaffer (R.A.) who is reputed to bear two wings. The holy book of God came to light in our house. Divine inspiratin and righteousness were the topics obtaining in our house family. We enjoy the status of "the protection of God security" as well as openly. We are the masters and custodians of "Kausar" (the sweet holy drink fountain in paradise). We will quench the thirst of our friends from the Holy Prophet (S.A.) of God's drink (Jame Tahoora). This is but a fact which cannot be denied. Our followers are the best of all people. Our enemies will be doomed and plunged on the day of judgement. (Behar B10, P253)

In replience to the address the enemies showered arrows from all the sides on the Prophet's grandson. Stones too were thrown at him. When the Imam (A.S.) saw that Asr Prayer (Asr)

time had drawn near, he sheathed his sword. Being seriously injured he descended on the ground from his horse and was busy in offering prayers. Shimr a Commander of Yazid's army exhibited rudeness and severed the Imam's head while he was busy in prayers and raised it on a spear blade. Drums of victory were beaten joyfully by the Yazid's army. A voice from an invisible speaker was heard", Husain (A.S.) has been slain in Kerbala:" There was an earthquake and strong wind storm. Hazrat Zainab (daughter of Hazrat Ali) could not see anything. She awoke Syeda Sajjad (Zainul Abidin) the eldest son of Hazrat Imam Husain from his swoon. The ailing figure said to her, "pray, raise the curtain from the tent. From the distance he saw his father's head raised on the speare blade. Syhedra Sajjad atonce said, "O, father I wish you".

Thereafter the Yazidite army advanced quickly to plunder Mohammad's (S.A.) house. The tents were burning and the pious possessions of the Holy Prophet (S.A.) were looted. At last Imam Zain-ul Abidin (Sajjad) told the ladies to go out of the residence. What a pathetic sight it was when Hazrat Zainab (A.S.) tookout his ailing nephew, Imam Zain-ul Abidin (A.S.) from the burning tent and did a heroic deed as would have been done by Hazrate Abbas Alamdar (Commander of God's army) and Ali Akbar (18 years young son of the Imam). Shimr slapped baby Sakina daughter of Imam Husain and snatched Veils from the heads of the respect ladies.

## 6. Imprisonment of the Holy Prophets(S.A) descendant, and their return to Madina

On the 11th Moharram the inmates of the holy house of the Holy Prophet (S.A.) were arrested and taken from Karbala so as to get reward from Ibne Zaid and Yazid Bin Mawiyah for persecuting these helpless people. The Holy Prophet's (S.A.) grand daughters and children were tied with ropes and taken forcibly from place to place and attempts were made to insult them. What a cruel horde were the Yazidians that for pleasing a cruel despot they put to swords the family members of the Holy Prophet (S:A.) and tortured their ladies after arrest.

When the tooled caravan of Ahlae bait (The Prophet's S.A.) family reached the court of Ibne-Ziad, there the faithless Yazidians tried to insult the Prophet's progeny. Hazrat Zainab and Imam Zainul Abidin (Syede Sajjad) propagated the mission and message of Imam Husain (A.S.) through their speeches and apprised the people of Yazid's repression and tyranny. Though the descendants of the Holy Prophet (S.A.) were under arrest and confinement of the enemies but they were bold and courageous to describe the facts and ill treatment of the enemies in the Court of cruel and inhuman persons who were glad to martyr the grandson of the Holy Prophet (S.A.).

The court of Ibne Ziad was decorated. He took his seal in the royal palace and allowed free admittance to public and the august Head of Imam Husain (A.S.) was brought and placed before him. The family members of Imam Husain (A.S.) and the children too were also before him. Hazrat Zainab (The elder daughter of Hazrat Ali) sat down at an ordinary place (to avoid being recognised) Ibne Ziad enquired as to who she was and was told that she was Zainab daughter of Hazrat Ali (A.S.). Ibne Ziad turned his face towards her and said, "Thank God that he has disgraced you and falsified your dreams." Hazrat Zainab retorted "Disgraced is he who is a sinner and belied is he who is unchaste and such a person is other than us. "Ibne Ziad said", Will you see how God treated you". She replied he did well. God had ordianned the high rank of martyrdom for my brother and his companions. They proceeded towards their resting place. In near future God will make you and them stand in for questioning then thou will know who is the victorious. O, Bastard may thy mother morn in thy ignorable demise.

Imam Zainul Abidin addressed the Kufians and others in Kufa and asked the people to be quite then he stood up. He prayed God spoke of the Prophet (S.A.) and prayed for benedictions of God on him and spoke ,

شهادة زين العابدين او ما عالى الناس ان  
اسئلوا فسكثروا فقام قائماً فحمد الله واشتفى عليه وذكر

النبي (ص) ثم صلى عليهم ثم قال « أَيُّهَا النَّاسُ مَنْ عَرَفَنِي  
 فَقَدْ عَرَفَنِي وَمَنْ لَمْ يَعْرِفَنِي فَأَنَا عَرَفْتُ نَفْسِي  
 أَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِمُ السَّلَامُ  
 أَنَابُنُ مَنْ أَتَهَلَّكَ حُرْمَتُهُ وَسُلِّبَتْ نَعْمَتُهُ وَأَنْهَبَ  
 مَالُهُ وَسَبِيَ عِيَالُهُ أَنَابُنُ الْمَدَابُوحِ بِسَطِّ الْقَهْرِ أَتَمِنْ  
 غَيْرِ دَخَلٍ وَلَا تَرَابٍ أَنَابُنُ مَنْ قَتَلَ صَبْرًا وَقَتِيَ بِذَلِكَ  
 فُجْرًا أَيُّهَا النَّاسُ فَاذْكُرُوا لِمَ لَمْ يَكُنْ اللَّهُ هَلْ تَعْلَمُونَ أَنَا لَمْ يَكُنْ  
 إِلَى أَبِي وَخَدَّ عَقْرَةٍ مِنَ النَّفْسِ الْعَهْدِ وَالْمِيثَاقِ وَالْبَيْعِ  
 وَتَأْتَلَقُونَ فَيَسْأَلُ مَا قَدْ مَاتَ لَمْ يَنْفَسْ وَسُوءَةَ لِرَأْسِهِمْ  
 يَا سَةِ عَيْنٍ تَنْظُرُونَ إِلَى رَسُولِ اللَّهِ (ص) أَدُلِقُونَ  
 لَكُمْ قَتَلْتُمْ عَتْرَتِي وَأَتَهَلَّكُم حُرْمَتِي فَلَسْتُمْ مِنْ أُمَّتِي »

(بهوف ص ٦٥)

"O, people, those who (are acquainted with me) know me and those who do not know me, I tell them that I am Ali bin Husain (A.S.) Bin Ali Bin Abitalib (A.S.) I am the son of one who was insulted, whose belongings were plundered, whose family members were arrested. I am the son of one who was slaughtered on the bank of Euphrates (Furat) and was left shroud and unburied. I am the son of one who was surrounded for being murdered. These are enough for being proud of, O, people I adjure you to think for a moment. You sent call letters to my father then it is you who have betrayed him. You made pledge and declared allegiance to him. It is only you, who martyred him. May evel be fall you.

You prepared yourselves for being doomed. Your judgement is so very bad. How will you face the Prophet (S.A.) of God, when he will call you to account and say, "You rendered my descendants and insulted the ladies of my household you are, therefore, not my followers." (Lahuf P-68).

The history preserves that Hazrat Zainab, Hazrat Umme Kulsum and Imam Zainul Abidin courageously carried the Imam's message in the Court of the tyrant Yazid. Hazrat Zainab played the main role in spreading the facts about the martyrdom of the Imam and his companions. When the people came to know that the Holy family of the Holy Prophet (S.A.) was arrested after the martyrdom they hated very much Yazid's cruel action but could do nothing because of his rudeness and cruelty. The speech delivered by the elder daughter of Hazrat Ali (A.S.) viz Hazrat Zainab was so impressive that the representatives of various foreign countries were surprised to know that Yazid was very cruel and unjust to martyr the grandson of his Prophet (S.A.) and arrested his descendants. The address of Hazrat Zainab shall remain as a symbol of truth and courage against a tyrant. The daughter of Hazrat Ali addressed in such a manner that old persons who had heard the speeches and sermons of Hazrat Ali thought as if Hazrat Ali was delivering his sermon.

Hazrat Zainab (A.S.) daughter of Hazrat Ali Ibne Abi Talib (A.S.) stood and said,

فقامت زينب بنت علي بن ابي طالب فقالت  
 « الحمد لله رب العالمين وصلى الله على رسوله وآله  
 اجمعين صدق الله سبحانه كذلك يقول ثم كان عتبة  
 الذين اساءوا السوء ان كذبوا بايات الله وكانوا يها  
 يستهزمون. اظننت يا يزيد حيث اخذت علينا اقطا  
 الارض وافاق السماء فاصبحنا ساق كما تساق الاسراع  
 ان بناهونا على الله وبك عليه كرامته وان ذلك لعظم  
 خطر عندك فشجعت بانفك ونظرت في عطفك  
 جذلا نامسرو راجين رايت الدنيا لك مستوثقة  
 والامور متسقة وحين صفا لك ملكنا وسلطاننا  
 فمهلا مهلا نسيت قول الله تعالى ولا تحسبن الذين  
 كفروا انما هم على لهم خيل لانفسهم انما هم ليزدادوا  
 اثما ولهم عذاب مهين. امن العدل يا بن الطلقاء  
 تحذيرك حرانرك واماءك وسوقك بنات رسول  
 الله (ص) سبا يا قدا هتكت ستورهن وابتدات  
 وجوههن تحذيرن والاعداء من بلدا الى بلدا  
 وليتشرهن اهل المناهل والمناقل ويتصغر وجوههن  
 القريب والبعيد والدا في والشريف ليس معهن من  
 رجالهن ولي ولا من حماتهن حمى وكيف يري حتى مر  
 من لوت فولا كبا والاذكباء وبنيت لحمه من دم ماء الشهادة  
 وكيف وليتبطاء في بفضاء اهل البيت من نظر الينا



