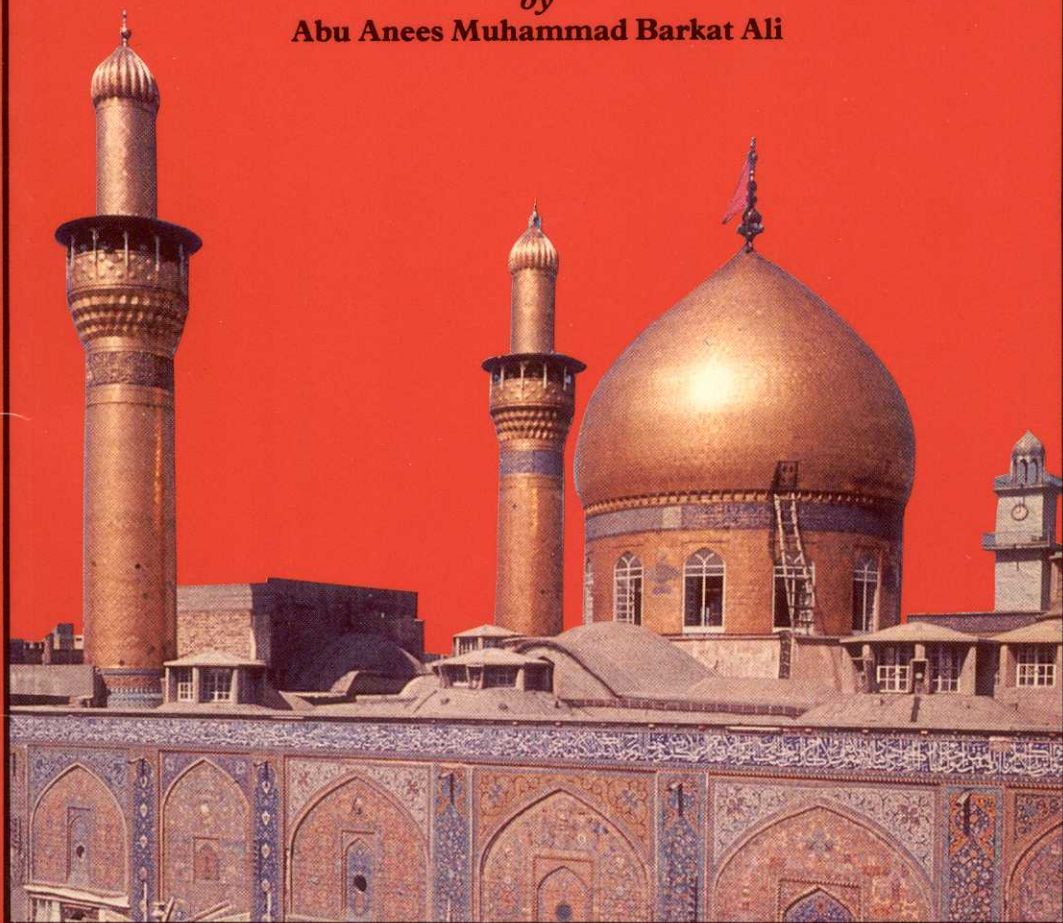


The Tragedy of Karbala and Martyrdom of Imam Hussain رضي الله عنه

by
Abu Anees Muhammad Barkat Ali



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*The Martyrdom of Sayyid
and
Martyrdom of Imam Hussein*

Translated by Mahmud Farid

The Tragedy of Karbala
and
Martyrdom of Imam Hussain عليه السلام

by
Abu Anees Muhammad Barkat Ali

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and
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Abu Anees Muhammad Barkat Ali

(Translated by Bashir Ahmad)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ يَا أَحْيَى يَا قَيُّوْمُ
 اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَعِزِّتِهِ بِمَدْيَنَ
 كُلِّ مَعْلُومٍ لَكَ اسْتَعْفِزُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ
 الْحَيُّ الْقَيُّوْمُ وَ اتُّوبُ إِلَيْهِ -

Prologue

The historic *Battle of Karbala*, which was fought in 682 CE, forty years after the death of our Holy Prophet Muhammad ﷺ, resulted in the martyrdom of his grandson *Imam Hussain* رضي الله عنه . It was a *Supreme Martyrdom* and a terrible human story of suffering and torture of the worst kind. Nature acts mysteriously, yet systematically and in accordance with Destiny. The Divine purpose had been decreed long before. The first signs of it appeared during the time of our beloved Prophet *Ibrahim* (Abraham, peace be upon him) when he received the Divine Command to make a sacrifice for the sake of Allah the Almighty, the dearest sacrifice. He thought about it and looked all round him: "What should I sacrifice which must be at the same time dearest to me? Should it be a camel, a sheep, a goat, or a calf? All these are thought to be dear and regarded as the necessities of life in this world, but could not be called the dearest. What about my own life? But that I have already offered. Let me see whether my life may be accepted this time. How is it that the conflagration of Namrūd was cautioned then, 'O fire, cool down for *Ibrahim*. Be cool and safe!'"

The Prophet *Ibrahim* (peace be upon him) deduced that the dearest thing in the world was his offspring – the child that had been bestowed upon him in his old age. He got up to comply with the Divine Command and led his son to the altar. On the way, he spoke to his son: "O, love of my heart! My beloved son! I had a vision wherein I saw that I was, at His Command, slaying you for the sake of Allah the Almighty. What have you to say about that?" Obedient son as he was, he bowed down his head in respect and spoke: "My dear father! Comply with the Divine Command without any hesitation. By the Will of Allah the Almighty, you will find me amongst those who persevere."

Accordingly, the father stretched his son flat and thrusting his knees on his chest he put the knife on his throat. The winds held their breath, the beat of time stopped, and the angels were stunned by this immortal display of obedience, submission, determination and selflessness. The elements went into a state of lull.

What a scenario! What an awe-inspiring scene! The old and infirm father was about to slay his beloved son, the blessing of his life-long yearnings. The heavenly beings saw this great man that day in a similar situation for the second time. Previously, he had been thrown into the Namrūd's fire, whose heat could be felt miles away. Yet, it did not deter this chosen servant of Allah the Almighty from performing the duty enjoined on him:

*Love tarried not, and
Jumped into the Namrūd's fire!*

بے خطر کود پڑا آتش نمرود میں عشق

And again on that day his son *Ismail* (the Prophet *Ishmael*, peace be upon him), the offspring he had had bestowed on him in his old age, was stretched flat on the altar. Neither was there any infirmity in the hands of the *Khalil* ('Friend of Allah the Almighty', the title of the Prophet *Ibrahim*), nor was there any fear in the mind of the *Zabih* ('Sacrifice', the title of the Prophet *Ismail*). A voice was heard: "O *Ibrahim*! Allah the Almighty appreciates your determination and steadfastness. Both of you have succeeded in your trial. Your sacrifice has been accepted. The honour of your servitude has been made eternal. This tradition of yours will be kept alive and fresh until the *Day of Resurrection*. Also, this place of yours has been chosen to be called the *House of Allah the Almighty* until Doomsday. This will be the centre of the *One-ness* of Allah the Almighty and a centre for the guidance of people throughout the world.

Then the angels, the dispensers of the affairs of Destiny, were ordered: "Move forward and acknowledge the absolute sincerity of My *Khalil* and adore the submission, obedience and Divine Love of My *Zabih*. The idea of the sacrifice has been fulfilled. Therefore, do not let those hands move any further, finish this supreme sacrifice here since the world is too weak to withstand such a scene. Their hearts and minds cannot bear it any longer. Let the boundaries of the world extend still further, let hearts and minds attain further strength. Wait till

the line of these beloved people, their descendants, shall write with their own blood the details of this supreme sacrifice which will inspire historians for ever, and will adorn world history with new titles.”

At that voice the knife which had been put on his throat became ineffectual and did not even scratch the throat of the *Zabih*. On the successful acceptance of this offering from both the father and the son, the embodiments of true sincerity, they stood up, removed the blindfolds from their eyes and saw a ram waiting nearby ready to be sacrificed. A passion of utter gratitude lit up their faces. They bowed their heads before Allah the Almighty and their lips sang, praising the Greatness of Allah the Almighty.

Allah is Supreme, Allah is Supreme; There is no god but Allah; Allah is Supreme, Allah is Supreme; And all praise is for Him.

الله اكبر الله اكبر
لا اله الا الله والله اكبر
الله اكبر والله الحمد

Century after century has drifted into the past. The nations of the world have risen to the zenith of their glory and fallen to the abyss of oblivion. Geographical lines have expanded and contracted on the terrestrial globe. Restlessness has increased every moment. They wanted the completion of an unfinished story to reach its logical conclusion. They wanted the epitome to be developed to its full length—that epitome and unfinished story which was initiated by the Prophets *Ibrahim* and *Ismail* (peace be upon them both)!

At long last the appointed time came and the anticipation ended. A sacred caravan consisting of children, youths, men and women appeared. The leader of the caravan led it gracefully. The wrinkles on his face were indicative of supreme sagacity and confidence. His forehead bore the signs of prostration, sanctity and beauty. There was grandeur and greatness in his gait. His personality was absorbing and attractive. Purity and chastity were apparent from his very posture. Litters on camels indicated to the onlookers that the lady riders amongst them were trustees of extreme modesty. Even the Sun could not bear to look at them. A gust of wind had to ask permission before even touching the curtains. Birds in the air had to change their course. To them, flying over the litters was a sign of disrespect to the riders. Who were the people of the caravan? Where were they going and what was their destination?

Well, what could be the destination of those who were squeezing the amplitude of the fiery winds and reducing in size the flaming deserts? The amazing expressions in their eyes were telling the tale that a great purpose was in their mind. That was the reason they were advancing in that manner.

Look there, rising dust could be seen. Perhaps there was another caravan coming from the other side. Then the tramp of their horses could be heard clearly – but it was not a caravan, it was a detachment of soldiers. But why did they pull up the reins of their horses when they reached the caravan? Did they come to receive this sacred caravan? Were they appointed to escort the leader of the caravan? No, the strange expression in their eyes revealed that their intentions were not good. They encircled the caravan as though they had been ordered to hound and arrest it.

A voice was heard: “*Hussain* ﷺ has been arrested!”

Which *Hussain*?

The same *Hussain* whose maternal grandfather was the Prophet Muhammad ﷺ, whose father was Ali al-Murtaza, whose mother was Fatima, and about whom the Prophet ﷺ, the intercessor of the *Day of Judgement*, foretold that he was the *Leader of the Youth in Paradise*. When he was born, the Holy Prophet ﷺ, the Blessing for both the Worlds, took him into his lap and put some of his own saliva into the mouth of the new born baby to clear his mucus. He reposed in his grandfather’s lap and wore his *shawl* which is regarded as cover against odds on the *Day of Judgement*. When he crawled to him, he lifted him, kissed him and carried him on his shoulders.

Yes, he was the same *Hussain*, the grandson of the Holy Prophet ﷺ, the light of the eyes of his daughter and the beloved of the Holy Prophet ﷺ, the Chief of the created beings.

In the following pages we undertake to examine the *Tragedy of Karbala* in Iraq. History repeated itself from the sacrifice of the Prophet *Ismail* (peace be upon him) to the martyrdom of *Imam Hussain* ﷺ. We will portray his circumstances and sermons at the battlefield, the Holy Prophet’s (ﷺ) forebodings about the afflictions which eventually befell *Hussain’s* assassins and the names of his relations and devoted friends who laid down their lives to help the flag of righteousness flutter high eternally.

Keeping in view the nature and gravity of the events at *Karbala*, the treatise has been entitled *The Tragedy of Karbala and Martyrdom of*

Imam Hussain عليه السلام. Events as these were not of an ordinary nature. Nor was the assassination of the *Imam* عليه السلام a commonplace assassination. As said before, it was a treacherous and heinous murder of the worst kind in the history of mankind.

Finally, grateful thanks are due to *Bashir Ahmad* for translation and to *Dr Muhammad Iqbal* and *Mr C Bulman*, senior lecturers at the Huddersfield Polytechnic, and *Muhammad Akram Warraich*, Dar-ul-Ehsan, for final reading of the manuscript.

Alhamdulillah-Hayyo al-Qayyum! (All Praise to Allah, Ever Living and All Prevailing!)

Abu Anees Muhammad Barkat Ali,
Dar-ul-Ehsan, Faisalabad, Pakistan

3 Shai'ban al-Mu'azzam 1404 AH
(5 May 1984 CE)

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The Tragedy of Karbala and Martyrdom of Imam Hussain رضي الله عنه

The martyrdom of *Imam Hussain* رضي الله عنه, the grandson of the Messenger of Allah the Almighty صلى الله عليه وسلم, the son of *Fatima* (may Allah the Almighty be pleased with her), the leader of the youth in Heaven, the martyr of Karbala, the oppressed of the desert of *Nainwa* (Iraq), the Prince of the Universe, is the greatest tragedy, heart-rending and awe-inspiring, of the history of Islam that will be condoled till the *Day of Judgement*. From 61 A.H. till today, there has been such a weeping at his bereavement that the tears thus shed, if collected, would drown everything in the world. Because, Hussain was not only an individual but also an embodiment of principles, civilisation, politics, history of a period of time and commentary personified of the righteous *Deen* (Faith). These words should never be forgotten, uttered *Zaid bin Argam* at the sight of the *Imam's* decapitated head in the crowded court of *Ibn Ziyad*:

“O Arabs! You are slaves from today on. You have assassinated the son of *Fatima*. You have appointed *Ibn Marjana* (*Abaidullah Ibn Ziyad*) as your ruler who puts the virtuous among you to death and enslaves the noble. Indeed, you have liked disgrace. May Allah the Almighty doom those to death who like disgrace!”

The way *Hussain Ibn Ali* fought this final battle of the eternal contention between right and wrong on the banks of the River *Euphrates* has no parallel in world history. He drew those red lines with his own sacred blood against the rising tide of cruelty, intransigence, mischief and evil which could not be wiped out by the diabolic powers until the *Day of Judgement*. He imported dignity and permanence to this reality by embracing death under oppression; that is, the momentary failure of the righteous in the traditional clash between Right and Wrong negates not the Right nor does it affirm the Wrong as such. It is the ultimate result that counts and Right is bound to succeed eventually.

Centuries have gone by, but *Hussain* is still remembered in every household. Millions of hearts throb at his love and memory and gain eternal life by following his example. Cruelty and intransigence are transitory. *Hussain* is alive and shall remain alive till the *Day of Judgment*. Contrariwise, the life of *Yazid* has become for ever the symbol of disgrace.

Accession of *Yazid* to the office of *Caliphate* was an unpleasant event. This vexed and disturbed the whole Muslim empire, especially the thoughtful Companions of the Prophet Muhammad ﷺ. They did not at all regard *Yazid* eligible for this high office. Therefore, *Imam Hussain's* name headed the list of those who refused to take the oath of allegiance to *Yazid*. And this was only proper on a matter of principle as is apparent from his *Khutbat* (sermons).

