

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ
وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ

Values of Ashura

By: Syed Jawad Naqvi

Presented by:

Bethat Islamic Research Center (B.I.R.C)



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Preface

In the name of Allah (s.w.t)

The event of Ashura is such an epic for which the hearts of Shias, Muslims and even non-Muslims bleed. Many of us consider this event as a historical tragedy meted out with the grandson of Holy Prophet (s) and consider the commemoration of this incident only as a means of expression of our love and sympathy towards Hussain ibn Ali (a.s), his family and his companions who got martyred on the plains of Karbala. Over a period of time due to several causes this incident got transformed into merely a commemorating ritual ceremony thereby losing its true philosophical attributes.

In reality Ashura should become part of our routine lives as a culture and tradition whereby we practice the lessons of Ashura in every aspect of our life. (unfortunately we give our culture the colour of Ashura during the mourning period of Mohurrum and Safar), This was the same problem which became the cause of this tragic saga and this event of Karbala. After the demise of the Holy Prophet (s) though the Muslim Ummah was successful in geographical expansion of Islam but gradually lost out on other front. They suffered from degradation of morals and values which the Holy Prophet (s) had taught and practiced with them during his Holy tenure. This degradation of values was so severe that Wilayat (Guardianship); the divine system of governance first got changed into Caliphate, then into Kingship and finally into Yazidiat.

An evil tyrant like Yazid ibn Muawiya comes into power; raises the slogan of Liberalism and the Ummah remains silent. This was the degradation which the Muslim Ummah has suffered, and this degradation in context with this book is termed as degradation of Islamic and human values.

Islam is a religion of values and the privilege of human being in this world and hereafter lies in the possession of divine values and attributes. Honour, Sacrifice, Covenant, Patience, generosity, Sacredness are

examples of these values which should be possessed and practiced by human beings in their entire life. At times the values degrade, distort and certain evils are recognized as values. These are the situations which demand a revival and reformation of the system of values as obligatory. Such revivals are only possible through the pure and sacred blood of personalities like Hussain ibn Ali (a.s), through the martyrdoms of infants, teenagers, youths and elders of the camp of Hussain ibn Ali (a.s) and through the captivity of the women of his family. As He (a.s) said himself that how can a person possessing divine values like me (a.s) submit to a person like Yazid possessing evil vices.

Hussain ibn Ali revived these values in this tragic journey towards Karbala and the process which He (a.s) adopted became a formula for all the generations to come till the end of the world. Even today we see in many instances that the basic human values are not present in societies and get concerned since we can't find any solution on how to resolve this and how to reform the Ummah. In fact the solution is present in Karbala and Ashura. It just needs to be excavated and brought out in its true form and the entire world can be reformed for the establishment of righteousness.

Karbala and Ashura are not just limited to a single dimension; they have several dimensions, multiple chapters and several angles. It contains pure and unique realities, esteemed teachings, deep recognition, and lamp of guidance, knowledgeable discourses and several lessons.

The present book is a collection of intellectual, research full and thought provoking speeches on the topic of Values of Ashura (in Urdu) by Ustad Syed Jawad Naqvi. These speeches are presented in an organized book form by Bethat Islamic Research Center (BIRC).

The purpose of this book is to first introduce the purpose of the uprising of Imam Hussain (a.s) and then present ten selected values which Imam Hussain (a.s) revived on the day of Ashura. The author of this book, Ustad Syed Jawad Naqvi, a leading scholar of the Urdu speaking world from Qom is the first to present such a perception of the event of Karbala in an

organized manner. The beauty of this work is to enter the valley of Karbala from an approach which is different from the traditional approach. The author has selected these ten values, first by proving these as human values in the light of Holy Quran and traditions, and then he talks about these values in relevance to their revival in Karbala and the day of Ashura.

The readers are assured that a conscious and thoughtful study of this book can transform and revolutionize their hearts inspiring them to start a righteous movement in their society. The elegance with which the author has selected and presented different incidents, traditions and references are only possible by a person of the calibre of Ustad Syed Jawad Naqvi. This book is a gift of life for the followers of Aba Abdillah (a.s). Those amongst us who believe and raise the slogan "Karbala is our university" then this book in practical sense teaches what is meant by Karbala as a school, as a university and definitely as a practical ground for theories.