بالشنف والشان والاحن والاضفان ثم يقول غير  
 متا ثم ولاستعظم لاهلوا واستهلوا فرحا ثم قالوا يا  
 يزيد لا تثل ملتحميا على ثنايا ابي عبد الله سيد  
 شباب اهل الجنة تنكتهما بمحضرتك وكيف لا تقول  
 ذلك وقد نكعت القرحه واستاصلت الشافسة  
 بارتك دماء ذرية محمد (ص) ونجوم الارض  
 من آل عبد المطلب وتهتف باشياخك زعمت  
 تداوهم فلتردن وشيكا موردهم ولتودن  
 انك سلتت وبكمت ولم تكن قلت ما قلت وفعلت  
 ما فعلت اللهم خذ لنا بحقنا وانتقم من ظلمنا و  
 احللي غضبك بمن سفك دما منا وقتل حماتنا  
 فوالله ما قربت الاجلداك ولا خوزت الاحمداك  
 ولتفردن على رسول الله (ص) بما تحملت من  
 سفك دماء ذريته وانتهكت من حرمة في  
 حرته ولحمته وحيث يجمع الله شملهم ويلم  
 شقهم ويأخذ بحققهم ولا تحسبن الذين قتلوا في  
 سبيل الله امواتا بل احياء عند ربهم يرزقون  
 وحسبك بالله حاكما وبمحمد (ص) خصيما وبجبرئيل  
 ظهيرا وسيعلم من سول لك ومكنك من رقيب  
 المسلمين ببس للظالمين بدلا وايكم شتر مكانا و  
 اضعف جندا ولئن جرت على الدا هي الفخاطبتك  
 اني لاستصغر قدرك واستعظم تقريعك واستكثر

تويجك لكن العيون عبرى والصدور جرى الكا  
 فالعجب كل العجب لقتل حزب الله النجباء بحزب  
 الشيطان الطلقاء فهذه الأيدي تنطف من دماننا  
 والأفواه تتخلف من لحومنا وتلك الجثث الطواهي  
 الزواكي تتأبها العواسل وتغفرها أمهات القراعل  
 ولئن اتحدنا مغنا التجداننا وشيكا مغرما حين  
 لا نتجد إلا ما قدمت يداك وما ربك بظلام  
 للعبيد. فإلى الله المشتكى وعليه المعول فكيد  
 كيدك واسع سعيك وناصب جهدك فوالله  
 لا نتخوذ كركنا ولا تميت وحيننا ولا تدر كركنا  
 ولا ترحض عنك عارها وهل رائك إلا فندا و  
 أيامك الأعداء وجمعك الأبداء ليوم المنادى  
 الألعنة الله على الظالمين. فالحمد لله رب  
 العالمين الذي ختم لأولنا بالسعادة والمغفرة ولآخرنا  
 بالشهادة والرحمة ونسأل الله أن يكمل لهم الثواب  
 ويوجب لهم المزيد ويحسن علينا الخليفة أنه  
 رحيم ودود وحسينا الله ونعم الوكيل .»

(لهوف ٤٩ مجاز جلد ٢٢٥ ورياض القدس جلد ٣١)

All praise is to

God the Lord of Universe. May peace of God be  
 on the Holy Prophet of God and his descendants.  
 God has declared the truth that the wicked people  
 eventually belied the representatives of God and

laughed upon (and mocked) them Yazid when thou stopped the passage of earth and heavens to us we were taken all around like prisoners. Thou fancied that we were lowered in the eyes of God and thou wast exalted, what so ever happened because thou wast held in esteem in the eyes of God and thou fancied that then had succeeded in the worldly gain and all such matters were settled. Our counts and state were secured against all dangers to thee then thou took pride and exulted in the grandeur. Stop just for a few days Hast thou forgotten that God has admonished thus. Those who have become disbelievers should not think that his (God) allowing them time would be in their interest. He (God) has spared them the time being so they might commit more sins. For them the contemptible punishment is to be provided. Is justice O, the son of the freed slaves Yazid that thou kept thy women and salve girls behind curtain and arrested the grand daughters of the Prophet (S.A.) and took them from place to place. You snatched and tore off their veils. They were exposed (wrongly) like criminals and driven from city to city. All (rich and poor) are looking at them. People from far and near, high and low men are eating their eyes at their countenance. None of their (arrested Ahle Bait) men who would come to their rescue is left nor is any of their supporters has been spared to be able to help them. What else can be expected from those who chewed the liver of virtuous people, who were fed and nourished on the blood of martyrs. What can

we expect from our enemies. The enemies cast their evil, spiteful, resentful, malicious and impure eyes on (For torture). Thou devoid of feeling of remorse for the big crime is seated in the court and striking with stick the teeth of the resident of paradise Abu Abdullah Al Husain (A.S.). Thou callest aloud thy forefathers (who were enemies of Islam and were killed in the battle of Badr) and proclaimest world that they were alive, they would certainly praise thee. They (Who were killed in Badr against Islam) would be pleased with thee and say, "Weldone! and would add ",O Yazid may thy hand never paralysed for thou took vengeance from the progeny of the Holy Prophet. Why should thou not say so and call they slain ones in Badr. Why souldst than not be happy. Now that thou has not shed the blood of stars of earth the spring of Mohammad (S.A.) and descendents of Abdul Muttalib and refreshed the wounds of our heart and uprooted us. Thou callest they killed ones in badr art under the misconception that they would respond thy call. Very soon thou would reach where they are in hell. Thou woud not wish that thy hands were paralised and thou wouldst be dumb, would not have said what thou said and would not do what thou did O, God take our rights back from these tyrant who oppressed us (Helpless). Take vengeance from the punish those who killed our supporters let thy wreth fall them. 'O, Yazid thou has not caused any harm to any body but thy self. Thou cut as under time own skin and cut to peices thy own flash. In short time

thou would be brought before the Holy Prophet (S.A.) as a criminal for thou shed the blood of his offspring and badly insulted his (Prophet) descendants, his dear and near ones. God will assemble their community and group when will make you restore their usurped rights. He will back them up to render assistance to them. Do not think at all that those who were martyred for the cause of truth are dead but they are alive and draw their sustenance from God. For thee it is enough that God will be thy task master and judge and the Holy Prophet (S.A.) be thy enemy and Gebreel (The Angel) will be at his back. Soon then later, those who helped and set thee on the head of muslims will painfully realise what a severe punishment is to be awarded to the appressors, and how bad is thy last destination and how much is thy army. The vicissitudes of time have constrained me to speak to (a debased person) thee. I grade thee as a mean fellow and I take to heart thy grievous threatening and reproach. Why not! our eyes are shedding tear, and our chests are burning with fire of grief. Surprising is to that a gang of devils and freed slaves who martyred the Holy group of God. The hands of the satances shed our beloved and their (dirty) mouths grinded up our flesh with their teeth. On the holy bodies of that diving group flies, badgers and wild animals are crying. If today thou hast taken us in thy possession treating us a battle booty (Ghanemat) tomorrow on the day of judgement thou will find us seriously damaging. At that occasion

Thou will reap what thou hast sown. God is not cruel to any body. We complain to God and rely on him. O, Yazid attempt as much as possible but thou can not remove our memory (from history and hearts of our lovers) and our Shariab

thou cannot

attain our glory nor can thou rub out the black spots from the skill of thy garment. They ill repute owing to thy shameless and impudant killing can never be washed away. Thy position and thy judgement is vile. The span of thy life is to end shortly. Thy party is weak (Be preapre for the day when the caller will proclaim, cursed be the tyrants. All praise is to God who is the creater and the master of the whole universe, who bestowed auspiciousness and absolution on our Ist (The Holy Prophet (S.A.) and favoured our last (Imam Husain A.S.) with martyrdom exallation and Divine blessing. We pray to God that these martyrs for the cause of God be highly rewarded and exalted and that God may show us his favours. Indeed he is very merciful. He is our best guardian."

Yazid spoke to Imam Zainul Abidin dispotically and proudly. Imam Zainul Abidin gave a crushing reply. Yazid enraged and ordered that the Imam be assassinated. There Hazrat Umme Kulsum (Daughter of Hazrat Ali Ibne Abue Talib A.S.) pleaded".

قَالَتْ أُمَّ كَلْتُمْ يَا يَزِيدُ الْقَدَارُ وَبَيْتُ الْأَرْضِ  
وَلَمْ يَبْقَ شَيْءٌ مِنْ هَذَا الصَّبِيِّ « وَتَعَلَّقَتْ بِهِ النَّسَاءُ جَمِيعًا  
وَهُنَّ يَتَذَكَّرْنَ » وَأَقْلَتْ رَجَالَهَا. تَقْتُلُ الْأَكَابِرَ

مِنْ رَجَالِنَا وَتَأْسَى النِّسَاءَ مِمَّا وَكَلَّا تَرَفَعَ سَيْفَكَ  
 مِنْ الْأَصْبَاعِ غِرِّ وَأَغْوَيْتَنَا لَا تَهْتَمُّ غَوَيْتَنَا لَا يَا حَبِيبَ السَّمَاءِ وَ  
 يَا أَسْطَ الْبَطْحَاءِ " فَخَشِيَ يَزِيدَانُ تَأْخِذًا النَّاسَ  
 الشُّفْقَةَ عَلَيْهِمْ فَلَنَشَقَّ الْفِتْنَةَ عِنْدَنَا فَعَفَى عَنْهُ "

(البرصنف ص ۱۳۳)

Tyrant Yazid thou watered the earth by our blood except this child. We are left with no supporters. All the bodies cling to Imam Zainul Abidin comented. "Alas, our males were killed O, Yazid, thou martyred the grown up individuals from amongst our men and arrested the women folk. Now thy does not remove thy swords from our children. I beseech thee, O, Omnipotent and Almighty and wrathful God, O, the spreader of the floor of Batha! At this Yazid was frightened best the people should take pity or the descendents of the holy prophet (S.A.) and revolt against him (Yazid). He abstained from the murder of Ali lbne Hussain.

Yazid confined the family members of the holy prophet (S.A.) in a dark cell and issued orders for keeping a strict watch on the prisons and to treat them very roughly and rudely. The food and water served to the prisoners was meagre which was inadequate for them. The shaby and harsh treatment caused bad effect on the health. Just imagine the hight status of prophet's (S.A.) family in the eyes of God and their being lodged in a gloomy

jail and cruel behaviour towards them so much so that the darling little daughter of Imam Hussain (A.S.) died crying missing her father very much. Every event shows that Yazid was an embodiment of tyranny and cruelty. He had intentionally become blind to all his misdeeds on account of his greed for power and pelf.