After the death of *Amir Muawiyah*, an influential group of people of *Kufa* (Iraq) consulted amongst themselves and wrote a letter to *Imam Hussain* ﷺ:

“We disavow the oath of allegiance to *Yazid*. We have no *Imam* (leader) at the moment. We will turn out from *Kufa* *Amir Nu'man bin Bashir* who has been appointed governor by *Yazid*. Please come to *Kufa* immediately.”

Similar letters began to pour in incessantly. At this continuous insistence, the *Imam* sent along his trusted cousin *Muslim bin A'qil* to assess the situation in *Kufa*. When he arrived there, the people offered him a cordial welcome. During the short period of a few days some eighteen thousand Muslims took the oath of allegiance to *Imam Hussain*. And this process continued day in and day out. Accordingly, he wrote to *Imam Hussain* stating that the circumstances were favourable and he ought to come.

Muslim had just written the above letter when the circumstances suddenly began to change. *Yazid* had received information on this change of heart in *Kufa*. Therefore, instead of *Nu'man bin Bashir*, he appointed *Abaidullah Ibn Ziyad*, as the governor of *Kufa*. In history, he is regarded as the most vicious and brutish character. Arriving at *Kufa*, he killed mercilessly *Muslim* and his two young sons. There at *Makka* (Saudi Arabia), *Imam Hussain* had received, besides some one hundred and fifty letters and several delegations from the people of

Kufa, the letter written to him by *Muslim bin A'qil*. Therefore, he began with the preparations of journey to *Kufa*. At long last he set off from *Makka* on 3rd or 8th *Dhul-Hajjah*. *Umar bin Abdur Rahman*, *Abdullah Ibn Abbas*, *Adbullah Ibn Ja'far* and such people warned him against the dangerous nature of this journey and tried to stop him. But the truthful *Imam* was being called by the chapter of history for the offering of his blood to inscribe its title. The orchard of Islam wanted the martyrs' blood to water it for the foliage was being trampled and rendered lifeless by the storms of cruelty and injustice. The call to duty haunted him constantly. Consequently, the sacred caravan of the household of the Prophet ﷺ consisting of ladies, children and young people set off towards the battle front of *Karbalā* in order to exalt the *Deen* of their grandfather. On the way they met their family poet *Fardhauque* coming from *Iraq*. He asked: "How are the people of *Iraq* and *Kufa*?" *Fardhauque* replied: "The hearts of the people of *Iraq* are with you, but their swords are with the *Ummayyids*. Indeed, destiny is from above in Heaven. Allah the Alimighty does what He Wills."

Imam Hussain said: "You are speaking the truth." The *Imam* continued:

"All affairs are in the hand of Allah the Almighty. He does what He wills. And our Lord commands new grandeur every day. Should His Will coincide with our aim, we would offer thanks to Allah the Almighty. We seek His help that He grants us the ability to offer Him our thanks. If the Divine Will intervened in our aim, a man would, indeed, not be in the wrong if his intention were based on truth and he had fear of Allah the Almighty in his heart."

—(Kamil Ibn Asir)

الله الامر ما يشاء وكل يوم
 ربنا في شأن ان نزل القضاء
 نحب فنحمد الله وهو
 المستعان على اداء الشكر
 وان حال القضاء دون
 الرجاء فلم يعتمد من كان
 الحق نبيته والتقوى سريره
 (كامل ابن اسير)

They marched forward and reached the place of *Hajiz* from where *Qais bin Massarbad* was sent to the people of *Kufa* with a letter wherein they had been informed about their arrival. Having heard about the arrival of the Exalted *Imam, Ibn Ziyad* had set up a military post at the place of *Qadisiyya*. When *Qais* arrived at *Qadisiyya*, he was arrested and he, along with his letter, taken to *Ibn Ziyad*. After reading the letter *Ibn Ziyad* ordered *Qais* to climb up the minaret of the governor's residence, hurl abuse and call names, God forbid, at *Imam Hussain* رضي الله عنه. *Qais* went up the roof and having offered praises to Allah the Almighty, he spoke at the top of his voice:

"O the people of Kufa! Hussain bin Ali is the son of the daughter of the Prophet Muhammad ﷺ and a most superior person amongst the people of this time. I am his messenger to you. He has reached the place of Hajiz. Welcome him!"

Afterwards, he scolded *Ibn Ziyad*, spoke in praise of and prayed for forgiveness of *Ali* رضي الله عنه. *Ibn Ziyad* got infuriated at that. Eventually, he was pushed down from the roof at his command. *Qais* fell and died instantly.

The *Imam Hussain* reached the place of *Tha'libya* where he received the news of the death of *Muslim bin 'Aqil* and the warning that he should not head for *Kufa* where he had no more friends or helpers. At this some companions suggested returning, saying: "If you were killed, God forbid, there would be no one left in the world whom the *Umayyids* would be afraid of. The life of *Islam* and the *Quraish*, and the respect and honour of the whole of Arabia is conditioned with your life." But the traveller on the path of righteousness remained steadfast in his determination and said: "March forward!"

When they reached *Zabala*, they heard that *Abdullah bin Laqeet* whom the *Imam* had sent away to take a message to *Muslim bin 'Aqil* had been slain. He gathered round all the companions and said:

"O People! We have received very dreadful news. Muslim bin 'Aqil, Hani bin 'Arwah and Abdullah bin Laqeet have been slain. Our followers have betrayed us. We have no helper in Kufa. Whosoever wants to depart from us, may do so. We will not at all be offended over this."

A group of Bedouins, who thought that they would have a good time in *Kufa*, had joined in. At this they dropped out right, left and centre. Now he was left behind with only those who had set off from *Makka*.

He marched forward to *Qadisiyya* where 'Abaidullah Ibn Ziyad, the governor of Iraq, had in post *Hissein bin Namir al-Tamimi* high military official and commandant of the station who, in turn, commissioned *Hur bin Yazid al-Tamimi* to lead a troop of one thousand men and to watch the *Imam*. He was further ordered that he should continually chase *Imam Hussain* رضي الله عنه until he presented himself to 'Abaidullah Ibn Ziyad. Consequently, *Hur* along with his soldiers approached him at *Zi-Husm* and camped opposite to him. It was now the time of *Zuhr* (afternoon) prayer. The *Imam* ordered the *Muazzin* to announce the call to prayer. Wearing a sheet of cloth round his waist, a *chadur* and shoes, he came out of his tent. After offering his praises to Allah the Almighty, he addressed his companions and *Hur's* soldiers:

“O People! I put my plea before you and Allah the Almighty. I did not come here until after I had received innumerable letters and delegates from you. Their message was, ‘At present we have no leader. If you come here, we are sure Allah the Almighty will make you a source of guidance for us.’ I have come at your invitation. If you still abide by your promise, I will go to your (Kufa). But if you have changed your mind, I will go back to where I have come from.”

ايتها الناس : اننا معايرة
الى الله تعالى عز وجل واليكم
اتي لمراتبكم حتى استنني
كتبكم وقد مت على رسلكم
ان اقدم علينا فانه ليس
لنا امام لعل الله يجمعنا
بك على الهدى فان كنتم
على ذلك فقد جئتم فان
تعطوني ما اطمئن اليه من
عهوركم ومواثيقكم اقدم
مصركم وان لم تفعلوا كنتم
لمقدمي كارهين انصرفت
عنكم الى المكان الذي اتيت
منه اليكم

The people sat quietly and listened. When no comment was made, he asked the *Muazzin* to announce the call to prayer and fall in rows. He spoke to *Hur bin Yazid*: “Will you and your soldiers say your prayers separately?”

Hur replied: “No, you lead the prayer. We will follow you and you only in our prayer.” Friends and foes all followed him. Then the time for the *'Asr* (late afternoon) prayer approached. Once again he ordered the *Muazzin* to give the call to prayer. He led the prayer and after the finishing salute, he attended to the people. After praises to Allah the Almighty, he addressed them thus:

“O People, if you fear Allah the Almighty and recognise the rights of the rightful owners, it will be a source of pleasure to Allah the Almighty. We the members of the Family of the Holy Prophet ﷺ are more deserving of the Caliphate than those who are opposed to our rights and govern you ruthlessly and unjustly. They lack the qualities which we possess. If you do not like this, or you are unaware of our rights, or have changed the opinions expressed in your letters delivered to me by your messengers, I am prepared to go back.’ Hearing this *Hur* said, ‘By Allah the Almighty we do not know anything about the letters of which you have spoken. At this *Imam Hussain* ﷺ poured out two bags full of letters in front of them.”

—(*Kamil Ibn Asir*)

ايها الناس فانكم
ان تتقوا وتعرفوا الحق
لا هلكة، يكن ارضى الله و
نحن اهل البيت اولى بولاية
هذه الامر عليكم من هؤلاء
المتدعين ما ليس لهم
والسائر فيكم بالجور و
العدوان وان انتم كرهتمونا
وجبهلتم حقاً وكان سرايم
غير ما استنتي كتبكم و
قدمت به على رسلكم
انصرفت عنكم
فقال له الحرّ :

انا والله ما ندرى ما هذه
الكتب التي تذكر ؟
فاخرج له الحسين خريجين
مملوتين صحفاً فنشرها
بين ايديهم

At this *Hur*, the commander of the army, got up and said: "But we are not the people who wrote letters to you. We have been commissioned to do only one thing; that is, to send you down to *Ibn Ziyad* in *Kufa*."

Hearing *Hur* say that, the *Imam* retorted: "By Allah the Almighty, you cannot do that in my life time."

Hur replied: "If you do not agree to that, choose a route which goes neither to *Kufa* nor to *Madina* before I receive a fresh order. And I will write to *Ibn Ziyad* about your intention. This way I might be forgiven the job of trying you on."

The *Imam* accepted this and thereafter he reached the place called *Baida*. Here he addressed his friends and foes yet again:

"O People, the Holy Prophet ﷺ has said categorically, 'Whosoever witnesses a king considering the prohibitions of Allah the Almighty as permissible, breaking the Divine Laws, opposing the Sunnah of the Prophet (ﷺ) and treating his subject sinfully, maliciously and cruelly and has seen all his misdeeds and mischiefs but does not oppose him by words or deeds, he makes himself liable to suffer from the worst to the worst torture by Allah the Almighty. Beware! These people have opted to follow Satan and have given up obedience to Allah the Beneficent. They are spreading evil. They have abandoned the boundaries of the Shariah. They regard the public treasury as their own property and have taken what Allah the Almighty has declared prohibited as

ايها الناس ان رسول الله
صلى الله عليه وسلم قال
من رأى سلطاناً جائراً
مستحلاً لحرم الله ناكثاً
يعهد الله مخالفاً لسنة
رسول الله صلى الله عليه
وسلم يعمل في عباد الله
بالاثم والعدوان فلم يعثر
عليه بفعل ولا قول، كان
حقاً على الله ان يدخله
مدخله، الا وان هؤلاء
قتلوا طاعة الشيطان
وتركوا طاعة الرحمن و
اظهروا الفساد وعطوا الحدود
واستأثروا القى واحلوا احرام
الله وحرموا حلاله، وانا
احق من غيري وقد آتتني

permissible and permissible as prohibited. I deserve more than anyone else to root out (these anomalies opposed to Shariah). I received your letters and your delegates who delivered the message of your oath of allegiance to me and your promise that you will not shirk helping me. Now if you affirm your allegiance to me, you will receive due share of guidance (from Allah the Almighty). Be it known to all that I am Hussain bin Ali, the son of the Holy Prophet's (ﷺ) beloved daughter Fatima. I am with you and my relatives are with your relatives. You must follow me. If you do not do that (did not show obedience after allegiance) thus breaking the promise and throwing away the yoke of my allegiance from your necks, I shall not be surprised. Because you have already demonstrated the same betrayal to my father Ali, my brother Hassan and my cousin Muslim bin 'Aqil (رضي الله عنهم). "Whosoever is taken in by your glib talk will be betrayed. Therefore, you have missed your share of the right guidance and lost your good fortune in the Hereafter. Whosoever breaks the oath of allegiance shall have to bear the brunt of it. Before long,

لكتبكم وقد مت على رسلكم
 ببيعتكم انكم لا تسلموني
 ولا تخذلونني فان تمتمت
 على بيعتكم نصيبوا رشتكم
 وانا الحسين بن علي وابن
 فاطمة بنت رسول الله
 صلى الله عليه وسلم نفسي
 مع افسكم واهلي مع اهليكم
 فلنكم في اسود وان لم
 تفعلوا ولتقتنم عهدكم و
 خلعتم بيعتي من اعناقكم
 فلعمري ما هو لكم بئسكن
 لقد فعلتموها يا ابي واخي
 وابن عمي مسلم والمغرور
 من اعزبكم فخطكم خطاتم
 ونصيبكم ضيعم. ومن نكث
 فانما ينكث على نفسه
 وسيلغني الله عنكم
 والسلام عليكم ورحمة
 الله وبركاته
 (كامل ابن اثير)

*Allah the Almighty shall make
me independent of you."*

—(Kamil Ibn Asir)

At another stage he delivered yet another address to the contending forces. First of all, he offered praises to Allah the Almighty and continued:

"No doubt you are aware of the gravity of the situation which you are witnessing yourself here and now. The time has certainly taken the most unpleasant turn. People have forsaken the good thus following the wrong course. The remaining good in them amounts to scanty sediment in a utensil. The food mixed with poison ruins health. Beware! You do not know that the truth is certainly not being followed and the false, not discouraged. Indeed, I believe in this death (the death of a martyr). Living amongst the cruel is in itself a crime."

انه قد نزل من الامس
ما قد ترون وان الدنيا
قد تغيرت وتكثرت و
دبر معروفها واستمرت
حداً فلم يبق منها الا
صباية كصباية الؤناء
وخسيس عيش كالمرعى
الوبيل . ان ترون ان الحق
لا يعمل به وان الباطل
لا يتناهى عنه . ليرغب
المؤمن في لقاء الله محمداً
فان لا ارى الموت الا
شهادة ولا الحيوة مع
الظلمين الا برما

Hur bin Yazid was marching alongside and saying constantly: "O Hussain! I am telling you by Allah the Almighty about your own life. If you fight you will certainly be killed."

The Imam retorted to him indignantly: "You frighten me of death. Have you become so villainous as to kill me. I do not know what to tell you but I repeat to you what a companion of the Holy Prophet ﷺ told to his brother who scolded him in order to stop him from going to *jihad* (the Holy War):

*I will certainly have my
determination accomplished.*

سأمضى وما بالموت عار على

Of death no young man should
 be ashamed
 Especially when good is his
 intention
 And as a Muslim he wages a
 holy contention.
 In case I remain alive,
 There shall be nothing to be
 ashamed of
 Nor shall I be blameworthy
 If I fell dead gory.
 And for you what could be more
 insulting
 Than to live in disgrace and
 shame.