It is necessary to mention that Ustad Syed Jawad Naqvi is a scholar of current-era. He is amongst those few scholars who present Islam as a solution to the current problems of the Muslim Ummah. Hence in this book as well the author has been successful in linking the lessons of Karbala to the current era and the current socio-political issues of the Muslim Ummah.

Bethat Islamic Research centre has taken a mission of publishing the works of Ustad Syed Jawad Naqvi in English so that the brothers and sisters from the non-urdu speaking world can also get benefited from this. This book is the sixth English publication of the works of Ustad Syed Jawad Naqvi. We have adopted a very simple language translation so that the English readers from across the globe can understand the messages delivered in this book very clearly without having any complex language or vocabulary related difficulties. We apologize for any errors or mistakes during the translation of this collection.

Syed A V Rizvi

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**The Purpose
Of the
Uprising of Imam Hussain (a.s)**

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1. The Purpose of uprising

هذا ما اوصى به الحسين بن علي بن ابي طالب عليهما السلام
إلى إخيه محمد المعروف بابن الحنفية

إنَّ الحُسَيْنَ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا
النَّارُ { عَبْدُهُ وَرَسُولُهُ ، جَاءَ بِالْحَقِّ مِنْ عِنْدِ الْحَقِّ ، وَأَنَّ الْجَنَّةَ وَ
حَقِّ ، وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا.

وَأَنَّ اللَّهَ بَعَثَ مِنْ فِي الْقُبُورِ ، وَأَنِّي لَمْ أَخْرَجْ أَشْرًا وَلَا بَطْرًا وَلَا
مُفْسِدًا ، وَلَا ظَالِمًا ، أَنَّمَا خَرَجْتُ لِطَلْبِ الْإِصْلَاحِ فِي أُمَّةٍ جَدِّي ،
أُرِيدُ أَنْ أَمُرَ بِالْمَعْرُوفِ وَأَنْهِيَ عَنِ الْمُنْكَرِ ،

وَأَسِيرَ بِسِيرَةِ جَدِّي وَ أَبِي عَلِيِّ بْنِ أَبِي طَالِبٍ - ، فَمَنْ قَبْلُنِي
بِقَبُولِ الْحَقِّ ، فَاللَّهِ أَوْلَى بِالْحَقِّ ، وَمَنْ رَدَّ عَلَيَّ هَذَا ، أَصْبِرُ
حَتَّى يَقْضِيَ اللَّهُ بَيْنِي وَ بَيْنَ الْقَوْمِ بِالْحَقِّ ، وَهُوَ خَيْرُ الْحَاكِمِينَ ،
وَ هَذِهِ وَصِيَّتِي يَا أَخِي وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَالِيهِ
أُنِيبُ

The values which came back to life as a consequence of the uprising of Imam Hussain (a.s) are termed as the following: Values of Ashura and Values of Hussain (a.s). Before discussing these values it is necessary to understand what the purpose was for this great sacrifice. This tragic incident has been on our tongues since centuries and much has been said and written about it. It is better to ask the pioneer, the doyen of martyrs himself, about the purpose of this incident rather than approaching the

opinions and writings of several analysts, writers, researchers, thinkers, speakers, scholars and academicians, who have expressed their views on this incident. We should ponder over the words of Imam Hussain (a.s) to see what he has said in regards to the purpose of his uprising. At the time of departure from Medina, with his holy hands, Imam Hussain (a.s) wrote an inheritance testament for his brother Mohammed bin Hanafia and handed over to him.

In this inheritance testament he states the purpose of his uprising :

وَأَتَى لَمْ أَخْرَجْ أَشْرًا وَلَا بَطْرًا وَلَا مُفْسِدًا وَلَا ظَالِمًا، أَمَّا خَرَجْتُ لِطَلْبِ
الْإِصْلَاحِ فِي أُمَّةِ جَدِّي، أُرِيدُ أَنْ أَمُرَ بِالْمَعْرُوفِ وَأَنْهِيَ عَنِ الْمُنْكَرِ،
وَأَسِيرَ بِسِيرَةِ جَدِّي وَابِي عَلِيِّ بْنِ أَبِي طَالِبٍ

“I am not leaving (from Medina) as a rebellion, oppressor and transgressor, instead my purpose is to reform the nation (Ummah) of my grandfather. The only methodology to do this reformation is Amr Bil Maroof (Inviting towards Known values) and Nahi Anal Munkar (Forbidding from evils), that is, I wish to reform the nation (Ummah) by the method of Amr Bil Maroof and Nahi Anal Munkar. It is not that I am the first person who is adopting this method to reform a nation, before me my great grandfather and father both have adopted this method only. I also desire to follow their character (Seerah) of doing Amr Bil Maroof and Nahi Munkar for reforming the nation (Ummah)”.