A time came when the members of the holy prophet's (S.A.) family were released and the caravan reached Madina. Hazrat Zainab and Umme Kulsum did not go home at first. They went to the prophet's tomb and complained with cries. "O, great pa, your followers (misguided and nominal) murdered your Hussain, all male family members (leaving Zain-ul-Abidin). You sons were mercilessly butchered". Booths Hazrat Zainab and Umme Kuslum narrated the tragic events of Karbala and onwards.

We relate the events of Karbala because Hazrat Imam Hussain (A.S.) made unparalleled sacrifices for everlastingness of the Islamic ideology. Hazrat Imam Hussain (A.S.) was an embodiment of freedom of thought and action and also of steadfastness and determination. he was a mirror of the conduct and character of the holy prophet (S.A.) and Hazrat Ali (A.S.) He did not declare allegiance to Yazid and saved Islam from the actions of the cruel Caliph. It is a great favour of Hazrat Imam Hussain (A.S.) Shown to Islam that it still exists in the same form. We hear call of prayers from mosques because Imam Hussain (A.S.) sacri-



fied his life for the maintenance of prayers. The Muslim confession of faith in Almighty God was preserved and protected by the Imam. It will serve as a beacon light till the day of judgement to guide humanity on the path of God.

Whenever the states of repression and cruelty increase in any part of the world, the Imam's determination and steadfastness stands in a good stead to shield the oppressed people. Husainiat is an eternal light which finished the gloom of Yazidiat for all time to come. We salute Imam Hussain (A.S.) who elevated the flag of Islam and humanity.

## Yazid was sinner, whore monger, tyrant and enemy of God

The renowned historians of the east and the west and religious scholars have declared Yazid as a sinner, tyrant and enemy of God.

Abdullah Bin Zubair has often spoken ill of Yazid because the later was a very impious and sinful person. He speaks about Yazid as under as we see in Hayatul Haiwan page 60 Volume I. "Yazid is notorious for drinking, playing with dogs and and ridiculing Islam".

Hazrat Hasan Basri (R.A.) says about Yazid

"He was sinful, adulteror, drunkard and fond of music and fun. His bad habits were known to all, because he indulged in them openly" In this context please see an extract from Ibne Asir's Book III page 193. The wordings are "Amir Maawiyah appointed his son Yazid as his successor for the caliphate. Yazid was a heavy drunkard, dressed in silk clothes and played on Tamborine" Amir Maawiah held a conference in connection with the succession of Yazid. On this occasion. Amir Maawiyah said to Ahnaf Bin Qais" Why are you quite say something." Qais unwillingly stood up and addressed the people "I am afraid of you if I

Speak truth and if I tell a lie I fear God O, King of the faithful (Amir ul Momeneen) you are well aware how Yazid spends his days and nights, of his thoughts and ideas and his deeds in public privacy. (vide Ibne Asir Book III Page 20).

Allama Shafi Okarvi writes in his book Imam-e-pak Aur Yazid paleed, "Hazrat Imam Husain (A.S), Hazrat Abdullah Bin Umer (R.A.), Hazrat Abdullah Bin Zubair (R.A.) Stood up and refused to declare allegiance to Yazid, Marwan told all this to Amir Maawiyah (vide Ibne Asir P 250/3, Al-badiya wal Nahaya P 89/8, Irshadul Sawi P 335/7 and Fathul Bari). Hazrat amir Maawiyah sent one lac dirhams to Abdul Rehman Bin Abubakr (R.A.) He refused to accept it and said, "should I sell my religion for material gain (Al-Istiyab page 250/2). During this period Amir Maawiyah told his officials working in various areas to extole Yazid before others and pave the way for Yazid's caliphate and to send deligations to him (Amir Maawiyah) to back up Yazid's succession". Moulana Shafi Okarvi thus clearly described that Yazid's succession was imposed by force and when he succeeded the throne he did what he wanted. So Imam Hussain (A.S.) stood up to protect the sacred ideology.

Yazid's son Maawiyah delivered a historical speech. Allama Ibne Hajar Makki has narrated in Sawaiqe Moharqa page 134, Allama Dameeri in Hayatul Haiwan V.I. Page 52 and Allama Husain

Dayare Bakri in Tarikhul Khamees Volume 2 page 235 that a few days after succession Maawiah Bin Yazid left Kingdom and declared that his father (Yazid) was a sinner. The historical address is as follows (vide Abdullah el Imadi's Tarikh-e-Islam).

"He praised God. Thereafter he said," O, people, we have been entangled with you and you have been entangled with us. Your displeasure with us and your objections against us are not unknown to us. My grandfather Maawiyah Bin Abu Sufian fought for caliphate with a person who was a more closely related with the Propet (S.A.) of God than him, and who was the most deserving among Muslims and who preceded others in accepting Islam and was the first Momen. He was the son of Holy Prophet's (S.A.) uncle and was also the father of the progeny of the holy prophet (S.A.). What Maawiyah Bin Abu Sufian did to you, you know and what you did to him you can not deny. Ultimately he died carrying burden of what he did. Subsequently my father was made the ruler. The later was not born for good deeds. He fulfilled his carnal desires and deemed his misdeeds as good deeds and regarded his vices as virtues. He increased his lust and extended his high hopes till his high hopes were frustrated and death cut them short. His power diminished and his tenure of life ended. He went to his grave as a prisoner of his sins being held responsible for his crimes. Then he (Maawiyah bin Yazid) wept and said, "what afflicts us the most is that we are aware of his (Yazid's) wretched death and evil return. He assasi-

nated-the progeny of the holy prophet (S.A), made impermissible as permissible and set the holy Kaba on fire. I am not prepared to accept responsibility for your acts nor am I able to bear the consequences of your future actions, you may act as you like. By God if there is any body, we have had enough share of it, and if (the inheritances) is evil it is enough for the offspring of Abu Sufyan, what so ever they got from it."

We see in a renowned book Tarikh ul Khulafa witten by Allama Jalal Uddin Sayooti that In the presence of Hazrat Umar Bin Abdul Aziz a man speaking about Yazid Bin Maawiyah referred him (Yazid) as Amirul Mominëen, on hearing this Hazrat Umer Bin Abdul Aziz was very angry with the speaker as to why he named a sinful Yazid with this tittle. The man was meted out punishment of twenty stripes.

Hazrat Shah Abdul Aziz Mohaddis of Delhi has strongly condemned illnatured Yazid and branded him as transgressor and impious. An extract from his book "Sirrul Shahadatain" is reproduced below.

"Hazrat Imam Hussain (A.S.) refused allegiance to Yazid because the later was a sinner, drunkard and tyrant."

Hazrat Mujaddid Alf.Sani has adjudged Yazid as a sinful adulteror. He has written in his Maktoobat-

e-Sharif (Volume I, Page, 25) "Wretched Yazid is among the impious transgressors". The wordings on page 54 of the aforesaid book depict the condemnable bad character of Yazid with the following terms.

"Yazid is not among the holy companions of the holy prophet (S.A.). Who can doubt in his wretchedness because that mean fellow did such which were not committed even by infidal infringes".

A well known spiritual personage and literary figure Maulana Hasan Nizami writes in the foreword of his book "Tamancha Bar Rukhsar-e-Yazid" (A slap on the face of Yazid)" Amir Maawiah's name is not so much renowned among uneducated class of Muslims as that of his successor and son Yazid. The reason is that under orders of Yazid the holy prophet's dear and near grandson Imam Hussain (A.S.) and the companions, his young men and tender aged children were murdered brutally, suffering from hunger and thirst in the desert of Karbala. This event of killing became so well known that no other event in any other country or religion of the world became so famous. Such universal grief is not expressed on the assassination of any one else nor is he lamented so much. Those who support Ibne Ziad 'Yazid' and Shimr etc and are not inclined to believe in their private misconduct, do not infact believe in reality of the brutal murder of Hazrat Imam Husain (A.S.), his innocent children and their being sub-

jected to untold oppression (By the Yazidites). Such people might be having a favourable view of Faraoh (Firaun), Namrood and Haman. People having common sense know that a person, who is known in the outside world as a tyrant, pitiless unjust and who is not ashamed of torturing women and children, is devoid of conscience. The man, who is devoid of conscience his character in family life is extremely undescrivable"

Maulana Hasan Nizami further says, "I need write this because other nations called muslims hard hearted tyrants because of what they (so called muslims) did in Karbala, was extreme tyranny and when those people read these accounts they will know that Yazid, Shimmer and Ibne Ziad etc are not to be deemed as Muslims."

The standard work of Maulana Mohammad Tayyeb manager, Darul Uloom Deuband "Shahade-e-Karbala and Yazid" (Published by Idara-e-Islamiyat, Lahore printed in 1976) has been written in conformity of Devband school of thought. On page 3 of the said book it is written, "This book represents the accepted belief of Jamaat-e-Darul uloom, Devband. Mahmood Abbasi's book "Khilafat-e-Maawiyah & Yazid" is the most misleading in all respects a wrong book from the point of view of herald of Ahle Sunnat Wal Jamaat (Sunni ideas) Darul Uloom Devband" The divines of Devband Darul Uloom in the light of their vision and research regard the stand taken by Sayadema Imam

Husain is based on right and that of Yazdian based on sensuality. After our expressing displeasure and being against openly in speech and writing against this book (Khilafat-e-Maawiyah o Yazid by Mahmood Ahmed (Abbasi) those unconscientious people who their selfish ends make propaganda that the religious scholars of Devband concur the view point of the foolish, meaningless book khilafat Maawiyah o Yazid or agree with its writing or compilation, deserve a thousand condemnation of their ignorant vulgar propaganda. They are in fact scandal mongers. The present book "Shaheed-e-Karbala aur Yazid" is from the pen of the interpreter of the people on the right path i.e. Hakimul-Islam and is in support of the stand taken by Hazrat Imam Hussain and is the last word from every point of view".

The above extract amply proves that Devband school of thought declares Yazidites a thousand times condemnable. The book, khilafate Maawiyah o Yazid has been described as obscence and frivolous. This shows that Yazid's character was very bad. Fornicator, libertine Yazid has been branded by Maulana Mohammad Tayyib as an embodiment of falsehood, wickedness and apravity.

Maulana Mohammad Naeemuddin has recorded the following remarks in his book "Sawanehe Karbala" on page 73.



"Yazid Bin Maawiyah Abu Khalid Umavi is that unfortunate wretched person who bears black spot of the murder of Ahle Bait (Family of the holy prophet (S.A.) for no fault of theirs'. The Islamic world has been condemning him through out centuries and his name will be called with disdain till the day of judgement."