الفتى اذا ما نوى حنيرا وحا
 هدملما فان عشت لم ا
 نددم وان ميت لم اكم كفتي يد
 ذلان تقيش وترعنا

At 'Adib al-Hijanat four riders were seen coming from the direction of Kufa. They were led by Tarah bin 'Adi who sang the following war song:

"O my she-camel, do not be afraid of my harshness. Stride along in strength till sunrise. Carry along the good traveller on the supreme journey and help him reach the good natured man who is honourable, independent and wide-shouldered. Allah the Almighty has called him for the good cause. May He protect him!"

Seeing those men Hur said to the Imam: "These men come from Kufa. They are not your friends. I will stop them or send them back."

He replied: "You have already promised to offer no resistance to me. If you interfere with them, I will fight you."

Hearing this Hur went quiet.

The riders said: "The city leaders have been bribed in order to gain their co-operation. The crowds' hearts are with you. But they will draw their swords from their sheaths against you tomorrow. Further, your messenger Qais bin Massarhad has been murdered."

Further details of the martyrdom of Qais made tears well in his eyes. He said: "Some of them have died and the others are awaiting their death. They are steadfast in truth, with no change occurring in them. O Allah the Almighty, open the door of Paradise for them and

for us. Grant us all the abode in the place of Your Mercy and Grace!”

Tarah bin 'Adi said: “According to the prevailing situation which I have seen, it is imperative that you go away from the enemy clutches as soon as possible. Accompany me. I will take you to my hills *Aja* from where some 20,000 men from the tribe of *Taye* will gather round within ten days.”

But he replied: “May Allah the Almighty reward you with the best recompense. We have reached an agreement which we cannot dishonour. It is not known when this matter between us would be sorted out.”

A Dream

Marching off from *Qasr Bani Maqatal*, the *Imam* experienced drowsiness. He shouted abruptly: “*Inna Lillahi-Wa Inna Ilaihi Rājiun! Alhamdulillah-i-Rabbil-'Alameen!* (Everything is from Allah and we return to Allah! All praise be to Allah, the Lord of the Worlds!)”

Three times he uttered the same words. His son *Ali Akbar* heard him and beseeched: “My dear father, what is the matter?”

He replied: “I became drowsy and dreamt that a rider was riding away saying, ‘people are marching off and so is their death along with them’. I understood thereby that it was the news of our death about which we were being informed.”

Ali Akbar said: “May Allah the Almighty save you from the days of calamity!”

The beloved prince enquired: “O dear father, are we not on the right?”

The father replied: “Indeed we are on the right.”

The prince retorted: “Then why should we worry! We shall be dying for the truth.”

The exalted *Imam* kissed the prince on his forehead and said: “May Allah the Almighty give you a befitting reward: You have proved yourself to the expectations of your father.”

When they reached the place called *Nainwa*, *Ibn Ziyad's* messenger brought his message to *Hur*. It read:

“Do not let *Hussain* relax. Do not let him camp in a fort or a green valley, but only in an open space. My messenger will remain with you and watch you in so far as you discharge my command.”

—(*Ibn Jarir, Sharah Nahj-al-Balaghah etc*)

The significance of an event and its merits can only be judged by scrutiny of its objectives. The dignity and honour of the consequences are hidden in the fundamental aims. *Imam Hussain's* ﷺ purpose was supreme and clear at the same time. By reading his speeches over and over again the reader will find that these words of his not only made history but were also a source of revitalisation of *Faith*. They reflected his real intention. Further, his message was reinforced by his actions which made it universally eternal and a tremendous source of spiritual and moral uplift.

By his oath of allegiance to *Yazid* and hence compromising with the prevailing circumstances the exalted *Imam* could have gained the status and dignity and enjoyed numerous privileges. He did not go in for them. Had he not acted the way he did, the supreme Islamic values and traditions would have become ineffectual for ever, would have had all their meanings and pristine values ruined. Every member of his family and every companion had complete faith in the truthfulness of the sacred mission of the *Imam*. That is why they staked their lives in the accomplishment of that mission.

To be true to one's objectives and to fight against heavy odds in order to achieve the objective is a matter of great courage, indeed, especially the way *Imam Hussain* ﷺ, his relatives and loyal friends put their lives at stake for the sake of a sacred mission. It has no parallel in the history of mankind.

At long last, the *Imam* reached a devastated and deserted land. He asked: "What is the name of this place?"

They replied: "*Karbala!*"

Hearing this he commented: "Yes, this is the place of *Karb* (affliction) and *bala* (calamity)."

It was, and still is, a vast desert where sand extended right up to the horizon. There was no greenery, nor any tree with foliage, nor any water nearby. It was overcast with clouds of fear and fright. As soon as the Sun rays touched it the whole desert became aglow with heat. Beyond the yonder hill flowed the River *Euphrates*. Because of the extreme heat the tired birds took refuge on its banks temporarily, refreshed themselves with water and flew away again. Its banks were open to infidels and unbelievers alike. The wild animals such as wolves and boars had no barriers to approach it. Men and animals all benefited from the River and fulfilled their needs. But the sacred caravan was denied access to the water of the *Euphrates*. This was the very first trial

of the Prophet's ﷺ descendant, the cup-bearer of the drink of *Kauthar* from the Spring in Paradise, who could not obtain water from the River *Euphrates*. An armed guard had been appointed along the banks. This beset the historic battle between falsehood and truth.

As instructed by *Ibn Ziyad*, *Umar bin Sa'ad* arrived the following day along with a troop of four thousand men. Immediately after his arrival he found out from *Imam Hussain*, through messenger, the reason why he had made that journey. The *Imam* told him what he had told *Hur bin Yazid* earlier on: "The people of Kufa have called me. If they have changed their mind, I am willing to return."

Umar bin Sa'ad was satisfied with this reply. He thought to himself that if he could absolve himself of shedding the *Imam's* blood, it would be his good fortune. Straightaway he wrote a letter to *Ibn Ziyad* who read it and tore it to pieces saying: "He is now within our reach. He wants to wriggle out of it. But this is not the time for him to escape." He wrote to *Ibn Sa'ad*: "Tell *Hussain* to take along with his companions an oath of allegiance to *Yazid* first of all. Then we will consider what to do next. Access to water by *Hussain* and his companions must be stopped. Do not let them have even a single drop of it." Accordingly, access to water was denied and some five hundred men were appointed guards on the banks of the River.

Imam Hussain ordered his brother *Abbas bin Ali* along with thirty horse-riders and twenty footmen to bring water from the River *Euphrates*. In the face of grave opposition they succeeded to fetch twenty skins of water.

Umar bin Sa'ad and the *Imam Hussain* met again in the evening. He put before *Umar* the following three alternative conditions:

1. Let me go back to where I have come from.
2. Let me go to *Yazid*. I will settle the matter with him myself.
3. Let me go to a bordering Muslim community. I will lead my life as they are.

Umar bin Sa'ad communicated these conditions to *Ibn Ziyad*. This brought him a reply from *Ibn Ziyad* by the hand of *Shimmar bin Dhil-Joshan*. It told him: "I have not sent you to avoid fighting, or allow them to relax, or speak on their behalf. If the *Imam* and his companions want to make a truce and meet me, send them along to me safe and alive. Otherwise fight against them till they are killed and cut to pieces. Then trample over their dead bodies with the hooves of the horses. If you obey this order, you will be rewarded. If you cannot,

then hand over the command to *Shimmar*.” — (Ibn Jareer)

Along with this decree *Shimmar* also brought a written protection letter from *Ibn Ziyad*, not for *Imam Hussain* or his family members but for his own cousins. He thought that his aunt *Um al-Banine*'s — she was married to Hadrat Ali رضي الله عنه — sons would break their blood ties with the *Imam* and the bond of Islam thus joining him. Consequently, he sent the letter of protection to *Abbas bin Ali*, *Abdullah bin Ali*, *Jaffer bin Ali* and *Uthman bin Ali* رضي الله عنه. They all turned it down contemptuously saying: “Fie upon you! You give protection to us but not to the Holy Prophet's صلى الله عليه وسلم grandson. For us the protection of Allah the Almighty is far better than yours. Curse be on you and on your protection!”

At such like instances by his faithful relatives, brothers and companions *Imam Hussain* said: “Today no one else has such loyal and worthy companions as I have and no one else has such determined relatives as I have.”

The *Imam Hussain* too turned down *Ibn Ziyad*'s message saying: “Death is better than such humiliation.”

*He had his head chopped off,
But to Yazid never yielded;
I swear by the Name of Allah:
Hussain is the foundation of
Lailah!**

سر داد نہ داد دست در دست یزید
حقا کہ بنائے لا الہ ہست حسین!

*(The faith that there is no one worthy of worship but Allah!)

Shimmar was getting mad with anger and wanted to pounce at *Imam Hussain* and his companions without any further delay. The cruel time of the most difficult trial arrived. *Imam Hussain* رضي الله عنه was completely placid, because on the night of the 9th *Muharram* he saw the Holy Prophet صلى الله عليه وسلم in a dream. He gave him the happy news: “Before long you will join me.” Hearing this news his sister *Zainab* wept bitterly. Only the thought of his companions and family members troubled him. He seemed concerned about the innocent children and the chaste and noble ladies amongst the caravan. He was fully conscious of the moral depravity of the enemy. He knew that the enemy would try to disgrace them because of their relationship with him. That was why he asked his brother *Abbas* to tell the *Shimmar*'s advancing troop to postpone fighting for the night in order to allow

him to make his will, say his prayers and offer supplication for forgiveness. In consequence, the enemy returned.

—(Ibn Jareer, Yaqubi)

The *Imam* gathered his companions together and addressed them:

All praises and thanks be to you – O' Allah the Almighty! I am grateful that You conferred on us the honour of Prophethood, taught us the Holy Qur'an, granted us the understanding and comprehension of the Deen, gave us ears to hear, eyes to see and heart to recognise the truth, and above all for not raising us from amongst the infidels.

“So far as I know, no one has such reliable companions as I have today and no one has relatives more loyal and steadfast than I have. May Allah the Almighty reward you with a worthy compensation on my behalf. I think that tomorrow will be the crucial day for me and the enemy. I have seen your sincerity. Now I permit you all to go to a place of peace. I have no covenant left incomplete by you. The darkness of night has fallen, take advantage of this. Each one of you hold the hand of one of my family member and go to your own cities and habitations till such time as Allah the Almighty improves the situation. The

اللَّهُمَّ اِنِّي اَحْمَدُكَ عَلَى اَنْ
اَكْرَمْتَنَا بِالنَّبُوَّةِ وَعَلَّمْتَنَا
الْقُرْآنَ وَفَقَّهْتَنَا فِي الدِّينِ
وَجَعَلْتَ لَنَا اَسْمَاعًا وَاَبْصَارًا
وَاقْبُدَّةً وَلَمْ تَجْعَلْنَا مِنَ
الْمُشْرِكِينَ

اَمَّا بَعْدُ - قَاتِي لَا اَعْلَمُ اَصْحَابًا
اَوْلَى وَاٰخِرًا مِنْ اَصْحَابِي وَلَا
اَهْلَ بَيْتِي اَبْرًا وَلَا اَوْصَالَ
مِنْ اَهْلِ بَيْتِي فَيُجْزَاكُمْ اللهُ
عَنِّي جَمِيعًا خَيْرًا اِلَّا وَاِنِّي
اُظُنُّ بَوْمَنَا مِنْ هُلُوِّ اَوْلِيَائِ
عَدَاؤِنَا عِنْدًا اِلَّا وَاِنِّي قَدْ
رَأَيْتُكُمْ فَاَنْطَلِقُوا جَمِيعًا
فِي حِلٍّ ، لَيْسَ عَلَيْكُمْ مَنَعِي
ذِمَامِ هَذَا اللَّيْلِ قَدْ عَشَيْتُمْ
فَاتَّخِذُوهُ جَمَلًا ثُمَّ لِيَاخِذُ
كُلَّ رَحِيلٍ مِنْكُمْ بَيْدًا رَحِيلِ
مِنْ اَهْلِ بَيْتِي ثُمَّ لَقَرْتُمْ قُوا
فِي سِوَادِكُمْ وَمَدَا اَنْتُمْ حَتَّى
يُفْرَجَ اللهُ - فَاِنَّ الْقَوْمَ اَنْتُمْ

enemy wants me only. When they get hold of me, they will not harm anyone else.”

—(Fumharat Khatb al-Arab, p41)

يطلبونني ولو قد اصابوني
لهو اعن طلب غيري
(جمهرة خطب العرب ص 41)

Whilst the *Exalted Imam* made this speech the tears rolled down the eyes of the audience, the blush in their faces revealed that they had volcanoes building up in their chests which might erupt any time. In restlessness every member of the family changed sides. The companions appeared to change colours like glowing charcoal. As soon as he finished his speech, they all spoke in one voice: “O our chief! How can we run away leaving you in the clutches of the enemy? Would not people say that we did not shoot a single arrow along with the chief, or strike a spear, or wield the sword? No, we swear by Allah the Almighty that this shall not happen. We will sacrifice our lives, our possessions, our children, in fact everything. May Allah the Almighty not keep us alive after you.”

The holy caravan spent the whole night in prayers and remembrance of Allah the Almighty. The night between the ninth and tenth of *Muharram* (first month of the Islamic calendar) spread its black shadows over the desert of *Karbala*; the gloomy rays of the Moon were saying: “O the soil of *Karbala*! This is the last night of this caravan on your back. Tomorrow this thirsty caravan will be devastated, the blood of their *Shuhada* (martyrs) will quench the thirst of your dry particles. Treat these honourable guests with benevolence at least for the night. Preserve each and every word they speak in the tents. Take to your heart the lamentation of innocent thirsty children. Preserve in your bosom the footprints of the chaste and pious ladies. Look there, *Zain al-Abideen*, the charming son of *Hussain*, is groaning in his tent, and *Zainab al-Thani*, (*Zainab II*) is looking after him. Look again, why has he become so restless and why are the tears floating from his eyes. Despite all restraint, why has the sobbing of *Zainab* transformed into screams? Who has snatched the patience away from her? Hush, preserve it all in your memory, even what is happening in the tent next to hers. Her brother, *Hussain*, the Fatima’s affectionate son and the ailing *Zain al-Abideen*’s father, is heard as saying: “O time! curse be on you! You are an unfaithful friend. How many people have you killed with your hands, day and night? Yet you never

show any mercy to anybody. Nor do you accept any compensation from anybody. Everything rests with Allah the Almighty. Every living being is marching on to the way towards its death.’”