Besides Tarikhe Qaitaba we see in Tarikhe Aasime Kufee that subsequent to the martyrdom of Hazrat Iman Hussain (A.S.), Yazid Bin Maawiyah defiled the sanctity of Mecca and Madina with sin and adultery. All sorts of destructions were wrought and bad deeds were subjected to adultery. Among the victims of the ten thousand masses more than seven hundred Ansar and Muhajirin were murdered. Under his order the holy Kaba (The house of God) was wrecked. It was destroyed with Munjaniq (Catapult) The destruction caused to holy places by Bani Umayyah has been mentioned by Shah Abdul Aziz Muhaddis of Delhi in his famous book "Sirrul Shahadatain".

The renowned muslim scholar of this age Maulana Abul Aala Maududi writes as under in his book "Khilafat o Mulukiyat" on page 181-182. "The second sorrowful event was a of Harra, which occurred in the end of 63 A.H. during the last days of Yazid's life. It is in short as follows: The people of Madina mutinied against Yazid branding him a sinful aggressor. They expelled his governor from the city and appointed Abdullah Bin Hanzala as their head: When Yazid came to know it, he sent Muslim bin Aqba Al-Murri (who is called Musharaf

him Aqba) commanding twelve thousand soldiers to invade Madina with orders to call the people of Madina to surrender and in case of noncompliance, fight them and on gaining victory set the army at liberty to do as they liked for three days in Madina. Under his (Yazid's) orders the war was fought and victory was gained. There after for three days the army was permitted to do in the city as it liked. During these three days looting, killing, Adultery and general massacre was done. According to Imam Zohri's narration seven hundred respected citizens and nearly ten thousand people were killed. Over and above all that the brute soldiers entered houses and fearlessly raped women. Hafiz Ibne Kaiser says it is alleged that one thousand women became pregnant through adultery." Maulana Maududi's above mentioned extract clearly reflects the bad character of Yazid.

The same events have been detailed in Allama Jalal Uddin Sayuti's well known book *Tarikhul Khulfa*. He writes that under the orders of Yazid Mecca and Madina were ransacked. General massacre of the muslims was committed. The holy Kaaba was demolished and women were dishonoured freely. Maulana Shams Baralvi has translated Sayuti's *Tarikhul Khulafa* in Urdu and has written on Page 306 & 307 as follows:

"in 63 A.H. Yazid received the information that people of Madina are preparing to rise against him. They had renounced alligiance to him. On hearing this he sent a big army to Madina and declared war on Madina. After plundering Madina

the same army was sent to fight against Ibne Zibair (R.A.). The incident of Harrah occurred at the holy gate (Babe Tayyeba). Do you know what the event of Harrah is? This is described by Hasam Murra as follows::

When Madina was invaded not a single resident of it was spared. Thousands of the companions of the holy prophet (S.A.) were killed at the hands of the army. The holy Madina was ransacked badly. Thousand of virgins were forcibly raped in the holy Madina of the holy prophet. The holy prophet (S.A.) has said that who ever frightens the Madinitias, God will frighten him. God's angels and the people will invoke evil (lanat) upon him (Muslim Shareef). The people of Madina renounced allegiance because Yazid was badly involved in sin and unchastity. Waqidi Abdullah Bin Hanzala says by God we made preparation for attack on Yazid when we felt sure that stone rainfall from heaven would take place because sin and aggression were so rampant that people were marrying with their own daughters and sisters, drinking was common and people had left praying." After describing the events which took place in Madina Maulana Shams Baralvi further writes in the same book about the events which took place at Mecca "Zohri says Yazid so illtreated the people of Madina that he looted their houses and dishonoured their women. He was already used to drinking and indulging in other forbidden activities. Under such circumstances all the people of Mecca were anoid and protests were made against him and the people

rose in a revolt. They could not tolerate the destruction and pollution of Madina. God had also cut his life short. After the plundering of Madina he sent his army to fight against Ibne Zubair. On the way to Mecca and Madina his (Yazid's) commander died. Yazid at once nominated another commander. When the Yazidian army entered Mecca. It surrounded Abdullah Bin Zubair. So far as possible Ibne Zibair resisted but because the later was beseiged, stones were hurled at him by Munganiq (Catapult). By the sparks of fire the curtain of Kaba was burnt. The roof of Kaba and the horn of the ram which was sent by God to replace and save Ismail (A.S.) was burnt. It was hanging from the roof of Kaba. Every thing else was burnt. On account of this setting of fire this event is known as the event of Harra (Burning). The event of Harrah took place in the month of Safar 64 A.H. and in the end of Rabiulawwal the world got rid of illnatured fellow (Yazid). In Mecca Yazidian army was engaged in fighting the forces of Ibne Zubair, when the news of Yazid's death was heard Abdullah Ibne Zubair called loudly, O, Syrians the man who misled you has died. When this news was broken to the Syrian army, it began to flee and faced much indignity. People pursued the routed army and did what they could." The extracts prove the bad character of illnatured Yazid Bin Maawiya who acted against Islamic ideology.

Prof. Maulana Saeed Ahmed Devbandi has written in his book "Musulmanon ka uruj o zawal" at

Page 51," after Amir Maawiyah, during the reign of his son Yazid what ever took place the world is not unaware of it. The grand son of the holy prophet (S.A.) tried to halt this oppression by the sacrifice but it did not end. Abdullah Bin Zubair, pious companion of the holy porophet (S.A.) tried to wash away the spots from the gown of Islam but could not do so. Now the right to rule was meant only for him, who would occupy the ruler's throne by force. No matter if he were mean of character and unfit to rule."

Maulana Shafi Okarvi has quoted the words of Ibne Temya which show that in his view, Yazid Bin Maawiyah was a tyrant and a great liar. He transgressed the injunctions of God and violated human rights and abandoned religious war. Simultaneously for an extract from the assertion of Ibne Temyah please see the Urdu translation of Maulana Shafi Okarvi. "A person who calls Yazid. Imam S/o Imam, if he means to say that like other Abbaside Caliphs he also ruled, then he is right but in this regard he (Yazid) does not deserve any credit, appreciation or respect because every individual, who assumes the reign of government does not become as one of Khulafa-e-Rashideen. By becoming a ruler a person does not get the entitlement of reverance and approbation nor does he fit for good return and virtue. A ruler deserves praise and good return or reward for virtue when he adhered to justice, truthfulness, righteousness and enforces and implements the com-

mands and prohibitions of Islam as well as Jihad and Islamic penal laws, similarly by flasehood and discarding or suspending or violating the commands and prohibitions of Islam, Jihad, Islamic penal laws and human rights a man is liable to censure and blame!.

According to the clear wordings of Ahmad Qus-talani and Hazrat Imam Malik (R.A.) Yazid was Kafir (pagan). Allama Sibte Ibne Jauzi has written about Yazid's address to Ahle Bait in his court after the event of Karbala. Yazid recited his own verses which were based against the prophethood of the holy prophet (S.A.)

In short every muslim scholar has great regard for Imam Hussain (A.S.) who sacrificed his life for the sake of Islam and condemns Yazid for his un-Islamic actions.



## Ziarate

### Mutlaqa Hazrat Imam Hussain (A.S.)

اللَّهُ أَكْبَرُ كَبِيرًا وَالْحَمْدُ لِلَّهِ كَثِيرًا وَ  
 سُبْحَانَ اللَّهِ يُكْرَهُ وَآصِيلًا. الْحَمْدُ لِلَّهِ  
 الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا  
 أَنْ هَدَانَا اللَّهُ لَقَدْ جَاءَتْ مُرْسَلٌ سَرِيحًا  
 بِالْحَقِّ Recita It السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ  
 السَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ السَّلَامُ عَلَيْكَ يَا  
 خَاتَمَ النَّبِيِّينَ السَّلَامُ عَلَيْكَ يَا سَيِّدَ  
 الْمُرْسَلِينَ السَّلَامُ عَلَيْكَ يَا حَبِيبَ اللَّهِ  
 السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ السَّلَامُ  
 عَلَيْكَ يَا سَيِّدَ الْوَصِيِّينَ السَّلَامُ عَلَيْكَ يَا  
 قَائِدَ الْغُرِّ الْمُجَلِّدِينَ السَّلَامُ عَلَيْكَ يَا بَنَ

قَاطِمَةَ سَيِّدَةَ نِسَاءِ الْعُلَمَاءِ السَّلَامُ عَلَيْكَ  
 وَعَلَى الْأَئِمَّةِ مِنْ وُلْدِكَ السَّلَامُ عَلَيْكَ يَا  
 وَصِيَّ أَمِيرِ الْمُؤْمِنِينَ السَّلَامُ عَلَيْكَ أَيُّهَا  
 الصِّدِّيقُ الشَّهِيدُ السَّلَامُ عَلَيْكُمْ يَا مَلَأَ يَكَّةَ  
 اللَّهُ الْمُقِيمِينَ فِي هَذَا الْمَقَامِ الشَّرِيفِ السَّلَامُ  
 عَلَيْكُمْ يَا مَلَأَ يَكَّةَ رَبِّي الْمُحْدِقِينَ بِقَبْرِ  
 الْحُسَيْنِ عَلَيْهِ السَّلَامُ. السَّلَامُ عَلَيْكُمْ مِنِّي  
 أَبَدًا قَابَقِيْتُ وَبَقِيَ اللَّيْلُ وَالنَّهَارُ. اس کے  
 بعد پڑھے: السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ السَّلَامُ  
 عَلَيْكَ يَا بَنَ رَسُولِ اللَّهِ السَّلَامُ عَلَيْكَ يَا  
 بَنَ أَمِيرِ الْمُؤْمِنِينَ عَبْدُكَ وَابْنُ عَبْدِكَ  
 وَابْنُ أُمَّتِكَ الْمُقَرَّبُ بِالرِّقِّ وَالتَّارِكُ لِلْخِلَافِ  
 عَلَيْكُمْ وَالْمُوَالِي لَوْلِيَّكُمْ وَالْمُعَادِي لِعَدُوِّكُمْ  
 قَصْدَ حَرَمِكَ وَاسْتِجَارَةَ مَشْهَدِكَ وَتَقَرَّبَ



إِلَيْكَ بِقُصْدِكَ ءَ أَدْخُلُ يَا رَسُولَ اللَّهِ ءَ  
 أَدْخُلُ يَا نَبِيَّ اللَّهِ ءَ أَدْخُلُ يَا أَمِيرَ الْمُؤْمِنِينَ  
 ءَ أَدْخُلُ يَا سَيِّدَ الْوَصِيِّينَ ءَ أَدْخُلُ يَا فَاطِمَةَ  
 سَيِّدَةَ نِسَاءِ الْعَالَمِينَ ءَ أَدْخُلُ يَا مَوْلَايَ يَا  
 أَبَا عَبْدِ اللَّهِ ءَ أَدْخُلُ يَا مَوْلَايَ يَا بَنَ رَسُولِ  
 اللَّهِ •

الْحَمْدُ لِلَّهِ الْوَاحِدِ الْأَحَدِ الْفَرْدِ الصَّمَدِ الَّذِي  
 هَدَانِي لِوِلَايَتِكَ وَخَصَّنِي بِزِيَارَتِكَ وَ  
 سَهَّلَ لِي قُصْدَكَ

## Ziarat e Waresa

اَلسَّلَامُ عَلَيْكَ يَا وَارِثَ اَدَمَ صَفْوَةَ اللهِ .  
 اَلسَّلَامُ عَلَيْكَ يَا وَارِثَ نُوحٍ نَبِيِّ اللهِ .  
 اَلسَّلَامُ عَلَيْكَ يَا وَارِثَ اِبْرَاهِيْمَ خَلِيْلِ اللهِ .  
 اَلسَّلَامُ عَلَيْكَ يَا وَارِثَ مُوسَى كَلِيْمِ اللهِ .  
 اَلسَّلَامُ عَلَيْكَ يَا وَارِثَ عِيسَى رُوحِ اللهِ .  
 اَلسَّلَامُ عَلَيْكَ يَا وَارِثَ مُحَمَّدٍ حَبِيْبِ اللهِ .  
 اَلسَّلَامُ عَلَيْكَ يَا وَارِثَ اَمِيْرِ الْمُؤْمِنِيْنَ وَلِيِّ  
 اللهِ . اَلسَّلَامُ عَلَيْكَ يَا بَنَ مُحَمَّدٍ الْمُصْطَفَى  
 اَلسَّلَامُ عَلَيْكَ يَا بَنَ عَلِيٍّ الْمُرْتَضَى . اَلسَّلَامُ  
 عَلَيْكَ يَا بَنَ فَاطِمَةَ الزَّهْرَاءِ . اَلسَّلَامُ عَلَيْكَ  
 يَا بَنَ خَدِيْجَةَ الْكُبْرَى اَلسَّلَامُ عَلَيْكَ يَا ثَارَ اللهِ  
 وَابْنَ ثَارِهِ وَالْوَيْتَ الْمَوْتُورَ اَشْهَدُ اَنَّكَ قَدْ  
 اَقَمْتَ الصَّلَاةَ وَآتَيْتَ الزَّكَاةَ وَآهَرْتَ

بِالْمَعْرُوفِ وَنَهَيْتَ عَنِ الْمُنْكَرِ وَأَطَعْتَ اللَّهَ  
 وَرَسُولَهُ حَتَّى آتَيْتَكَ الْيَقِينَ . فَلَعَنَ اللَّهُ أُمَّةً  
 قَتَلَتْكَ وَلَعَنَ اللَّهُ أُمَّةً ظَلَمَتْكَ وَلَعَنَ اللَّهُ  
 أُمَّةً سَمِعَتْ بِذَلِكَ فَرَضِيَتْ بِهِ يَا مَوْلَايَ  
 يَا أَبَا عَبْدِ اللَّهِ أَشْهَدُ أَنَّكَ كُنْتَ نُورًا فِي  
 الْأَصْلَابِ الشَّاهِخَةِ وَالْأَرْحَامِ الْمُطَهَّرَةِ لَمْ  
 تُنَجِّسْكَ الْجَاهِلِيَّةُ بِأَنْجَاسِهَا وَلَمْ تُلْبِسْكَ  
 مِنْ مَدْلِهِمَاتِ ثِيَابِهَا وَأَشْهَدُ أَنَّكَ مِنْ  
 دَعَائِمِ الدِّينِ وَأَرْكَانِ الْمُؤْمِنِينَ وَأَشْهَدُ  
 أَنَّكَ الْإِمَامُ الْبَرُّ التَّقِيُّ الرَّضِيُّ الزَّكِيُّ الْهَادِي  
 الْمَهْدِيُّ وَأَشْهَدُ أَنَّ الْأَيُّمَةَ مِنْ وُلْدِكَ  
 كَلِمَةُ التَّقْوَى وَأَعْلَامُ الْهُدَى وَالْعُرْوَةُ الْوُثْقَى  
 وَالْحُجَّةُ عَلَى أَهْلِ الدُّنْيَا وَأَشْهَدُ اللَّهُ وَ  
 مَلَائِكَتُهُ وَأَنْبِيَآئُهُ وَرُسُلُهُ أَنِّي بِكُمْ

مُؤْمِنٌ وَبِأَيِّكُمْ مُوقِنٌ بِشَرِّ اِجْرِدِيْنِيْ وَ  
 خَوَاتِيْمِ عَمَلِيْ وَقَلْبِيْ لِقَلْبِكُمْ سَلْمٌ وَاَمْرِيْ  
 لِوَسْرِكُمْ مُتَّبِعٌ صَلَوَاتُ اللّٰهِ عَلَيْكُمْ وَعَلَى  
 اَسْرَ وَاِحِكُمْ وَعَلَى اَجْسَادِكُمْ وَعَلَى اَجْسَامِكُمْ  
 وَعَلَى شَاهِدِكُمْ وَعَلَى غَائِبِكُمْ وَعَلَى ظَاهِرِكُمْ  
 وَعَلَى بَاطِنِكُمْ

## Ziarate

## Saere-e-Shohoda

السَّلَامُ عَلَيْكُمْ يَا أَوْلِيَاءَ اللَّهِ وَاجِبَاتُهُ السَّلَامُ  
 عَلَيْكُمْ يَا أَصْفِيَاءَ اللَّهِ وَوَدَّائِهِ السَّلَامُ عَلَيْكُمْ  
 يَا أَنْصَارَ رِثْنِ اللَّهِ السَّلَامُ عَلَيْكُمْ يَا أَنْصَارَ  
 رَسُولِ اللَّهِ السَّلَامُ عَلَيْكُمْ يَا أَنْصَارَ أَمِيرِ الْمُؤْمِنِينَ  
 السَّلَامُ عَلَيْكُمْ يَا أَنْصَارَ فَاطِمَةَ الزَّهْرَاءِ سَيِّدَةِ  
 نِسَاءِ الْعَالَمِينَ السَّلَامُ عَلَيْكُمْ يَا أَنْصَارَ أَبِي  
 مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيِّ الْوَلِيِّ الزَّكِيِّ النَّاصِحِ الْإِيمَانِ  
 السَّلَامُ عَلَيْكُمْ يَا أَنْصَارَ أَبِي عَبْدِ اللَّهِ الْحَسَنِ  
 يَا أَبِي أَنْتُمْ وَأُمَّهُ طِبْتُمْ وَطَابَتِ الْأَرْضُ الَّتِي  
 فِيهَا دَفِنْتُمْ وَفُزْتُمْ فَوْزًا عَظِيمًا . فَيَا لَيْتِي  
 كُنْتُ مَعَكُمْ فَأُفُوزَ مَعَكُمْ .

## Ziarate

### Imam Hussain (A.H.)

السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ وَابْنَ حُجَّتِهِ  
 السَّلَامُ عَلَيْكَ يَا قَتِيلَ اللَّهِ وَابْنَ قَتِيلِهِ السَّلَامُ  
 عَلَيْكَ يَا ثَأْرَ اللَّهِ وَابْنَ ثَأْرِهِ السَّلَامُ عَلَيْكَ  
 يَا وَثْرَ اللَّهِ الْمُؤْتَوِّرَ فِي السَّمَوَاتِ وَالْأَرْضِ  
 أَشْهَدُ أَنَّ دَمَكَ سَكَنَ فِي الْخُلْدِ وَأَقْشَعَتْ  
 لَهُ أَظْلَةُ الْعَرْشِ وَبَكَى لَهُ جَمِيعُ الْخَلَائِقِ  
 وَبَكَتْ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُونَ  
 السَّبْعُ وَمَا فِيهِنَّ وَمَا بَيْنَهُنَّ وَمَنْ يَتَقَلَّبُ  
 فِي الْجَنَّةِ وَالنَّارِ مِنْ خَلْقِ رَبِّنَا وَمَا يُرَى وَمَا لَا يُرَى  
 أَشْهَدُ أَنَّكَ حُجَّةُ اللَّهِ وَابْنَ حُجَّتِهِ وَ  
 أَشْهَدُ أَنَّكَ قَتِيلُ اللَّهِ وَابْنَ قَتِيلِهِ وَ  
 أَشْهَدُ أَنَّكَ ثَأْرَ اللَّهِ وَابْنَ ثَأْرِهِ وَأَشْهَدُ

أَنْتَ وَتُدَّ اللَّهُ الْبُوتُورَ فِي السَّمَوَاتِ وَالْأَرْضِ  
 وَأَشْهَدُ أَنَّكَ قَدْ بَلَغْتَ وَنَصَحْتَ وَوَفَيْتَ  
 وَأَوْفَيْتَ وَجَاهَدْتَ فِي سَبِيلِ اللَّهِ وَمَضَيْتَ  
 لِلَّذِي كُنْتَ عَلَيْهِ شَهِيدًا أَوْ مُسْتَشْهِدًا أَوْ  
 شَهِدًا أَوْ مَشْهُودًا أَنَا عَبْدُ اللَّهِ وَمَوْلَاكَ  
 وَفِي طَاعَتِكَ وَالْوَافِدِ إِلَيْكَ التَّمِيسُ كَمَا لَ  
 الْمُنْزِلَةَ عِنْدَ اللَّهِ وَتَبَاتَ الْقَدَمُ فِي الْهِجْرَةِ  
 إِلَيْكَ وَالسَّبِيلَ الَّذِي لَا يَخْتَلِجُ دُونَكَ مِنَ  
 الدُّخُولِ فِي كِفَالَتِكَ الَّتِي أُمِرْتُ بِهَا مِنْ أَرَادَ اللَّهُ بَدَأَ  
 بِكُمْ بِكُمْ مُبَيِّنِ اللَّهِ الْكَذِبِ وَبِكُمْ مِبَاعِدِ اللَّهِ الزَّمَانَ  
 الرُّكْبِ وَبِكُمْ فَتَحَ اللَّهُ وَبِكُمْ يَخْتِمُ اللَّهُ وَبِكُمْ يَمْحُو  
 مَا يَشَاءُ وَيُنْبِتُ وَبِكُمْ يَفُكُ الدُّلَّ مِنْ رِقَابِنَا وَبِكُمْ  
 يُدْرِكُ اللَّهُ تَرَةً كُلِّ مُؤْمِنٍ يُطَلَبُ بِهَا وَبِكُمْ تُنْبِتُ الْأَرْضُ  
 أَشْجَارَهَا وَبِكُمْ تُخْرِجُ الْأَرْضُ ثَمَارَهَا وَبِكُمْ تُنْزِلُ السَّمَاءُ