The *Imam* recited three to four times the above verses which agitated his sister’s mind. Tears welled up in *Zain al-Abideen’s* eyes. The dreadful thoughts of the morrow made his sister lose her self-control. She cried and sobbed. *Hussain* عليه السلام came out to reassure his chaste and most beloved sister and said: “O sister, what is all this? I fear this impatience may not overpower our faith and steadfastness.”

Crying she replied: “How could we be patient under the circumstances. We can see you being killed.”

He said: “This is the decision of the Divine.”

This added to her restlessness. She became listless through extreme grief. Seeing this he spoke most effectively on the subject of patience and steadfastness: “My sister, fear Allah the Almighty. Seek contentment from His *Dhikr* (remembrance). Everything in this world is sure to meet death, even the inhabitants of the Heavens are not immune to it. Everything is mortal. Then why should you be so upset and worried at its thought? Look my sister, for us and for every Muslim the life of the Holy Prophet صلى الله عليه وسلم is the best model. It teaches us to show endurance and perseverance at all times and in every situation and put our trust into the Will of Allah the Almighty. Nor should we ever deviate from this in any circumstances!”

These words acted as the soothing balm for the afflicted hearts. They received contentment. The flowing tears stopped and sobbings ended. Indeed, that is the characteristic feature of the family of the Holy Prophet صلى الله عليه وسلم.

Then he went into his tent and addressed his companions:

“O the Servants of Allah the Almighty, fear Him and save yourselves from the mischief and evil of the world. Because, if ever the world had been loyal to anyone, or anyone might have survived for ever, then none else but the Prophets (peace be upon them all) would have deserved it most. They would have most

يا عباد الله : اتقوا الله : و
كونوا من الدنيا على حذر
فان الدنيا لو بقيت على احد
او بقى عليها احد لكانت
الانبياء احق بالبقاء واولى
بالرضاء وارضى بالقضاء

liked the worldly life and its ups and downs. But the fact of the matter is that Allah the Almighty has created the world to annihilate it eventually. Everything new of the world is bound to become old and its benefits sure to end. They are infirm and weak. Its happiness is impure/foul. Stay in the world is the stage of fear and its abode is the marching place. Therefore, you must make the most of it for provisions for the journey. Indeed, the best provision for the journey is Taqwah (Fear of Allah the Almighty). Fear Allah the Almighty in order that you may reap benefit.”

—(Jumharat Khutab al-Arab)

غير ان الله تعالى خلق الدنيا
للفناء فجدد هابل ولعيمها
مضمحل وسرورها مكفهر
والمنزل تلعة والدار قلعة
فتزودوا فان خير الزاد
التقوى والتقوى الله لعكم
تفلحون

(جمهرة خطب العرب)

It was Friday or Saturday on the 10th Muharram when, after the morning prayer, Umar bin Sa'ad marshalled his troops. Their horses were throwing dust high up in the air. Nothing could be heard because of the neighing of horses. The whole battlefield was filled with soldiers as if they expected to face a large army. Despite their superiority in numbers and arms, they gave meaningless looks. The Exalted Imam ordered his companions to fall in arrays opposite to them. Allah, Allah, what a scene! The followers of the Holy Prophet Muhammad (ﷺ) – pretenders of reciting his Kalimah (the first article of Faith) – had come out to throw arrows and bars at his grandson. Unbeknown was their Faith! They had no regard for their Prophet's (ﷺ) honour. Nor had they any regard for the honour of his daughter. The chaste women of the Prophet's (ﷺ) family and the frightened children all in the tent had death fast approaching them. Alas, it was time near on hand when the honour of their grandfathers, the Holy Prophet (ﷺ) and Ali (عليه السلام) was at stake. Alas, what was all that! How was all that? Why was it taking place? Sobbing and hiccups could be heard developing into heart-rending crying. When the

Exalted Imam ﷺ was deploying his small troops he turned to the tent site and spoke to his aggrieved sister *Zainab*:

“My sister, swear in the Name of Allah the Almighty that you will not tear off your clothes at my death, will not pull off hair, will not wail or flagellate your body. Beware, do not let slip perseverance and determination out of your hands.”

Imam Hussain ﷺ raised the Islamic values, spiritual as well as moral, to the highest glory. He painted them in most attractive colours.

The battlefield of *Karbala* could be seen clearly as the place of their execution, but the aim of guidance and reformation of others was still a cherished objective. In consequence, he told members of his family to standby in perseverance and steadfastness. The enemy had come very close by then. When he saw the enemy troops advancing, he raised his hands up before the Providence and prayed thus:

“O Allah the Almighty, I trust You in every ordeal. You alone are my Supporter in every hardship. Afflicted by countless miseries my heart has been enfeebled. Deliberations all have failed. Friends have betrayed. Enemies have rejoiced over it. But I beseeched You and You alone. Indeed, You have always come to my Succour. You alone are the Master of everything. You alone are the Benefactor. Even today I beseech You and You only.”

—(Ibn Asir)

Imam Hussain ﷺ rode his dromedary and moved forward into the battlefield. He had a copy of the *Holy Qur'an* placed in front of him. As he did not want to leave any excuse for them, he addressed the Yazid's army in a loud voice:

“O people, listen to me. Do not make haste. Let me offer you the advice which is my duty and my right. Let me tell you the reason why I have come here. If you then accept my plea, believe me as truthful and dispense justice to me, it will bring about your well-being and good fortune.

This way, you would have no excuse to kill me. If you do not follow my reason, then you all

ايها الناس اسمعوا قولي ولا
تعجلوني حتى اعظمهم بما
يجب لكم عليّ وحتى اعتذر
اليكم مقدمي عليكم فان قبيلتم
عذري وصدقتم قولي و
انصفتوني كنتم بذلك اسعدوا
لم يكن لكم عليّ سبيل وان
لم تقبلوا منّي العذر فاجعوا

join hands and decide on your aim. You will then have no doubt as what to do and go ahead with your task whatever without any further delay. No doubt, I repose my trust in Him Who has revealed the Scriptures, and He alone is the Helper of the pious.”

أمركم وشركا ثم
لا يكن امركم عليكم غمة
ثم أفضوا الى ولا تنظرون
ان ولي الله الذي نزل الكتب
وهو يتولى الصالحين .

His family heard this speech. They were extremely troubled over it and lost control of themselves. They wept and wailed. He stopped in his speech and sent along his brother *Abbas* and son *Ali Akbar* in order to sooth them and remarked:

“They have yet to weep a lot.” He continued with his speech: “O people remember my lineage. Just think who I am! Then do a little heart-searching. Check your own conscience. Think carefully and then tell me if you are justified to kill me. Would it be worthy of you to cut off my revered relations? Am I not the son of your Prophet’s ﷺ daughter? Was *Hamza*, the Chief of the Martyrs, not my father’s uncle? Was not *Dhul-Janahain Jaffer at-Tuyyar* my uncle? Have you not heard the Prophet’s (ﷺ) well-known saying about myself and my brother calling us *The Leaders of the Youth in Paradise*? If my statement is true and indeed it is true as Allah the Almighty knows that ever since my age of discretion I have never told a lie. Now tell me, should you receive me with bare swords? If you do not believe me, then there are people among you who can testify my statement. Ask *Jabir bin Abdullah Ansari*, ask *Abu Saeed Khadri*, ask *Sohail bin Sa’adi*, ask *Zaid bin Arqam* and ask *Unas bin Malik*. They will tell you whether or not they had heard the Holy Prophet ﷺ saying that. Is it not enough for you to stop shedding my blood? Allah the Almighty knows that at this time none other except me is the son of Prophet’s ﷺ daughter and his cousin who is alive on the face of the Earth. I am the direct grandson of your Holy Prophet ﷺ . Why do you want to kill me? Have I taken somebody’s life? Have I murdered anyone? Have I plundered anyone?”

“Come on, speak out and tell me the reason. What is my crime? O *Sheeth bin Rabid*, O *Hijaz bin Al-Jair*, O *Qais bin al-Shith*, O *Yazid bin Al-Harrith*, did you all not write to me that the fruit had ripened, the soil had become green, the canals were overflowing and if I came, I would come to a large army and that you entreated me to come?”

He asked them again and again but nobody replied. He broke their silence by naming a big number of leaders of *Kufa*.

Their impudence deserted them and they told a brazen lie. They said: “We have never written you any letters, never at all.” That is the sort of people they were. Neither did they care for their own promise nor feared Allah the Almighty. They were immodest to the Holy Prophet ﷺ as well. They maltreated his nephews and other relatives. One wonders if they still had hopes of his intercession. That was what was called deprivation both from this World and the Hereafter.

“*Subhan Allah* (Allah the Almighty be praised!) What a plain lie. I swear by Allah the Almighty that you have written to me,” the *Exalted Imam* retorted. He continued further: “O people, as you have backed out of your promises and you do not like me, it is better that you leave me alone. I will go away.”

Hearing this *Qais bin Al-Ashath* said: “Is it not better for you to surrender yourself to *Ibn Ziyad*. He will not treat you shabbily. He will treat you as you would like to be treated.”

The *Exalted Imam* replied: “O man, do you wish that *Bani Hashim* (The Tribe of Hashim) should claim retaliation from you for another murder in addition to the one for the murder of *Muslim bin ‘Aqil*. No, I shall not degrade myself by surrendering to them.”

Now *Zahir bin Al-Qeen* kicked his horse after the *Imam* had done so towards the enemy troops. He rode to their front and said:

“O people of *Kufa*! Beware of the torture of Allah the Almighty. It is obligatory on every Muslim to give advice to his brother in Islam. Look, up till now we are brothers, we have the same religion and follow the same way of life. Until the swords are taken out of the sheaths, you deserve our advice and best wishes in every way. But when the sword is brought in between, all these ties of mutual relationship will be severed. We will split up into two different groups. Look, Allah the Almighty has put us all to a trial about the offspring of the Holy Prophet ﷺ. We call

you to the aid of *Ahl-e-Bayt* (Family of the Holy Prophet ﷺ) and invite you to oppose the rebellious *Abaidullah bin Ziyad*. Believe me, you will never receive a decent treatment from these rulers. They will puncture your eyes, cut off your hands and feet, deface your faces, hang you on tree trunks and will kill the worthy people one by one. In fact, if you see reason they are doing all this right now. The incidents regarding *Ibn Hujar bin 'Adi* and *Hani bin Arwah* are not so old that you might have forgotten about."

The people of Kufa listened to this speech, scolded *Zahir bin Al-Qeen* and praised *Ibn Ziyad*. They said: "By God, we shall not move until we have killed *Imam Hussain* and his companions, or have presented them before our *Amir* (the ruler)."

Zahir bin Al-Qeen replied: "Very well, if the Holy Prophet's daughter's (Fatima, may Allah the Almighty be pleased with her) son does not deserve far more support and sympathy than does *Samiyyah's* uncouth son *Ziyad*, then at least show this much favour to the offspring of the Holy Prophet ﷺ that you do not kill them. Leave him and his cousin *Yazid bin Mu'awiyah* to themselves so that they sort out their affairs between themselves. By Allah the Almighty, I do not think that to please *Yazid* it is necessary for you to shed the blood of the grandson of the Messenger of Allah the Almighty ﷺ."

But in reply to his speech *Shimmar* shot an arrow at him. He returned.

In the meantime an amazing incident took place. A man who had by now been playing with fire and standing on the brink of Hell, had his good fortune turned on him. His soul was blessed. He jumped right across the wall of fire right into the lap of the Garden of Paradise. This was *Hur bin Yazid al-Tamimi*, the same *Hur* who had chased the *Imam* to the place of *Karbala*.

'Adi bin Hurmala رضي الله عنه narrates: "When *Ibn Sa'ad* ordered the troops to march on, *Hur bin Yazid* enquired of him, 'May Allah the Almighty guide you, will you really fight this man?' *Ibn Sa'ad* replied, 'Yes, by God it will be the fight where heads will be chopped off and arms cut off to the shoulders.' He said, 'Do you accept none of the conditions he has put forward?' *Ibn Sa'ad* replied, 'By God if I had any authority, I would have accepted them. What can I do when your ruler does not accept them?' — (*Ibn Jarir*)

Qarra bin Qais states: "After this *Hur* became sad. It appeared as if he was lost in a deep thought. In this state he moved slowly towards *Imam Hussain* رضي الله عنه. When one of his tribesmen, namely *Mahajar bin Aos*, saw him in this state, he asked, 'Are you going to attack *Hussain*?' *Hur* remained quiet. *Mahajar* became suspicious of his mysterious silence. He said, 'Your silence smacks of suspicion. I have not seen you in this sort of mood in any of the battles. If anyone asks me as to who is the bravest man of *Kufa*, I could not utter anyone else's name but yours. What are you doing despite all this?' *Hur* replied serenely, 'By God I am making a choice between Heaven and Hell. I swear by Allah the Almighty that I have chosen Heaven for me even though I may be cut to pieces in lieu of that?' Spurring his horse out of the enemy troops, he joined *Imam Hussain's* men."

He presented himself to *Imam Hussain* رضي الله عنه and said: "O the Messenger's grandson! I am the wretched man who stopped you from going back and chased you all the way and forced you to camp in the dry and arid place. I swear by Allah the Almighty that I could never think that these people would go up to that length with you. I swear by Allah the Almighty that if I knew they would do all this to you, I would have never committed this crime. I am truly sorry for my misdeeds and have come for repentance. Will my repentance be enough for the compensation of my crime?"

Imam Hussain رضي الله عنه said: "Yes, may Allah the Almighty accept your repentance and excuse and forgive you. What is your name?"

He said: "*Hur bin Yazid al-Tamimi*"

Imam Hussain رضي الله عنه said: "Then you are *Hur* (free). Just as your mother named you *Hur* (free) so are you free here in this world and in the Hereafter, if Allah the Almighty be pleased." Then *Hur* came right to the front of the enemy and addressed them: "Why don't you accept one of the conditions laid down by *Hussain* رضي الله عنه so that Allah the Almighty may save you from this trial?" The people replied: "We have with us our leader *Umar bin Sa'ad* who will reply to this."

Ibn Sa'ad said: "I regret that despite my heartfelt desire I cannot accept these conditions because my chief *Ibn Ziyad* does not favour them."

After this *Hur* reminded the people of *Kufa* the promises they had made. He put them to shame and indignation of backing out of their promises. In a fiery speech he spoke to the people of *Kufa*:

"O the people of *Kufa*! May you be destroyed. Have you invited

him to kill when he comes? You have told him that you will sacrifice everything of yours for his sake, and now you are all bent on killing him. You do not even permit him to go anywhere in the vast Earth of Allah the Almighty where he and members of his family may find peace. You are treating him like a prisoner. The Jews, the Christians and the Zoroastrians all drink from the *River Euphrates* wherein the boars of the region may relax, but you have prevented them from it. *Imam Hussain* رضي الله عنه and his companions are weary of thirst. After the Holy Prophet صلى الله عليه وسلم, you have treated his progeny with utter shamelessness. There is still time for you to repent. But if you do not repent or hold yourselves back from this heinous act, then may Allah the Almighty keep you thirsty on the *Day of Judgement*.”

—(Ibn Asir)

Then a volley of arrows came whistling from the enemy troops. *Hur* came back to his troops. *Ibn Sa'ad* shot his arrow and said: “O people bear witness that I am the person who have thrown the very first arrow.” The wretched fellow was recollecting *Ibn Ziyad's* words which promised him an enormous reward for killing *Imam Hussain* رضي الله عنه. While *Hur* gave up the world for the sake of the *Deen*, the wretched *Ibn Sa'ad* forsook the *Deen* for the sake of the world.

*Behold their Ways,
The difference of the two.*

بہیں تفادیت راہ از کجاست تا بہ کجا

Soon afterwards *Yasar* and *Salam*, slaves of *Ziyad bin Umiyyah* and *'Abaidullah bin Ziyad*, came to the battlefield and as was customary in the battles then they demanded for the bout with the opposite numbers from the enemy ranks. The *Imam* ordered forward for the bout *'Abdullah bin 'Ameer al-Kalbi* who killed them both. Then *Ibn Sa'ad* ordered the men of the *Maimana* (the right wing of an army) to step forward. When they kicked their horses to advance, the *Imam's* companions set right their spears and took up their positions half kneeled. The enemy horses could not proceed forward in the face of the spearmen and started retreating. The *Imam's* troops took advantage of this situation thus causing heavy casualties. This was followed by further bouts in ones and twos from the contending troops. They showed the craftsmanship of sword fighting. But this went to the

advantage of the *Imam's* men. At this the chief of the *Maimana* '*Amaro bin Al-Hajjaj* shouted:

"First make sure who you are fighting against. They are bent on sacrificing their lives. This way you will all be killed one by one. Stop it. They are only a handful of men whom you could kill by even hurling stones at. Advance and attack collectively."

—(*Ibn Jarir*)

Accordingly, furious and heavy fighting began. A fierce massacre took place. When it subsided a little, *Muslim bin 'Aosaja*, a well-known and brave man of the *Imam's* companions, was seen fallen on the ground in blood and dust. The *Exalted Imam* ran to him and saw him still breathing. Sorrowfully he said: "*Muslim*, may Allah the Almighty shower his blessing on you! You have indeed discharged the duty of friendship." He was the first martyr from the *Imam's* ranks.

After the men from the *Maimana*, the tribe from the *Maisra* (the left wing of an army) headed by *Shimmar* himself also raided. The *Mujahideen* (the holy warriors) fought fearlessly. *Shimmar* felt weak amongst his ranks and asked for reinforcement. At this five hundred bowmen stepped forward. They shot arrows like shower. This rendered the horses of the *Imam's* companions useless. So they fought on foot. *Hur bin Yazid's* horse had also been pierced through by arrows. He jumped to the ground and took a sword into his hand. He looked like a lion and his sword flashed like lightning while singing out the following war song:

*So what if you have rendered my horse useless!
Son of a noble man, I am braver than a lion, fearless!*

The battle was at its full swing, awe-inspiring and swinging. It was noon time. None of the contending forces could achieve a clear victory. In the mean time *Ibn Sa'ad* ordered to set the *Imam's* caravan camps on fire. At this his soldiers ran carrying fire. The *Imam's* companions became restless at this scene. The *Imam*, however, explained: "Do not pay any heed to it, let them burn the tents. This is of a further advantage to us. Having set them on fire, they will not be able to attack us from the rear." It happened likewise. It was now time to say *Zuhar* prayer. The *Imam* said: "Ask the enemy to let us pray." But the enemy refused, and they continued fighting. Now the power of resistance amongst Muslims was giving way. All the brave companions, *Zahir bin Al-Qeen*, '*Abdullah bin 'Ameer Al-Kalbi*, *Abu*

Tamama, 'Amro bin 'Abdullah Samdi, Habib bin Mazahir, Hanzalah bin Asad and Hur bin Yazid, had fallen one by one showing their feats of bravery.

May Allah the Almighty shower His blessings, the profuse blessings, on the faithful martyrs of devotion who demonstrated the characteristics of comradeship in the battlefield of *Karbala!*

Now in the battlefield there were left none else but members of the *Hashim* tribe and the family of the Holy Prophet ﷺ to face the evil forces of *Kufa*. Consequently, first amongst them who came into the battlefield was the dear son of the *Imam Hussain, Ali Akbar*, who had the following war song on his tongue:

I am Ali bin Al-Hussain bin Ali bin Abi Talib; by God we deserve most of all nearness to the Messenger of Allah. By God, on no account shall rule over us the son of the son of unknown father.

He demonstrated the art of sword fighting with great skill and courage. At long last he was killed by a blow from *Manqad Al-'Abadi's* sword.

The narrator states: "I saw an extremely pretty woman coming out of a tent briskly like the rising Sun. She was crying, 'Alas, my brother; Alas, my nephew!' I asked who that lady was. People replied that she was *Zainab bint Fatima bint Muhammad* (the Messenger of Allah the Almighty ﷺ). *Imam Hussain* ﷺ stepped forward, held her hand and took her to the tent. Then he lifted his son's dead body and laid it in front of the tent. When the first blood drenched martyr of the children of the Messenger ﷺ arrived at the camp site, the heart-rending cries shook the Earth and Sky.

*You also come up the roof,
scintillating,
For it is the sight, the most
fascinating!*

تو نیز بر سر بام آ که خوش تماشا نیست

After *Ali Akbar*, the other courageous men of the Prophet's family and the other *Hashimites* advanced into the battlefield and were killed. In the mean time, the onlookers saw that a handsome young man appeared in the battlefield. He had on him neither the shield nor the protective armour. He wore a shirt and *chadur*. One of his shoes had a broken lace. His arrival was as if a piece of Moon had descended on the

Earth. Roaring like a lion, he pounced at the enemy. During this course, a blow from 'Amro bin Sa'ad Asdi's sword hit him on his head. At this he shouted: "O Uncle, O Uncle!" He fell on the ground. Hearing this, the *Imam* rushed to his rescue like a hungry lion towards the attacker and hit him with his sword. His hand was severed at shoulder level. At this 'Amro cried for help. His friends galloped their horses and rather than receiving help, was trampled over by their horses. When the dust settled, the *Imam* was seen standing by the young man who was desperately rubbing his heels in the pangs of death. The *Imam* remarked:

"May those who killed you be destroyed! What answer would they give to your grandfather on the *Day of Judgement*? By God, how sorrowful account for your uncle (ie. the *Imam* himself) it is that you are calling him and that he cannot help or answer your call! Alas, your uncle has many foes and has been left with no friends." —(*Ibn Asir*)

Then the *Imam* picked up the dead man's body thus that his chest was close to his own and his feet dragged on the ground. Thus he carried him and put him by the side of Ali Akbar's corpse.

The narrator says that he asked as to who that young man was! "*Qasim bin Hassan bin Ali bin Abi Talib*", was the reply. —(*Ibn Asir*)

A short while before the Qasim's adventure the blood splashes of *Aqil's* sons were rustling in the air, the battlefield had been transformed with blood like the red of roses. They took the blows one after the other with courage and determination. A whistling arrow came towards *Abdullah bin Muslim*. He was too young to know the art of fighting. In confusion he covered his forehead with his palm and the arrow pierced through his palm into his forehead. Another pierced through his chest. The tender victim rolled off and fell to the ground. Alas, *Muhammad bin Muslim* too fell martyr. *Jaffer bin 'Aqil* and *Abdur Rahman bin 'Aqil* too got soaked in blood. The wretched and ill-fated son of *Yaqeet*, *Yassar*, shot an arrow at *Muhammad bin Abi Saeed bin 'Aqil* and he too fell martyr. They all became the decoration of the burial place of the martyrs.

Now the children of *Abu Talib* offered their tribute of lives thus shielding the children of the Holy Prophet ﷺ. Behind the camps the beautiful flowers of the *Hashimite* garden were being cut to pieces. By now no friend of *Hussain* ﷺ was alive. And until they

remained alive, they prevented the slightest injury to any member of the Holy Prophet's (ﷺ) family. They had all been killed one after the other. That was the reason the enemy hands then reached the *Ahl-e-Bayt* (The Prophet's Family).

The whole garden had been devastated, the whole house had been looted. The house of *Fatima*, the Messenger's (ﷺ) daughter, and the house of *Abu Talib* had been plundered. In the tent there were only *Abid*, who was ill, and *Ali Asghar*, who was only an infant. Now in the battlefield there remained *Imam Hussain* on his own, all alone, Indeed, if the ailing *Abid* had enough strength to move about, he would have accompanied his father, *Imam Hussain*, in the battlefield.

Hussain (ﷺ) Alone in the Battlefield

*Hussain Ibn Ali is on his own
Among the enemy ranks;
O Akbar, where have you gone,
Where are you, O Abbas?*

تہا ست حسین ابن علی در صف اعدا
اکبر تو کجا رفتی و عباس کجا نی؟

Hussain stood on his own in the treacherous battlefield. The enemy raided but could not pick up the courage to attack the grandson of the Holy Prophet (ﷺ). Everybody wished to absolve himself of this sin thus leaving it for someone else to commit. But *Shimmar Dhil-Joshan* started exciting others. In consequence the *Imam* was surrounded all round. There were some women and small children in the tent of *Ahl-e-Bayt*. From within, a boy saw the *Imam* surrounded. He lost his control in excitement and ran with a camp stick in his hand. The narrator states that he had in his ears the ear-rings embedded with diamonds. They swang as he ran. Confused he walked along watching all around. *Zainab* spotted him, ran and held him back. Even the *Imam* saw him and spoke to his sister: "Stop him, don't let him come." But the boy forced himself out of her grip and ran to him. Simultaneously, *Bahrain bin Ka'ab* raised his sword when the boy chided him: "O ignoble fellow, will you kill my uncle?" The cruel attacker diverted the blow of the sword at the boy who received it on his arm which was cut through to the skin. He cried in pain. The *Imam*

hugged him and embraced him and said: "Be patient, this is indeed your means of Divine recompense. Allah the Almighty will help you reach your pious elders, the Holy Prophet ﷺ, *Ali bin Abi Talib, Hamza, Jaffer* and *Hassan bin Ali* (may Allah the Almighty be pleased with them all)."

By now the *Imam* was completely surrounded. He also started wielding his sword and pouncing at men on foot. Alone he made them retreat. *Abdullah bin 'Ammar* who had participated in the battle said: "I attacked the *Imam Hussain* with a spear. I reached near him and could have killed him if I so wished. But I refrained from it thinking that why should I pile this sin on to myself. I saw that he was being attacked from right, left, front and back, from all quarters, but to which direction he moved the enemy gave way like wild grass. He was wearing a shirt and a turban. By God I had not seen previously anyone so broken hearted, who had witnessed the killing of all his household, yet so courageous, steadfast, contented and fierce. The situation was such that the enemy around him ran away just as goats escaped from the lion. This lasted for some good time. In the meantime the *Imam's* sister, *Zainab bint Fatima* (may Allah the Almighty be pleased with them both), came out of the tent. She wore ear-rings. She cried, 'May sky fall on Earth!' It was the moment when *Umar bin Sa'ad* came quite close to the *Imam* that *Zainab* shouted, 'O *Umar*, would *Abu Abdullah* (the *Imam*) be killed in front of your eyes?' *Umar* turned his face away. "Fierce fighting was going on so that the *Imam* felt thirsty. He stepped towards the *River Euphrates* to quench his thirst. The enemy did not like it. Consequently a whistling arrow whizzed past and pierced his throat. He pulled the arrow out and raised both his hands together which were filled with the gushing blood. He splashed blood high up towards the sky saying, 'O Allah the Almighty, thanks to Thee Whom alone I invoke. Lo and behold, what treatment is the grandson (the *Imam* himself) of Your Messenger ﷺ receiving?'

"He was about to move towards his tent when *Shimmar* and his comrades intervened. The *Exalted Imam* felt that they had evil intentions and that they wanted to plunder the tent. He said, 'Putting aside your disregard for the *Deen* and no fear of the *Day of Judgement*, stick, at least, to the worldly standards of nobleness. Save the tents of my family from your ignorant ruffians.'

"*Shimmar* replied, 'So shall it be done. And your tents will remain safe.'"

—(*Ibn Jarir*)

The day was rapidly coming to a close. The narrator adds: "If the enemy wished, they could have murdered the *Imam* long before. But everybody hesitated to commit the sin of murdering him. At long last *Shimmar Dhi-Joshan* said, 'May you be destroyed, what are you waiting for? Why don't you put an end to him?'"

Thereafter an intense siege of the *Imam* was carried out whereat the *Imam* spoke aloud!

"May you reap misfortune, you excite one another to kill me. By Allah the Almighty, He shall never be unhappier over any unlawful murder than at mine. By Allah the Almighty, for this He will inflict punishment which none of you can ever imagine. Remember, after my assassination you will never enjoy unity amongst you."

—(*Ibn Jarir*)

The time came when *Zar'ah bin Sharik Tamimi* wounded the *Imam's* hand and hit him on his sacred shoulder with the sword. Out of weakness he staggered. Others stepped behind in horror. But *Sanan bin Anas* stepped forward and struck a blow with the spear. The *Imam* fell flat on the ground. *Shimmar* called *Kholi bin Yazid* to cut off the *Imam's* head. He stepped forward, but did not dare muster his strength to do so. His hands trembled. The ill-fated *Sanan bin Anas* said furiously: "May God paralyse your hands, what are you waiting for?" He himself demounted from his horse, slaughtered the *Imam*, cut off his head and danced like the mad in rejoicing. He shouted: "Load me with gold and silver for I have killed the greatest king. I have killed him whose parents are the best of all, the most superior in genealogy."

—(*Ibn Jarir*)

Hussain became a martyr and his decapitated body laid there. But the anger of the beastly enemy had not abated yet. The worldly friendship or enmity often ends at the door of death. But the enmity against the offspring of the Holy Prophet ﷺ did not end even at his death. The brutish wretches tore his dress off the wounded, sacred body of the *Prince of the Worlds*. *Ishaq bin Hawa Hazrami* took off his shirt and *Bahr bin Ka'ab* his pyjamas. *Akhnas bin Maryad* made away with his turban and *Malik bin Bashir* picked up his cap. His sword fell to the hand of a man from *Bani Daram* and *Qais bin Ashath* grabbed his belt.

The sacred body which even the angels had not dared set their

eyes on, was stripped naked. Then it was trampled under the hooves of the horses. The Earth and the Sky trembled at this heart-rending scene. The jinni, the angels, the plants and the minerals all flaggelated themselves at this intransigence of man to the benefactor. The tearful eye saw that *Sanan bin Anas* played on the point of his spear with the decapitated head of the *Imam* which once decorated the lap of the Messenger of Allah the Almighty ﷺ .