قَطْرَهَا وَرِشْقَهَا وَبِكُمْ يَكْشِفُ اللَّهُ الْكَرْبَ  
 وَبِكُمْ يُنْزِلُ اللَّهُ الْغَيْثَ وَبِكُمْ تُسَبِّحُ الْأَرْضُ  
 الَّتِي تَحْمِلُ أَبْدَانَكُمْ وَتَسْتَقِرُّ جِبَالُهَا عَنْ  
 مَرِّ أَسْبِيهَا إِسْرَادَةُ الرَّبِّ فِي مَقَادِيرِ أُمُورِهِ  
 تَهْبِطُ إِلَيْكُمْ وَتَصْدُرُ مِنْ بَيْوتِكُمْ وَالصَّادِرُ  
 عَمَّا فَضَّلَ مِنْ أَحْكَامِ الْعِبَادِ لَيْسَتْ أُمَّةٌ  
 قَدَّكَرْتُمْ وَأُمَّةٌ خَافَتْكُمْ وَأُمَّةٌ جَحَدَتْ  
 وَلَا يَتَكَبَّرُ وَأُمَّةٌ ظَاهَرَتْ عَلَيْكُمْ وَأُمَّةٌ  
 شَهِدَتْ وَلَمْ تُسْتَشْهِدْ الْحَمْدُ لِلَّهِ الَّذِي  
 جَعَلَ النَّاسَ قَاوِمَهُمْ وَبِئْسَ وَرْدُ الْوَارِدِينَ  
 وَبِئْسَ الْوِرْدُ الْمَوْرُودُ وَالْحَمْدُ لِلَّهِ رَبِّ  
 الْعَالَمِينَ . اور پھر تین دفعہ پڑھے : وَصَلَّى اللَّهُ

عَلَيْكَ يَا أَبَا عَيْدٍ اللَّهُ . Recite it thrice . أَنَا

إِلَى اللَّهِ مِنْ خَالَفَكَ بَرِّئِي .



## Ziarate

### Hazrat Abbas-e-Alamdar

السَّلَامُ عَلَيْكَ يَا أَبَا الْفَضْلِ الْعَبَّاسَ ابْنَ أَمِيرِ  
 الْمُؤْمِنِينَ السَّلَامُ عَلَيْكَ يَا بْنَ سَيِّدِ الْوَصِيِّينَ  
 السَّلَامُ عَلَيْكَ يَا بْنَ أَوَّلِ الْقَوْمِ إِسْلَامًا وَأَقْدَمِهِمْ  
 إِيْمَانًا وَأَقْوَمِهِمْ بِيَدَيْنِ اللَّهِ وَأَحْوَطِهِمْ عَلَى  
 الْإِسْلَامِ أَشْهَدُ لَقَدْ نَصَحْتَ لِلَّهِ وَلِرَسُولِهِ  
 وَإِلْخِيكَ فَنِعْمَ الْأَخُ الْمُوَاسِي فَلَعنَ اللَّهُ  
 أُمَّةً قَتَلَتْكَ وَلَعَنَ اللَّهُ أُمَّةً ظَلَمَتْكَ  
 وَلَعَنَ اللَّهُ أُمَّةً اسْتَحَلَّتْ مِنْكَ الْمُحَارِمَ  
 وَأَنْتَهَكْتَ حُرْمَةَ الْإِسْلَامِ فَنِعْمَ الصَّابِرُ  
 الْمَجَاهِدُ الْمُحَامِي النَّاصِرُ وَالْأَخُ الدَّافِعُ  
 عَنِ أَخِيهِ الْمُجِيبُ إِلَى طَاعَةِ رَبِّهِ

الرَّاعِبُ فِيمَا تَرَاهِدَ فِيهِ غَيْرُهُ مِنَ الثَّوَابِ  
 الْجَزِيلِ وَالشَّنَاءِ الْجَمِيلِ وَالْحَقِّكَ اللَّهُ  
 بِدَرَجَةِ آبَائِكَ فِي جَنَّاتِ النَّعِيمِ اللَّهُمَّ  
 إِنِّي تَعَرَّضْتُ لِزِيَارَةِ أَوْلِيَاءِكَ رَغْبَةً  
 فِي ثَوَابِكَ وَرَجَاءً لِمَغْفِرَتِكَ وَجَزِيلِ  
 إِحْسَانِكَ فَاسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ  
 وَآلِهِ الطَّاهِرِينَ وَأَنْ تَجْعَلَ مِنِّي فِيهِمْ  
 دَأْسًا وَعَيْشِي بِهِمْ قَأْسًا وَأَزْيَارِي فِيهِمْ  
 مَقْبُولَةً وَحَيَوِي فِيهِمْ طَيِّبَةً وَأَدْرَجِي  
 إِدْرَاجَ الْمُكْرَمِينَ وَاجْعَلْنِي مِمَّنْ يَنْقَلِبُ  
 مِنْ زِيَارَةِ مَشَاهِدِ أَحِبَّائِكَ مُفْلِحًا مُنْجِحًا  
 قَدْ اسْتَوْجَبَ غُفْرَانَ الذُّنُوبِ وَسُتْرَ الْعُيُوبِ  
 كَشَفَ الْكُرُوبِ إِنَّكَ أَهْلُ التَّقْوَى وَأَهْلُ  
 الْمَغْفِرَةِ .

## Ziarate

## Hazrat Ali Akber

اَسْلَامُ عَلَيْكَ يَا بَنَ رَسُولِ اللهِ . اَسْلَامُ عَلَيْكَ  
 يَا بَنَ نَبِيِّ اللهِ . اَسْلَامُ عَلَيْكَ يَا بَنَ اَمِيرِ الْمُؤْمِنِينَ .  
 اَسْلَامُ عَلَيْكَ يَا بَنَ فَاطِمَةَ الزَّهْرَاءِ سَيِّدَةِ نِسَاءِ  
 الْعَالَمِينَ . اَسْلَامُ عَلَيْكَ يَا بَنَ الْحُسَيْنِ الشَّهِيدِ  
 اَسْلَامُ عَلَيْكَ أَيُّهَا الشَّهِيدُ وَابْنُ الشَّهِيدِ  
 اَسْلَامُ عَلَيْكَ أَيُّهَا الْمَظْلُومُ وَابْنُ الْمَظْلُومِ  
 لَعَنَ اللهُ أُمَّةً قَتَلَتْكَ وَلَعَنَ اللهُ أُمَّةً  
 ظَلَمَتْكَ وَلَعَنَ اللهُ أُمَّةً سَبَعَتْ بِذَلِكَ  
 فَرَضِيَتْ بِهِ .

## Ziarate

### Hazrat Muslim Bin Aqeel

أَسْلَامٌ عَلَيْكَ أَيُّهَا الْعَبْدُ الصَّالِحُ الْمُطِيعُ  
 لِلَّهِ وَلِرَسُولِهِ وَلَا مِيرَ الْمُؤْمِنِينَ وَالْحَسَنِ  
 وَالْحُسَيْنِ عَلَيْهِمُ السَّلَامُ . الْحَمْدُ لِلَّهِ وَ  
 سَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى مُحَمَّدٌ وَآلِهِ وَ  
 السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ وَمَعْفِرَةٌ  
 وَعَلَى رُوحِكَ وَبَدَنِكَ أَشْهَدُ أَنَّكَ مَضَيْتَ  
 عَلَى مَا مَضَى عَلَيْهِ الْبُدْرِيُّونَ الْمَجَاهِدُونَ  
 فِي سَبِيلِ اللَّهِ الْمَبَالِغُونَ فِي جِهَادِ أَعْدَائِهِ  
 وَنُصْرَةِ أَوْلِيَائِهِ فَجَزَاكَ اللَّهُ أَفْضَلَ الْجَزَاءِ  
 وَأَكْثَرَ الْجَزَاءِ وَأَفْرَجَ جَزَاءِ أَحَدٍ مِمَّنْ وَفِي

يَبِيعَتِهِ وَاسْتَجَابَ لَهُ دَعْوَتَهُ وَاطَاعَ  
 وُلَاةَ أَهْرِيَّةٍ أَشْهَدُ أَنَّكَ قَدْ بَالِغْتَ فِي  
 النَّصِيحَةِ وَأَعْطَيْتَ غَايَةَ الْمَجْهُودِ حَتَّى  
 بَعَثَكَ اللَّهُ فِي الشُّهَدَاءِ وَجَعَلَ مِنْ رُوحِكَ  
 مَعَ أَسْرَاجِ السُّعَدَاءِ وَأَعْطَاكَ مِنْ جَنَانِهِ  
 أَفْسَحَهَا مَنزِلًا وَأَفْضَلَهَا غُرْفًا وَسَرَفَ  
 ذِكْرِكَ فِي الْعَلِيِّينَ وَحَشَرَكَ مَعَ النَّبِيِّينَ  
 وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَ  
 حَسَنَ أَوْلِيَّكَ سَرَفِيًّا أَشْهَدُ أَنَّكَ لَمْ  
 تَهِنْ وَلَمْ تَنْكُلْ وَأَنَّكَ قَدْ مَضَيْتَ  
 عَلَى بَصِيرَةٍ مِّنْ أَمْرِكَ مُقَدِّمًا بِالصَّالِحِينَ  
 وَمُتَّبِعًا لِلنَّبِيِّينَ فَجَمَعَ اللَّهُ بَيْنَنَا وَبَيْنَكَ  
 وَبَيْنَ رَسُولِهِ وَأَوْلِيَّائِهِ فِي مَنَازِلِ الْمُخْتَبِينَ  
 فَإِنَّهُ أَرْحَمُ الرَّاحِمِينَ .