Now the mean fellows directed their attention to the camp of the *Ahl-e-Bayt* who had the ailing *Sajjad* groaning in their hands. The half-burnt tents were smouldering and releasing smoke. They went along and started looting the camp and dishonouring the sanctity of the household of the Messenger of Allah the Almighty ﷺ . They took the scarves off their heads and earrings off their ears. The *Fatima's* daughters who had led their lives in complete seclusion to menfolk had neither the *chadurs* nor tents over their heads. The smoke from the smouldering tents fanned the calls and cries of the aggrieved princesses and the frightened innocents to the sky thus blackening the atmosphere and weakening the heat of the Sun and mixing the redness of the blood of the martyrs with the whiteness of sunshine. What a time of extreme hardship for the *Ahl-e-Bayt* it was! Ask *Zohra II, Zainab*, daughter of *Fatima*, who was responsible for the protection of whatever had been left over of the plundered family of the Holy Prophet ﷺ , one finds that at one time she protects *Fatima* the daughter of *Hussain* and hides her against the sights of the enemy, at another, responds with grief at the distress and groaning of *Sakina*, the *Hussain's* other daughter. The innocent '*Amaro bin Al-Hassan* had clung to his aunt's legs. *Zainab, the Junior* ie *Umm Kalsoom* and *Ruqaiyyah*, the *Ali's* daughter, stood aloof, the utter sorrow and helplessness incarnate. They were lost in the thought of ailing *Sajjad* whom the enemy was hell-bent to grab hold of. He was the only male issue of *Hussain* who was then the only progenitor. They feared lest they should be deprived of that last hope of theirs. Outside the tent were the martyrs huddled together who had amongst them the members of the family of the *Hashim* tribe and the family of the Holy Prophet ﷺ , all killed and soaked in blood. Inside the tents were the ungrateful people who were looting the belongings of the travellers of the *Ahl-e-Bayt*. The firmament would have hardly seen such a scene so far. The Sun became ruddy at the sight of this bloody scene. It was tired of crying and wanted to set quickly in the lap of the West. The

evening of the 10th *Muharram* brought along the shroud of darkness to cover the naked corpses as if it would celebrate along with these oppressed travellers the evening of helplessness. How mournful was the evening of the desert of afflictions and calamities!

Kholi bin Yazid and *Hamid bin Muslim* set off with the decapitated head of the *Exalted Imam Hussain* عليه السلام to *Ibn Ziyad*.

Zainab in the Mortuary

'Amaro bin Sa'ad left the battlefield the following day and set off along with the ladies and children of the *Ahl-e-Bayt* to *Kufa*. *Qarrah bin Qais* who was the eye-witness of the events, wrote: "When these ladies saw the dead bodies of *Hussain* and their young lads and dear ones all trampled over, they lost their control. Weeping, crying and sobbing began." I kicked my horse to go near them. I had not seen such beautiful ladies before. I could not forget that wailing of *Zainab* which goes thus: "O *Muhammad* صلى الله عليه وسلم, may heavenly angels send salutations and praises to you! Look, here is *Hussain* – the same *Hussain* who slept in your lap, the same *Hussain* who rode on your shoulder back, the same *Hussain* who laid on your chest – lying flat on sand, drenched in blood and dust and without any coffin or grave. His corpse is all torn to pieces; your grandchildren are in prison and your offspring all killed; and wind is blowing dust all over them." The narrator further narrates that there were no friends or foes who would not have wept at her cry.

—(*Ibn Jarir*)

Afterwards all the seventy two dead bodies were beheaded. *Shimmar Dhil-Joshan*, *Ibn al-Ash'ath*, *Gharmara bin Qais* etc. took all the decapitated heads to *Ibn Ziyad*. *Hamid bin Muslim* who accompanied *Kholi bin Yazid* whilst carrying the *Exalted Imam's* head to *Ibn Ziyad* narrated that when *Hussain's* head was placed in front of *Ibn Ziyad*, the court was crowded with people. *Ibn Ziyad* had in his hand a stick with which he prodded the *Imam's* lips. At repeated prodding *Zaid bin Arqim* (or *Anas bin Malik*) cried out aloud: "O *Ibn Ziyad*, take the stick off the lips! By Allah the Almighty I have seen with my own eyes that the Holy Prophet صلى الله عليه وسلم put his lips on these lips and thus kissed him." Saying that he burst into tears at which *Ibn Ziyad* lost his temper saying: "May Allah the Almighty make your eyes shed tears. If you were not old and senile, I would have had you beheaded straightaway." *Zaid bin Arqim* left the crowd, saying:

“O Arabs, you are slaves from today on. You have killed the son of *Fatima* and recognised *Ibn Marjana (Ibn Ziyad)* as your governor who kills your pious people and enslaves the noble among you. You have accepted disgrace for yourself. May Allah the Almighty destroy those who like disgrace.”

A similar incident is recorded of *Yazid* himself that when the *Imam*'s head was placed in front of him he had in his hand a stick with which he touched the Exalted Imam's lips reciting at the same time unwittingly and ineptly the following quatrain of *Hasin bin Hamam*:

<p><i>Our nation grudged just treatment to us;</i> <i>Our swords clattered to wrest justice thus</i> <i>Bursting open heads of the harsh to us.</i> <i>They were cruel, severing love amidst us.</i></p>	<p>الى قومنا ان ينصفونا ان نصفت فواصب في ايماننا قطر الدما يفلقن هاما من رجال اعزة علينا ولهم كانوا اعقوا واطلما</p>
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Abu Harza Aslami was amongst those who were present. Witnessing that he said:

“O *Yazid*, you touch *Hussain*'s teeth with the stick. By Allah the Almighty I have seen the Prophet ﷺ kissing them. O *Yazid*, when you reach the *Day of Judgement*, only *Ibn Ziyad* will come to your rescue. But for his (the *Imam*'s) intercession the Prophet *Muhammad* ﷺ himself will come.”

Having said that weeping, *Abu Harza Aslami* left the audience.

It is narrated that when the sacred caravan of ladies and children was brought before *Ibn Ziyad*, *Zainab* wore extremely tattered clothes and sat surrounded by bondswomen. *Ibn Ziyad* asked who was she sitting there? Nobody replied. When he asked a second and third time, one of her bondswomen spoke: “She is *Zainab*, the daughter of *Fatima*, the daughter of the Messenger of Allah the Almighty ﷺ.” *Abaidullah* addressed her (*Zainab*) thus: “Praise be to Allah the Almighty Who has denigrated and devastated you and blacklisted your name.”

Zainab shouted back: “Thanks be to Allah the Almighty Who honoured and sanctified *Muhammad* ﷺ. Only the impious are denigrated and intransigents blacklisted.”

Ibn Ziyad retorted: “Have you not seen what treatment Allah the Almighty has offered to your family?”

Zainab replied: “They were destined to be assassinated. Therefore, they have reached the mortuary. Soon Allah the Almighty

will put you face to face with them in one place. And you will be able to ask Him questions.”

At this *Ibn Ziyad* became furious. Seeing him in anger *Umar bin Harth* said: “May Allah the Almighty guide (you) the leader! She is only a woman. She should be paid no heed.”

After a short while *Ibn Ziyad* said: “Allah the Almighty has granted peace of mind against your insurgent chief and the rebels of the *Ahl-e-Bayt*.”

Zainab could not keep her composure at this remark. She wept bitterly and remarked: “By Allah the Almighty, you have assassinated my chief; you have wiped out my family; you have cut my branches and you have cut my roots. If this has given your heart satisfaction, may you have it then.”

After this *Ibn Ziyad* directed his attention at Imam *Zain al-Abideen Ali Asghar*. He asked him his name. He replied: “Ali”

He said: “Has not Allah the Almighty killed Ali?”

Ali Asghar replied: “He was my elder brother who fell martyr in the Battle of *Karbala*. His name was also *Ali*.”

Ibn Ziyad also intended to kill him, but *Imam Zain al-Abideen* pleaded:

“Who will look after these ladies after my death? O *Ibn Ziyad*, if you have the least relationship with these ladies, please for their sake send them away after my death in the company of a pious man who would treat them on the basis of Islamic principles.”

When *Zainab* realised *Ibn Ziyad*'s heinous intention, she clasped round *Imam Zain al-Abideen* and said: “O *Ibn Ziyad*, haven't you quenched your thirst with our blood yet? I swear by Allah the Almighty that I would like to be killed also if you would murder him.”

Ibn Ziyad stared at *Zainab* for a while and then he spoke addressing the people around: “What an amazing blood relationship it is! By Allah the Almighty, I believe that she is sincerely bent on offering her life along with the *Imam*. Well, leave him alone. He will also go away in the company of the ladies of his family.” —(*Ibn Jarir*)

After this dialogue, *Ibn Ziyad* gathered inhabitants of the city in the central mosque and delivered the following sermon:

“I offer my praises to Allah the Almighty Who has revealed the truth, and bestowed victory upon the truthful. The *Amir al-Mumineen Yazid bin Mu'awiyah* and his party have succeeded in killing *Hussain bin*

Ali, the liar son of a liar (Heaven forbid, Heaven forbid!), and his companions.”

Hearing this *Abdullah bin 'Afif Azdi*, a well-known companion of *Ali* (May Allah the Almighty be pleased with them both) and a blind man having been wounded in the *Battles of Jam'l* and *Saffin*, stood up and cried aloud: “O *Ibn Marjana*, by Allah the Almighty only you are a liar, and not *Hussain Ibn Ali*.”

When *Ibn Ziyad* heard this, he killed him there and then.

After that *Hussain's* sacred head was placed high up on a bamboo stick and taken round the streets of *Kufa*. Then in the same state, it was despatched to *Yazid* in *Damascus* by *Zahr bin Qais*. Even the *Ahl-e-Bayt* were sent as prisoners over to *Damascus* the following day. *Ghaz bin Rabia'* said that when *Zahr bin Qais* arrived, I was present in the company of *Yazid* who asked him: “What news have you brought?”

Zahr bin Qais replied: “I have brought the news of victory for the *Amir al-Momineen*. *Hussain bin Ali* along with his family members and sixty companions came to us. We marched forward, stopped them and demanded them to surrender to us or fight. They preferred fighting over allegiance. Therefore, we attacked them at sunrise. When swords reigned over their heads, they took refuge in ditches and bushes as pigeons escape from eagles to hide themselves. Then we wiped them all out. Their dead bodies were lying bare and their clothes were wet with blood. Their cheeks were dirty with dust. Their bodies were getting desiccated because of extreme heat and sharp winds. They were becoming the food for kites and vultures.”

Then *Imam Hussain's* head was presented to *Yazid*. Pin drop silence prevailed all over the audience. Even *Yazid* was sitting numb. Perhaps the blood-curdling story from the pen of a future historian had silenced him.

Following the arrival of *Imam Hussain's* head when *Ahl-e-Bayt* reached *Damascus*, *Yazid* sent for the leaders of Syria to the court. He also called *Ahl-e-Bayt* to sit by them and addressed *Zain al-Abideen* thus: “O *Ali*, only your father severed my relations, overlooked my right and wanted to snatch away my kingdom. Whatever Allah the Almighty has made him suffer for this you have seen it for yourself.”

In answer to this the *Imam Zain al-Abideen* read the following *Qur'anic* Verse:

No misfortune can happen
 On Earth or in your soul
 But is recorded in
 A decree before We bring
 It into existence:
 That is truly easy for Allah.
 In order that ye may
 Not despair over matters
 That pass you by,
 Nor exult over favours
 Bestowed upon you,
 For Allah loveth not
 Any vainglorious boaster, —

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَ
 لَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ
 نَبْرَأَهَا إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ -
 لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَتَنَكُمْ
 وَلَا تَفْرَحُوا بِمَا آتَاكُمْ
 وَاللَّهُ لَا يُحِبُّ
 كُلَّ مُخْتَالٍ فَخُورٍ ۝

—(Al-Qur'an 57:22-23)

Yazid was displeased over this reply, but remained quiet. Then he directed his attention to his officials and sought their advice about them. Some of them advised him to punish them, but Nu'man bin Bashir said: "O Amir, treat them in exactly the same way as the Prophet ﷺ would have treated them seeing them in this state."

Accordingly, Yazid put them all together in a separate house.

According to one tradition when the *Ahl-e-Bayt* were brought before Yazid, the Exalted Imam's head was already placed there amongst the audience. His daughters, *Fatima* and *Sakina*, tried to catch the glimpse of the sacred head by standing up on their toes. In the mean time Yazid stood in between in order to obstruct their view. However, when they saw the decapitated head, they cried involuntarily. The crying and wailing caused a commotion. Even the ladies of the Yazid's family began to cry thus rendering the palace into a place of condolence. It is said that when the ladies of the *Ahl-e-Bayt* reached the women's apartment in the palace, there remained no woman who would not have approached them, wept over them and expressed her sorrow.

Some versions say that Yazid was saddened and aggrieved over this mishap. And he often expressed his feelings to this effect and cursed *Ibn Ziyad*. But was not it for the reason that Yazid had become the target of universal hatred of the whole of the world of Islam and was unable to show his face to anyone? He could see it clearly that *Hus-sain's* blood was not such as would be washed off his lapel easily. How

could he sit satisfied having shed so treacherously the blood of the family of the Messenger ﷺ ?

Having hosted them for a few days he ordered *Nu'man bin Bashir* to make arrangements for sending the holy family of the Prophet ﷺ to *Medina* and to depute good people to escort them. Consequently, he took all precautions to comply with it.

The Ahl-e-Bayt's Return to Medina

The news of this great tragedy had already reached *Medina*. Arrival of the terrified and bereaved daughters of *Zohra* raised a tumult in *Medina*. Every house became a place of condolence. Every house was a place of grief and despair. The *Bani Hashim* women came out knocking their heads. Their wailing shook the walls of the Prophet's Mosque. *'Aqil bin Abi Talib's* daughter whose whole family had been killed in the Battlefield of *Karbala* came out of her house. Her wailing caused the woods and deserts alike to tremble. She walked in front of all those who came out to receive the rampaged holy caravan saying: "What answer will you give when the Prophet ﷺ will question you thus, 'O members of the last *Ummah*, what treatment did you offer to my offspring and family? Did not you kill some and imprison others ruthlessly?'" There was hardly an eye that did not shed tears at this. There was hardly a heart that did not feel depressed. There was hardly a countenance that did not feel sorry. The historians all, especially *Ibn Asir* have written: "For two to three months after the assassination of *Imam Hussain*, the Prince of the Worlds, the state of the atmosphere was such that the Sun rose but the sunshine, beating the doors and walls, was as red as if it had been painted with blood." *Abu Na'im* quotes *Umm Salma*, the Prophet's ﷺ wife as saying: "I have seen jinni weeping at the time of *Hussain's* treacherous and cold-blooded murder."

The Doom of the Assassins of Imam Hussain ﷺ

Imam Zehri said that those involved directly in the murder of *Hussain* ﷺ were all, without any exception, punished in this world before their deaths. Either they were killed mercilessly or had their faces tarnished. Obviously that was not the full punishment for their heinous act, but only a tiny part of that in order to teach a lesson to those who

believed only in the physical realities of this world. Some relevant events are described below:

- 1 After the *Shahadat* (martyrdom) of *Imam Hussain* رضي الله عنه *Yazid* did not have a moment of relief. He had thought that *Imam Hussain* رضي الله عنه was a threat to the security of his government and having removed him once out of the way, he would have an unquestioned authority, power and glory. But the demise of *Imam Hussain* رضي الله عنه proved to be too costly an affair for him. Within a short period of three years he died through dire humiliation and censure. The government was snatched away from his family and he became a symbol of disgrace and hatred whilst the name of the *Imam* remained and still remains a sign of honour and veneration.
- 2 *Ibn Jozi* writes that the man who had hung the decapitated head of the *Imam* on the neck of his horse was later seen to have his face tarnished as black as coal-tar. People asked him what had happened to him, remarking that he was the most handsome person in the whole Arab world. He said: "The day I hanged the *Imam's* head on the neck of my horse and as soon as I went to bed two men came along, held me by my arms, dragged me near to the smouldering fire and pushed me into it. This has scorched my face." Later, he died in the same state.
- 3 *Ibn Jozi* has also written that once he invited a man to a party. It was mentioned during the conversation that whosoever had taken part in the assassination of *Imam Hussain* رضي الله عنه received, immediately after that, his punishment in this world. The man said: "It was totally wrong. I was involved in his murder, but nothing has happened to me." When the man went home after the party, his clothes caught fire whilst adjusting the wick of the lamp thus burning him to death.
Suddi, the narrator of this incident, writes that he himself saw him burnt to ashes.
- 4 *Sabat Ibn Jozi* has related that an old man who was involved in the murder of *Imam Hussain* رضي الله عنه became blind all of a sudden and without any reason. When people asked him the reason for that, he said: "I saw the Holy Prophet صلى الله عليه وسلم in my dream. He had his sleeves rolled up and he held a sword in his hand. There was a leather sheet spread in front of him whereon killing is carried out. I also saw slaughtered bodies of ten assassins of the *Imam* on it. After this the Holy Prophet صلى الله عليه وسلم cautioned me and rolled on to my

eye balls an applicator drenched in *Imam Hussain's* blood. When I got up in the morning my eye-sight had gone."

- 5 The man who had shot an arrow at *Imam Hussain* ﷺ and had stopped him from drinking water, had been sent by Allah the Almighty a terrible thirst which could not be quenched, no matter how much water he drank. He was always restless with thirst. Eventually his stomach burst thus meeting his death.
- 6 Although murderers of *Imam Hussain* ﷺ were already victims of a variety of calamities, Allah the Almighty sent along a planned curse on all of them. In 66 A.H., just five years after the *Tragedy of Karbala*, a man called *Saqfi* raised a voice in order to seek revenge for the *Imam Hussain's* blood. This call took the form of a mighty, organised campaign in no time. Muslims all co-operated with him wholeheartedly. In a short period of time, he emerged so powerful that the territories of *Kufa* and *Iraq* came to his jurisdiction. He made a general announcement whereby all except the assassins of the *Imam* were granted amnesty. He spent all his energies in search and investigation of the murderers of the *Imam* and killed them all one by one. In one day alone two hundred and forty eight were killed for aiding and abetting the murder of the *Imam*. After this there began the search for and arrest of particular people.
- 7 *Umaro bin Sa'ad* who commanded *Yazid's* army against *Imam Hussain* ﷺ was also slain. When *Mukhtar Saqfi* had him beheaded, his (*Umaro's*) son *Hafas* had already been arranged to be present in the court. *Mukhtar Saqfi* asked *Hafas* if he knew whose head that was. He replied: "Yes, and I do not want to live any longer after this"! In consequence, he was also killed.
Mukhtar Saqfi said: "*Umaro bin Sa'ad* has been killed to wreak revenge for the *Imam Hussain's* murder and *Hafas* for *Ali Ibn Hussain's*. Despite this, the compensation has not been met with. By Allah the Almighty even if I would have killed three quarters of the population of the tribe of *Quraish*, that would not have constituted a compensation even for a single finger of *Imam Hussain* ﷺ.
- 8 *Ibn Ziyad* was severley tortured to death. His head was similarly placed in front of *Mukhtar Saqfi* on the same spot as the *Imam Hussain's* head was placed in front of him (*Ibn Ziyad*), and his lips were similarly prodded with a stick.
- 9 *Shimar Dhil Joshan* who was prominently aggressive and stone-hearted against the *Imam* was arrested and killed. His dead body

was thrown to the dogs.

- 10 *Umaro bin Al-Hajjaj* who was one of those who presented *Imam Hussain's* head to *Ibn Ziyad* was haunted with thirst. When he fell down because of his thirst and heat, he was killed.
- 11 *Malik bin Bashir* who made away with *Imam Hussain's* cap had both his hands and feet cut off and was then thrown into the open, and he died in extreme desperation.
- 12 *Hakim bin Tufail* who had shot an arrow at *Imam Hussain* ﷺ was captured alive and made a target. Arrows were thrown at him in such a number that he became like a sieve and died.
- 13 When *Abdullah bin Isid Jehni*, *Malik bin Bashir* and *Haml bin Malik* were blockaded, they begged for mercy, but *Mukhtar Saqfi* said: "O you brutish wretches! You did not have mercy on the grandson of the Holy Prophet ﷺ; How could you deserve it now!" And they were all killed.
- 14 *Zaid bin Rifadh* had thrown an arrow at *Abdullah*, the son of *Imam Hussain's* nephew *Muslim bin 'Aqil*, – may Allah the Almighty be pleased with them all – he (Abdullah) saved his face by covering it with his palm. But the arrow pierced through the palm and penetrated into his forehead thus fixing his palm to his forehead. *Zaid bin Rifadh* was arrested. Firstly, he was stoned and then shot with arrows. Whilst still alive, he was thrown into fire.
- 15 *Uthman bin Khalid* and *Bashar bin Shameet* had abetted in the murder of *Muslim bin 'Aqil*. They were killed and burnt to ashes.
- 16 *Sanan bin Aanas* who had arranged to chop off the holy head disappeared from *Kufa* without any trace. His house was raised to the ground.
- 17 A man from the *Bani Daram* tribe picked up *Imam Hussain's* sword. He became a leper and died because of that.

True Dreams about the Shahadat (Martyrdom)

According to an authentic statement by *Behaiqi*, *Abdullah bin Abbas* ﷺ is reported to have one night seen in a dream the Holy Prophet ﷺ. In the dream he saw the Prophet ﷺ at the time of about mid-day. His hair was ruffled and he looked very tired. He had in his hand a vial. *Ibn Abbas* says: "I asked the Holy Prophet ﷺ what was in the vial." He replied that it was *Hussain's* blood which he was going to present to Allah the Almighty."

Immediately after that *Ibn Abbas* told people that *Hussain* عليه السلام had been killed. Soon after the news of his *Shahadat* was heard. When it was calculated, the exact day and time of his *Shahadat* was found to be the time of the dream.

Tirmidhi reports of *Salmi* that one day she went to *Ummal Mo'minin Umm Salmah* and saw that she was crying. When she asked her the reason why she was crying, *Umm Salmah* said: "I dreamt of the Messenger of Allah the Almighty. He had his head and beard covered with dust. When I asked him, 'O Messenger of Allah the Almighty, what is the matter?' He replied, 'I have been at the *Shahadat* of *Hussain* just then.'" —(*Tarikh-ul-Khulafa* by *Seyuti*)

The calamitous and unfortunate story of *Karbala* came to an end, but left behind such themes for the history which could never be forgotten. Living commentaries of determination and resoluteness, patience and endurance, sacrifice and devotion, steadfastness and bravery, distinction between permissible and non-permissible, courageous challenge to the oppressive authorities and code of conduct of *Shabbir (Hussain)* are the everlasting beacons which have provided guidance to every sacred caravan of believers at all times.

The catastrophe of *Karbala* was not just an accident or a clash of personalities, but the culmination of a continuous historical process. And history does reveal to us that its commemoration has been practised ever since the creation of this world. Self-destruction has been the custom of the family of prophets in order to help the world in its existence. The migration of *Prophet Abraham* (peace be upon him) and continuous travelling in the wilderness of *Prophet Jesus* (peace be upon him) are the glaring examples of this practice. In consequence, this historic process demanded that the family of the leader of prophets صلى الله عليه وآله وسلم completed this chapter. Again the way *Hussain* عليه السلام completed this account in *Karbala* has no parallel in history. Over thirteen centuries have gone by, but even now if the blood-soaked particles of *Karbala* are squeezed, the drops of the sacred blood would trickle. The *Exalted Imam* has done a great favour to the future generations by enkindling the routes to Allah the Almighty with his own blood. *Hussain* عليه السلام has been the benefactor to the whole of humanity, and the commentary on life. That is why he is still alive, not because of his personality but because he was a principle incarnate, a campaign, a history and a message.

Hundreds and thousands of salutations and greetings be on this offspring of the Holy Prophet ﷺ who is the trustee of Islam, and hundreds and thousands of salutations and greetings on those great men who in the company of *Imam Hussain* ﷺ laid down their lives in the Battlefield of *Karbala!* *Amin!*

Epilogue

The cruel, ravenous beasts, ferocious wolves and Satan-like human beings stained the dignity of mankind in such a way that their barbarism and beastliness will be quoted as a parable of wickedness until *Doomsday*. They did not pay any heed to the impending fear of Allah the Almighty. Every new period in history will haunt and chide them until the *Day of Judgement*.

When *Hussain* عليه السلام went in the direction of the camp, blood could be seen dripping off his head. This indicated that he had been hit by some ill-fated wretch. He told *Zainab*, his sister: "Dear sister, we owe a debt from the time of our great grandfather, the *Prophet Abraham* (peace be upon him), the debt to the Earth. I don't think life can be sustained any longer. Bring out *Ali Asghar*, my son, the lobe of my heart, so that I may pay off the debt with his blood, the debt that is long overdue of the descendants of the *Prophet Ishmael* (peace be upon him). I want to quench the thirst of the earth with his blood and write the details of the story of sacrifice left unfinished by my great-grandfather. Today, I have no estate more expensive than *Ali Asghar* to present before Allah the Almighty." Then he stepped forward, held his son in his arms and moved into the battlefield, the altar for this sacrifice. The angels opened the casements of the Heavens so that the heavenly creatures too might watch this ascension of man, the vicegerent on Earth. The maidens of Paradise holding wreaths of flowers from Paradise and singing hymns of praise and prayer moved for the reception of the innocent Prince. The angels had waited for a long time to watch the sacrifice of the father and the son. Today the scene had been organised. They seemed to be unable to bear the display and were totally flabbergasted.

Again they also watched two typical forces, of submission and contentment and of cruelty and atrocity, lining up against each other. On one side were *Hussain* عليه السلام and his innocent son and on the other side were the beasts in the garb of men. What an excellence on one side and meanness depravation on the other. They were weighing up both the sides. The everlasting battle between truth and falsehood reached

its climax that day. Truth did not want to lose any aspect of its dignity and excellence and falsehood did not want to omit any aspect of its meanness, two diametrically opposed characteristics of mankind.

The inhabitants of the Heavens watched both extremes of human nature with full concentration and absorption. Suddenly an arrow, an arrow of death, came and got fixed in the throat of the innocent *Asghar*. The Earth and the Heavens trembled. A cry of grief arose amongst the angels. The rays of the Sun dimmed and the firmament went pale. *Hussain* رضي الله عنه took a handful of his blood and poured it over the flaming lips of the Earth thus lighting up the particles with its innocent redness.

...To Allah
We belong, and to Him
Is our return.

اَنَا لِلّٰهِ وَاَنَا اِلَيْهِ رَاجِعُونَ ط

—(Al-Qur'an 2:156)

This heart-rending story reached its logical conclusion with a great speed in the assassination of the grandson of the Holy Messenger of Allah the Almighty صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, the account of which has been given earlier on. For his head alone the enemy put everying at stake. For this alone they accepted the torture of glowing flame in the Hell. For this alone they ruined their life Hereafter. For this alone many sacred heads were chopped off their shoulders. That head alone was the source of approbation to the royal court and in its lieu alone were they to be rewarded lavishly by *Ibn Ziyad*. Indeed, they wanted the same head which was a symbol of the dignity of mankind and the sign of the rejuvenation of religion and the precursor for the evolution of humanity. They wanted to get it at all costs and wanted it as quickly as possible.

So the whole army of the enemy pounced upon the lonely *Hussain* رضي الله عنه standing firm as a rock fighting in the scorching heat; and despite his thirst he still stood steadfast like a mountain. He fought courageously to the bitter end. Before he finally fell, he said: "I am thankful to you, O Allah the Almighty! I can complain to You alone as to how the grandson of Your Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is being maltreated."

O' the soil of *Karbala!* You saw such an iron determination that the greatest storm of afflictions was played on your bosom, yet you kept quiet. It did not move you in the least. You saw the dreadful

display of cruelty and barbarism and you did not shudder at all. You observed the scenes of faithlessness and shamelessness and you did not even give way. If you had the least tinge of anguish and loyalty, you would have engulfed alive those wretched, villainous wolves. The bloody drama that was played on your back entitled you to side with the Truth and crush the bones of those wicked people who had humiliated the dignity of humanity in this way. They committed extreme atrocities on *Ahl-e-Bayt*, the progeny of the Greatest Benefactor of mankind ﷺ .

O *Hussain* (may Allah the Almighty be pleased with you)! O' the faithful companions of the grandson of the Prophet ﷺ ! How shall I pay my tribute to you! I am unable to find suitable words to interpret my emotions and passions. Your exalted state is beyond comprehension of any human mind, even beyond the understanding of the Archangel Gabriel (peace be upon him). Only Allah the Almighty knows it. *Subhanallah!*

O *Zohra II*, the daughter of *Fatima*, my pen is helpless to transfer the story of your calamities on to paper. If I start the story from the *Evening of the Travellers* even the stoniest of hearts would melt. Your sons, nephews and brothers were lying in the burial place of martyrs, all drenched in blood; they had no coffins and no graves when you were ordered to march on for *Kufa*. How could I reflect those pathetic scenes in words. When you said *Allah Hafiz* (may Allah the Almighty be with you) to them for the last time, how did you feel in your heart? Feelings of the heart can take the form of tears but cannot be put in the form of words. What the sobs and sighs can convey cannot be conveyed in words.