Apart from the Ziarats of Matyrs of Karbala Ziarats of the Holy Prophet (S.A.), Hazrat Ali-e-Murtaza (A.S.) and Hazrat Fatema Zehra (S.A.) are also included.

## Ziarate

### Hazrat Rasoole Akram

(The Holy Prophet S.A.)

السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ السَّلَامُ عَلَيْكَ  
 يَا نَبِيَّ اللَّهِ السَّلَامُ عَلَيْكَ يَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ  
 السَّلَامُ عَلَيْكَ يَا خَاتَمَ النَّبِيِّينَ أَشْهَدُ أَنَّكَ  
 قَدْ بَلَغْتَ الرِّسَالَهَ وَأَقَمْتَ الصَّلَاةَ وَأَتَيْتَ  
 الزَّكَاةَ وَأَمَرْتَ بِالْمَعْرُوفِ وَنَهَيْتَ عَنِ  
 الْمُنْكَرِ وَعَبَدْتَ اللَّهَ مُخْلِصًا حَتَّى آتَيْتَكَ  
 الْيَقِينَ فَصَلِّواتُ اللَّهِ عَلَيْكَ وَرَاحَتُهُ  
 وَعَلَى أَهْلِ بَيْتِكَ الطَّاهِرِينَ •

## Ziarat e

### Hazrat Ali Ibne Abitalib (A.S.)

اَسْلَامٌ عَلَيْكَ يَا اَمِيْرَ الْمُؤْمِنِيْنَ اَسْلَامٌ  
 عَلَيْكَ يَا حَبِيْبَ اللهِ اَسْلَامٌ عَلَيْكَ يَا صَفْوَةَ  
 اللهِ اَسْلَامٌ عَلَيْكَ يَا وَلِيَّ اللهِ اَسْلَامٌ عَلَيْكَ  
 يَا حُجَّةَ اللهِ اَسْلَامٌ عَلَيْكَ يَا اِمَامَ الْهُدٰى  
 اَسْلَامٌ عَلَيْكَ يَا عَلَمَ التَّقِيْ اَسْلَامٌ عَلَيْكَ  
 اَيُّهَا الْوَصِيُّ الْبَرُّ التَّقِيُّ النَّقِيُّ الْوَفِيُّ اَسْلَامٌ  
 عَلَيْكَ يَا اَبَا الْحَسَنِ وَالْحُسَيْنِ اَسْلَامٌ عَلَيْكَ  
 يَا عَمُوْدَ الدِّيْنِ اَسْلَامٌ عَلَيْكَ يَا سَيِّدَ الْوَصِيَّةِيْنَ  
 وَ اَمِيْنَ رَبِّ الْعٰلَمِيْنَ وَ ذِيَّانَ يَوْمِ الدِّيْنِ وَ  
 خَيْرَ الْمُؤْمِنِيْنَ وَ سَيِّدَ الصِّدِّيقِيْنَ وَ  
 الصَّفْوَةَ مِنْ سُلٰلَةِ النَّبِيِّيْنَ وَ بَابَ حِكْمَةِ

رَبِّ الْعَالَمِينَ وَخَازِنَ وَحْيِهِ وَعَيْبَةَ  
عِلْمِهِ وَالنَّاصِحَ لِأُمَّةِ نَبِيِّهِ وَالتَّالِيَ  
لِرَسُولِهِ وَالْمُؤَاوِسِيَّ لَهُ بِنَفْسِهِ وَالتَّاطِقَ  
بِحُجَّتِهِ وَالدَّاعِيَ إِلَى شَرِيعَتِهِ وَالْمَاضِيَ  
عَلَى سُنَّتِهِ اللَّهُمَّ إِنِّي أَشْهَدُ أَنَّكَ قَدْ بَلَغَ  
عَنْ رَسُولِكَ مَا حُمِّلَ وَسَرَعَى مَا اسْتُحْفِظَ  
وَحَفِظَ مَا اسْتُودِعَ وَحَلَّلَ حَلَالَكَ وَحَرَّمَ  
حَرَافِكَ وَأَقَامَ أَحْكَامَكَ وَجَاهَدَ التَّاكِثِينَ  
فِي سَبِيلِكَ وَالتَّقَاسِطِينَ فِي حُكْمِكَ وَالتَّمَارِقِينَ  
عَنْ أَمْرِكَ صَابِرًا مُحْتَسِبًا لَا تَأْخُذُكَ فِيكَ  
لَوْمَةٌ لَا يُعْمِدُ إِلَيْهِ اللَّهُ صَلَّى عَلَيْهِ أَفْضَلَ مَا  
صَلَّيْتَ عَلَى أَحَدٍ مِّنْ أَوْلِيَاءِكَ وَأَصْفِيَاءِكَ  
وَأَوْصِيَاءِ أَنْبِيَائِكَ . اللَّهُمَّ هَذَا قَبْرُ وَوَلِيِّكَ  
الَّذِي فَرَضْتَ طَاعَتَهُ وَجَعَلْتَ فِي أَعْنَاقِ



عِبَادِكَ مُبَايَعْتَهُ وَخَلِيفَتِكَ الَّذِي بِهِ  
 تَأْخُذُ وَتُعْطَىٰ وَبِهِ تُشِيبُ وَتُعَاقِبُ وَقَدْ  
 قَصَدْتَهُ طَمَعًا لِمَا أَعَدَّ دُتَّهُ لِأَوْلِيَائِكَ  
 فَبِعَظِيمٍ قَدْرٍ عِنْدَكَ وَجَلِيلٍ خَطَرٍ  
 لَدَيْكَ وَقَرَبٍ مَنْزِلَتِهِ مِنْكَ صَلَّى عَلَىٰ  
 مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَافْعَلْ بِي مَا أَنْتَ أَهْلُهُ  
 فَإِنَّكَ أَهْلُ الْكَرَمِ وَالْجُودِ . وَالسَّلَامُ عَلَيْكَ  
 يَا مَوْلَايَ وَعَلَىٰ ضَيْجِعِكَ أَدَمَ وَلُؤْجِ وَرَحْمَتِهِ  
 اللَّهُ وَبَرَكَاتُهُ .

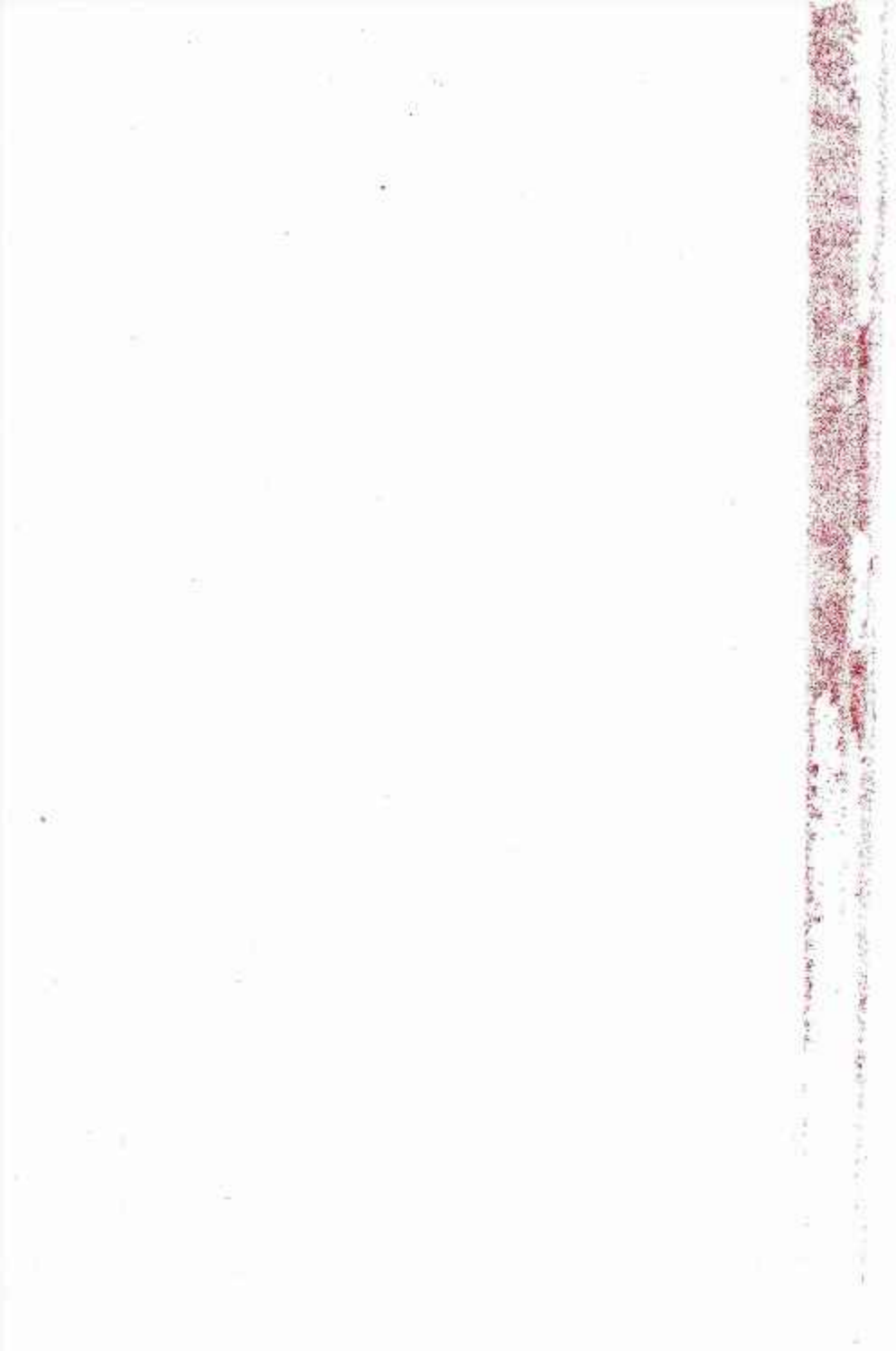
## Ziarat e

Hazrat Fatema Zehra  
(A.S.)