Who can do you justice in interpreting your emotions when you first saw the dead body of your dear brother *Hussain* ﷺ in the battlefield? The body of the Prince of both the worlds was badly crushed and flattened; it was denuded and beheaded. At one time he used to sit in the lap of the leader of the worlds, the Holy Prophet ﷺ . O *Zohra II*, the daughter of *Fatima*, in what words shall I depict the story of your afflictions? May hundreds and thousands of salutations and benedictions be on your perseverance, determination and sacrifice!

Again your journeys to *Kufa* and *Damascus* were heart-rending as were equally so the scenes of the heinous display of moral depravities in the court of *Ibn Ziyad*, his impudent behaviour with the sacred head of *Hussain* ﷺ , his rude address to the *Ahl-e-Bayt*. The pen can not

bear it any longer, the flood of passions is obliterating the shape of words though heart-melting atrocities of the journey to *Damascus* remain to be written. *Hussain's* head is up at the point of a spear; one stage is worse than the other. There is an open desecration of the *Hussain's* head in the court of *Ibn Ziyad*. The fingers are being pointed at the *Ahl-e-Bayt* as the heir apparent of the executed. The arrogant looks are piercing the souls of the chaste ladies. O my Allah the Almighty! Why doesn't this sky blow up? Why doesn't the Earth give way? Why doesn't Your revengeful hand act?

The people of *Kufa* looted the people of *Medina*; the noble were in the grip of the mischievous; the base were on the top of the virtuous. Whatever the case all this had to happen exactly as it did. From this confrontation of Truth and Falsehood were helped to gush out such fountains as were never to go dry until the *Day of Judgement*. The faith of the grandson of the Messenger of Allah the Almighty, his steadfastness, perseverance, submission, bravery, nobility, devotion, abstinence, selflessness and sacrifice were the salient features of this battle from which the people of this world would learn lessons for ever.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ

May blessings of Allah the Almighty be on Muhammad ﷺ, the Messenger of Allah the Almighty, and on his descendants! *Amin!*

Martyrs of Karbala

Mujahideen Ahl-e-Bayt Rizwan Allah Ta'ala Alaihim 'Ajma'in (Martyrs of the Family of the Holy Prophet ﷺ who were martyred in the Battlefield of Karbala)

- 1 **The Exalted Imam**, the Leader of the Youth in Paradise, the Leader of the Martyrs, **Hazrat Syedna Hussain bin Ali bin Abi Talib** ﷺ.
- 2 **Hazrat Syedna Abdullah bin 'Aqil bin Abi Talib** ﷺ. He was the real nephew of Hazrat Ali.
- 3 **Hazrat Syedna Abdur Rahman bin 'Aqil bin Abi Talib** ﷺ. He was the cousin of Imam Hussain.
- 4 **Hazrat Syedna J'affer bin 'Aqil bin Abi Talib** ﷺ. He was also the cousin of Imam Hussain.
- 5 **Hazrat Syedna Muhammad bin Sa'ad bin 'Aqil** ﷺ. He was Imam Hussain's brother's son.
- 6 **Hazrat Syedna Abdullah bin Muslim bin 'Aqil** ﷺ. He was Imam Hussain's brother's son.
- 7 **Hazrat Syedna Muhammad bin Abdullah bin J'affer Tayyar bin Abi Talib** ﷺ. He was Imam Hussain's sister's son.
- 8 **Hazrat Syedna 'Aow'n bin Abdullah bin J'affer Tayyar bin Abi Talib** ﷺ. He was Imam Hussain's sister's son.
- 9 **Hazrat Syedna Abu Bakr bin Hasan bin Ali bin Abi Talib** ﷺ. He was Imam Hussain's brother's son.
- 10 **Hazrat Syedna 'Amaro bin Hasan bin Ali bin Abi Talib** ﷺ. He was also Imam Hussain's brother's son.
- 11 **Hazrat Syedna Abdullah bin Hasan bin Ali bin Abi Talib** ﷺ. He was Imam Hussain's brother's son.

- 12 Hazrat Syedna Qasim bin Hasan bin Ali bin Abi Talib رضي الله عنه. He was Imam Hussain's brother's son.
 - 13 Hazrat Syedna Muhammad bin Ali bin Abi Talib رضي الله عنه.
 - 14 Hazrat Syedna Uthman bin Ali bin Abi Talib رضي الله عنه.
 - 15 Hazrat Syedna Abdullah bin Ali bin Abi Talib رضي الله عنه.
 - 16 Hazrat Syedna J'affer bin Ali bin Abi Talib رضي الله عنه.
 - 17 Hazrat Syedna Abbas bin Ali bin Abi Talib رضي الله عنه.
 - 18 Hazrat Syedna Ali-Akbar bin Hussain bin Ali bin Abi Talib رضي الله عنه. He was Imam Hussain's son, age 18 years.
 - 19 Hazrat Syedna Ali-Asghar bin Hussain bin Ali bin Abi Talib رضي الله عنه. He was also Imam Hussain's son.
 - 20 Hazrat Feroz Maula Imam Hussain رضي الله عنه.
 - 21 Hazrat Sa'ad bin Harith Maula Hazrat Ali رضي الله عنه.
- NB. From 13 to 17 were all half brothers of Imam Hussain رضي الله عنه.

The Companions of the *Ahl-e-Bayt* (The Family of the Prophet Muhammad صلى الله عليه وسلم) who were Martyred in the Battlefield of Karbala

- 1 Hazrat Zubair bin Hassan Muhammadi رضي الله عنه.
- 2 Hazrat Sa'ad bin Hanzalah Tamimi رضي الله عنه.
- 3 Hazrat Bareer bin Khuzair Hamdani رضي الله عنه.
- 4 Hazrat Wahb bin Abdullah Kalbi رضي الله عنه.
- 5 Hazrat Umar bin Khalid Seydadi رضي الله عنه.
- 6 Hazrat Hallas bin Umar Makki رضي الله عنه.
- 7 Hazrat Abdullah bin Omair Kalbi رضي الله عنه.
- 8 Hazrat Omair bin Abdullah Muzhaji رضي الله عنه.
- 9 Hazrat Hammad bin Uns Muhammadi رضي الله عنه.
- 10 Hazrat Waqas bin Malik Ahmadi رضي الله عنه.
- 11 Hazrat Shoaikh bin 'Abaid Makki رضي الله عنه.
- 12 Hazrat Muslim bin 'Ausaja Asadi رضي الله عنه.

- 13 Hazrat Nafey bin Halal Jimli رَضِيَ اللهُ عَنْهُ .
- 14 Hazrat Qarra bin Abi Qarra Ghaffari رَضِيَ اللهُ عَنْهُ .
- 15 Hazrat Qais bin Mumbah Madani رَضِيَ اللهُ عَنْهُ .
- 16 Hazrat Hashim bin 'Utba Makki رَضِيَ اللهُ عَنْهُ .
- 17 Hazrat Bashar bin 'Omar Hazrami رَضِيَ اللهُ عَنْهُ .
- 18 Hazrat N'aeem bin 'Ajlan Ansari رَضِيَ اللهُ عَنْهُ .
- 19 Hazrat Zohair bin Al-Qain رَضِيَ اللهُ عَنْهُ .
- 20 Hazrat Anas bin Harith Asadi رَضِيَ اللهُ عَنْهُ .
- 21 Hazrat Habib bin Mazahir Asadi رَضِيَ اللهُ عَنْهُ .
- 22 Hazrat Qais bin Rabi' Ansari رَضِيَ اللهُ عَنْهُ .
- 23 Hazrat Abdullah bin 'Aurawa bin Sarraq Ghaffari رَضِيَ اللهُ عَنْهُ .
- 24 Hazrat Abdur Rahman bin 'Aurawa bin Sarraq رَضِيَ اللهُ عَنْهُ .
- 25 Hazrat Jown bin Jawi bin Qatada *Maula* Abu Dhar Ghaffari رَضِيَ اللهُ عَنْهُ .
- 26 Hazrat Shubaibe bin Abdullah Nahsali رَضِيَ اللهُ عَنْهُ .
- 27 Hazrat Qasit bin Zaheer bin Harith Taghlabi رَضِيَ اللهُ عَنْهُ .
- 28 Hazrat Kardoos bin Zaheer Taghlabi رَضِيَ اللهُ عَنْهُ .
- 29 Hazrat Kinana bin 'Atique Taghlabi رَضِيَ اللهُ عَنْهُ .
- 30 Hazrat Zarghamat bin Malik Taghlabi رَضِيَ اللهُ عَنْهُ .
- 31 Hazrat 'Amar bin Dhobia Dhabee رَضِيَ اللهُ عَنْهُ .
- 32 Hazrat Yazid bin Sobeet Abadi رَضِيَ اللهُ عَنْهُ .
- 33 Hazrat Jawan bin Malik bin Qais Teemi رَضِيَ اللهُ عَنْهُ .
- 34 Hazrat Abdullah bin Moshabbit Qaisi رَضِيَ اللهُ عَنْهُ .
- 35 Hazrat 'Amairo bin Muslim Abdi رَضِيَ اللهُ عَنْهُ .
- 36 Hazrat Abdullah bin Moshabbit Qaisi رَضِيَ اللهُ عَنْهُ .
- 37 Hazrat Qanab bin Amar Nomari رَضِيَ اللهُ عَنْهُ .
- 38 Hazrat Salim, freed slave of Hazrat 'Amir bin Muslim رَضِيَ اللهُ عَنْهُ .
- 39 Hazrat Saif bin Malik Ansari رَضِيَ اللهُ عَنْهُ .
- 40 Hazrat Zohair bin Bashor Khas'ami رَضِيَ اللهُ عَنْهُ .
- 41 Hazrat Yazid bin M'aqil Ja'ini رَضِيَ اللهُ عَنْهُ .
- 42 Hazrat Hajjaj bin Masrooq – the *Muazzin* of the troops of Islam رَضِيَ اللهُ عَنْهُ .
- 43 Hazrat Masood bin Hajjaj Teemi رَضِيَ اللهُ عَنْهُ .
- 44 Hazrat Manhaj bin Saham bin Abdullah Ayaidi رَضِيَ اللهُ عَنْهُ .

- 45 Hazrat Ammad bin Hassan Tai رَضِيَ اللهُ عَنْهُ .
- 46 Hazrat Janada bin Harith Silmani Asadi رَضِيَ اللهُ عَنْهُ .
- 47 Hazrat Jundub bin Hojair bin Kindi رَضِيَ اللهُ عَنْهُ .
- 48 Hazrat Yazid bin Ziad Mozahayr Kindi رَضِيَ اللهُ عَنْهُ .
- 49 Hazrat Tahair, freed slave of Dinilhaq Khozai رَضِيَ اللهُ عَنْهُ .
- 50 Hazrat Hablat bin Ali Shaibani رَضِيَ اللهُ عَنْهُ .
- 51 Hazrat Muslim bin Kaseero Arij Azdi رَضِيَ اللهُ عَنْهُ .
- 52 Hazrat Zohair bin Solaim bin Amaro Azdi رَضِيَ اللهُ عَنْهُ .
- 53 Hazrat Qasim bin Habib bin Abi Bashir Azdi رَضِيَ اللهُ عَنْهُ .
- 54 Hazrat Amaro bin Janda bin Hazarami رَضِيَ اللهُ عَنْهُ .
- 55 Hazrat Abu Samama Sa'aydi رَضِيَ اللهُ عَنْهُ .
- 56 Hazrat Solaim, freed slave of Imam Hussain رَضِيَ اللهُ عَنْهُ .
- 57 Hazrat Qarib bin Abdullah, freed slave of Imam Hussain رَضِيَ اللهُ عَنْهُ .
- 58 Hazrat Urwat, freed slave of Hur bin Yazid bin Riyahi رَضِيَ اللهُ عَنْهُ .
- 59 Hazrat Masab, brother of Hur Riyahi رَضِيَ اللهُ عَنْهُ .
- 60 Hazrat Ali bin Hur bin Yazid bin Riyahi رَضِيَ اللهُ عَنْهُ .
- 61 Hazrat Hur bin Yazid Riyahi Tamimi رَضِيَ اللهُ عَنْهُ .
- 62 Hazrat Saeed bin Abdullah Hanafi رَضِيَ اللهُ عَنْهُ .
- 63 Hazrat Shoozab bin Abdullah رَضِيَ اللهُ عَنْهُ .
- 64 Hazrat Saif bin Harith bin Sari' Hamdani رَضِيَ اللهُ عَنْهُ .
- 65 Hazrat Malik bin Abd bin Sari' رَضِيَ اللهُ عَنْهُ .
- 66 Hazrat Muhammad bin Mota' Ansari رَضِيَ اللهُ عَنْهُ .
- 67 Hazrat Miqdad Ansari رَضِيَ اللهُ عَنْهُ .
- 68 Hazrat 'Amaro bin Abdullah Saaydi رَضِيَ اللهُ عَنْهُ .
- 69 Hazrat Hanzalah bin Asad Shaibani رَضِيَ اللهُ عَنْهُ .
- 70 Hazrat Abdur Rahman bin Abdullah Arji رَضِيَ اللهُ عَنْهُ .
- 71 Hazrat 'Ammar bin Abi Salamat Ansari رَضِيَ اللهُ عَنْهُ .
- 72 Hazrat 'Abays bin Abi Shabib Shahkari رَضِيَ اللهُ عَنْهُ .

And Allah the Almighty is All-Knowing!

DAR-UL-EHSAN presents a humble *salam* (salutation), a token of devotion, to the martyrs of *Karbala!*

زبے قیمت گرتبول اُفتد

***It will be the best of luck
if it meets acceptance!***

What is Dar-ul-Ehsan?

Dar-ul-Ehsan, literally meaning 'the House of Blessing', is a voluntary Islamic Institute situated in the district of Faisalabad, Pakistan. It has been defined as 'an abode of benefactors who worship Allah the Almighty as if they are seeing Him. If it is not the case, it (certainly) is true that He is seeing them'.

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Abu Anees Muhammad Barkat Ali, a retired army officer, the founder and chief organiser of the *Dar-ul-Ehsan*, has written, published and distributed free of charge much literature on Islam in *Urdu*. This is now being translated in part in *Arabic*, *Persian* and *English*. *Kitab-ul-A'mal bis Sunnah*, *Al-Ma'roof 'Tarteeb Sharif'* (*Holy Succession*), *Makshoofat-e-Manazal-e-Ehsan* (*Manifestations of the Stages of Blessing*) and *Asma-un-Nabi al-Karim* (*The Bounteous Names of the Prophet* ﷺ) are three voluminous works of unique religious importance. A monthly magazine, *The Dar-ul-Ehsan*, is published for the benefit of the Muslim Community. It includes research articles, translations and commentaries on the *Holy Qur'an* and the *Hadith*, medical cures prescribed by the Prophet Muhammad ﷺ and *Abu Anees Muhammad Barkat Ali's* own words of guidance and insight.

—*Muhammad Iqbal*

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