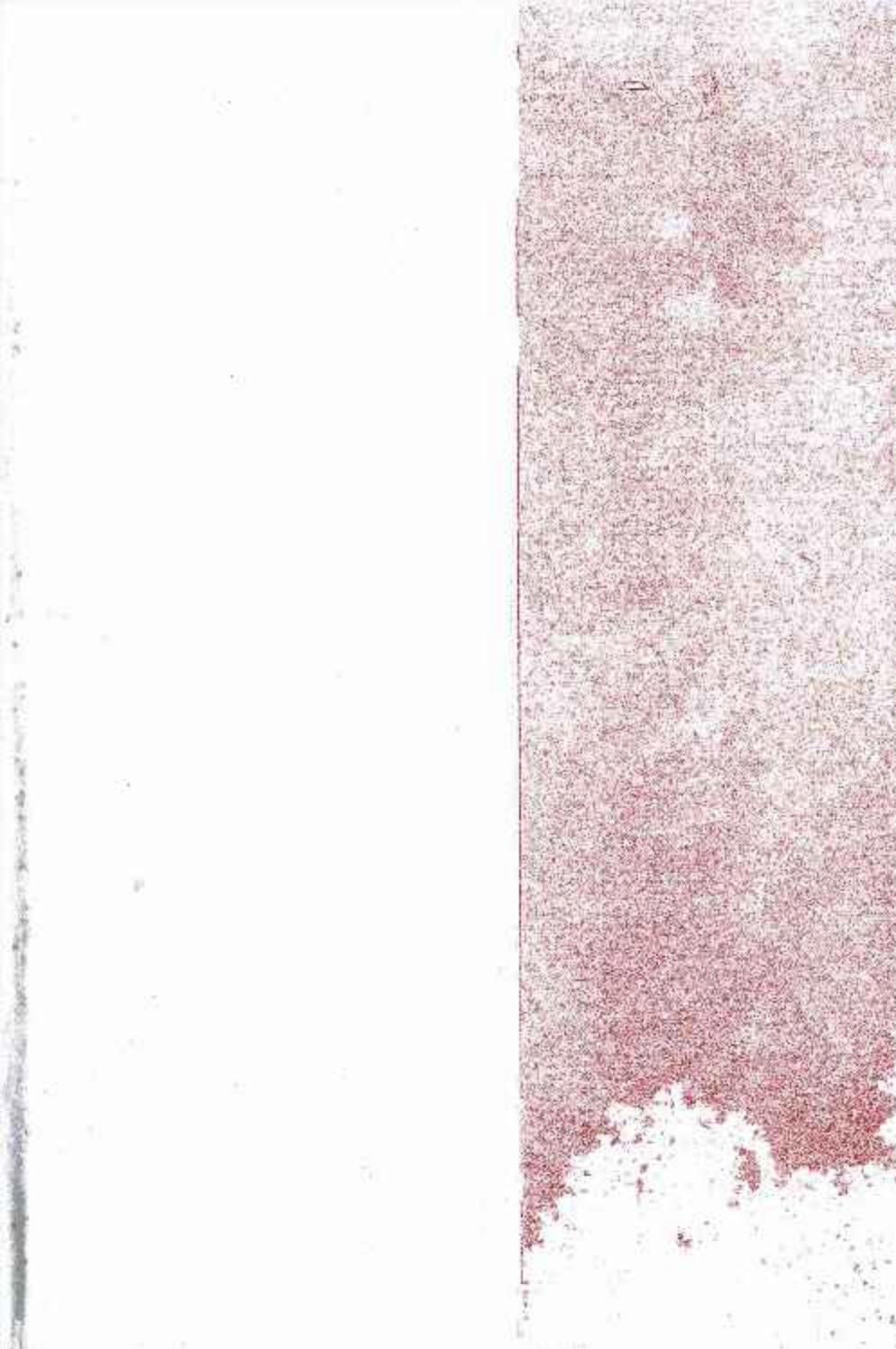
اَسْلَامُ عَلَيْكَ يَا بِنْتَ رَسُولِ اللَّهِ اَسْلَامُ  
 عَلَيْكَ يَا بِنْتَ نَبِيِّ اللَّهِ اَسْلَامُ عَلَيْكَ يَا  
 بِنْتَ حَبِيبِ اللَّهِ اَسْلَامُ عَلَيْكَ يَا بِنْتَ  
 خَلِيلِ اللَّهِ اَسْلَامُ عَلَيْكَ يَا بِنْتَ صَفِيِّ اللَّهِ  
 اَسْلَامُ عَلَيْكَ يَا بِنْتَ اَمِيْنِ اللَّهِ اَسْلَامُ عَلَيْكَ  
 يَا بِنْتَ خَيْرِ خَلْقِ اللَّهِ اَسْلَامُ عَلَيْكَ يَا بِنْتَ  
 اَفْضَلِ اَنْبِيَاءِ اللَّهِ وَرُسُلِهِ وَ مَلَائِكَتِهِ  
 اَسْلَامُ عَلَيْكَ يَا بِنْتَ خَيْرِ الْبَرِيَّةِ اَسْلَامُ  
 عَلَيْكَ يَا سَيِّدَةَ نِسَاءِ الْعَالَمِيْنَ مِنْ  
 الْاَوْلِيَيْنِ وَالْاٰخِرِيْنَ اَسْلَامُ عَلَيْكَ يَا  
 رَوْجَةَ وَلِيِّ اللَّهِ وَ خَيْرِ الْخُلُقِ اَبَدَ رَسُوْلِ  
 اللَّهِ اَسْلَامُ عَلَيْكَ يَا اُمَّ الْحَسَنِ وَالْحُسَيْنِ

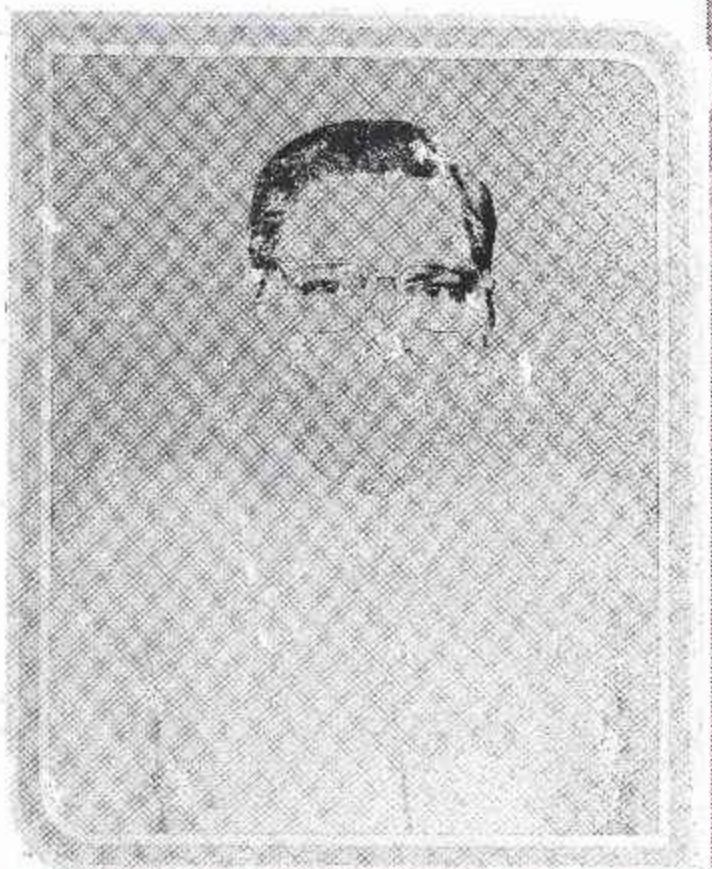
سَيِّدَى شَبَابِ أَهْلِ الْجَنَّةِ السَّلَامُ عَلَيْكَ  
أَيُّهَا الصِّدِّيقَةُ الشَّهِيدَةُ السَّلَامُ عَلَيْكَ  
أَيُّهَا الرِّضِيَّةُ الْمَرْضِيَّةُ السَّلَامُ عَلَيْكَ  
أَيُّهَا الْفَاضِلَةُ الرَّكِيَّةُ السَّلَامُ عَلَيْكَ  
أَيُّهَا الْخَوْرَاءُ الْإِنْسِيَّةُ السَّلَامُ عَلَيْكَ  
أَيُّهَا النَّقِيَّةُ النَّقِيَّةُ السَّلَامُ عَلَيْكَ أَيُّهَا  
الْمُحَدَّثَةُ الْعَلِيْمَةُ السَّلَامُ عَلَيْكَ أَيُّهَا  
الْمُظْلُومَةُ الْمُغْضُوبَةُ السَّلَامُ عَلَيْكَ أَيُّهَا  
الْمُضْطَّهَدَةُ الْمُقْمُورَةُ السَّلَامُ عَلَيْكَ  
يَا فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ وَرَحْمَةَ اللَّهِ  
وَبَرَكَاتُهُ صَلَّى اللَّهُ عَلَيْكَ وَعَلَى رُوحِكَ  
وَبَدَنِكَ أَشْهَدُ أَنَّكَ مَضِيَّتِ عَلَى  
بَيْتَةِ مِنْ رَبِّكَ وَأَنَّ مَنْ سَرَّكَ فَقَدْ  
سَرَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ  
مَنْ جَفَاكَ فَقَدْ جَفَا رَسُولَ اللَّهِ صَلَّى

اللَّهُ عَلَيْهِ وَإِلَيْهِ وَمَنْ أَذَاكَ فَقَدْ أَذَى  
 رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَإِلَيْهِ وَمَنْ  
 وَصَلَاكَ فَقَدْ وَصَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ  
 عَلَيْهِ وَإِلَيْهِ وَمَنْ قَطَعَكَ فَقَدْ قَطَعَ رَسُولَ  
 اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَإِلَيْهِ لِأَنَّكَ بِضَعَةٌ مِنْهُ  
 وَرُوحُهُ الَّذِي بَيْنَ جَنْبَيْهِ أُشْهِدُ اللَّهَ وَ  
 رَسُولَهُ وَمَلَائِكَتَهُ أَنِّي رَاضٍ عَمَّنْ  
 رَضِيَتْ عَنْهُ سَاخِطٌ عَلَى مَنْ سَخِطَتْ عَلَيْهِ  
 مُتَبَرِّئٌ مِمَّنْ تَبَرَّئْتَ مِنْهُ مُوَالٍ لِمَنْ  
 وَالَيْتَ مُعَادٍ لِمَنْ عَادَيْتَ مُبْغِضٌ لِمَنْ  
 أَبْغَضْتَ مُحِبٌّ لِمَنْ أَحْبَبْتَ وَكَفَى بِاللَّهِ  
 شَهِيدًا أَوْ حَسِيبًا وَجَازِيًا وَمُثِيبًا •









Prof. Dr. Naeem Taqvi