(Mawassae Kalamatul Imam Hussain - Page 290- 291)

2. Amr Bil Maroof and Nahi Anal Munkar

A. In the Holy Quran:

The Holy Quran has made this as an obligation for the entire nation. (Ummah)

وَأنتَ كُنْ مِّنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ
عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

*“A nation amongst you must become inviter towards good and thus do
Amr Bil Maroof and Nahi Anal Munkar”.*

(Surah Ale Imran - Ayah 104)

At another place, the nation which performs this obligation has been termed as the best nation (Khairul Umam)

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ
الْمُنْكَرِ

*“You are the best amongst nations, and the sign for you to be best is that
you do Amr Bil Maroof and Nahi Anal Munkar”*

(Surah Ale Imran, Ayah 110)

In other instance, Allah (s.w.t) says:

الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُمْ مِّنْ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ
عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ فَنَسِيَهُمْ إِنَّ الْمُنَافِقِينَ هُمُ
الْفَاسِقُونَ

*“The hypocrite men and women are the same amongst each other. They all
instruct evil and prohibit from good, and they have blocked their hands
for spending in the way of Allah(s). They have forgotten Allah hence
Allah has also ignored them, the hypocrites in reality are transgressors”*

(Surah Tauba- Ayah 67)

On the opposite side of the hypocrites are the believers who are friends of each other , as the Quran says:

*“The believing men and women are friends of each other. They do Amr Bil
Maroof and Nahi Anal Munkar, establish prayers, give charity and are
obedient to the Messenger of Allah(s), Allah is going to bestow mercy on
them. Verily Allah is merciful and honoured”.*

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ
وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ
وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

(Surah Tauba- Ayah 71)

B. Amr Bil Maroof and Nahi Anal Munkar in Traditions

1. Abu Saeed Az Zahri narrates from Imam Sadiq (a.s) and Imam Baqir (a.s):

وَعَلَّ لِلْقَوْمِ لَا يَدِينُونَ اللَّهَ بِالْأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ

“Woe on that nation who does not become religious through Amr Bil Maroof and Nahi Anal Munkar”

(Wasaelus Shia, Vol 16, Chapter 1, of Amr Bil Maroof and Nahi Anal Munkar, pg 117)

2. Imam Baqir (a.s) says:

بِئْسَ الْقَوْمُ ، قَوْمٌ يَعْبِئُونَ الْأَمْرَ بِالْمَعْرُوفِ وَالنَّهْيَ عَنِ الْمُنْكَرِ

“The worst nation is that which considers Amr Bil Maroof and Nahi Anal Munkar as undesirable”

(Wasaelus Shia, Vol 16, Chapter 1, of Amr Bil Maroof and Nahi Anal Munkar, pg 117)

3. Imam Reza (a.s) says:

لَتَأْمُرُنَّ بِالْمَعْرُوفِ ، وَلَتَنْهَيْنَّ عَنِ الْمُنْكَرِ ، أَوْ يَسْتَعْمَلَنَّ عَلَيْكُمْ
شِرَارُكُمْ ، فَعَدَّوْا خِيَارَكُمْ فَلَا يَسْتَجَابُ لَهُمْ

“Do perform Amr Bil Maroof and Nahi Anal Munkar, or else corrupt, transgressing and mischievous persons will govern you, then the supplications of even good persons will also not get accepted”

(Wasaelus Shia, Vol 16, Chapter 1, of Amr Bil Maroof and Nahi Anal Munkar, pg 117,119,121)

4. The Messenger of Allah(s) said:

إذا امتى توا كلت الأمر بالمعروف والنهي عن المنكر ، فليأذنو ابوقاع
مِنَ اللَّهِ

“When my nation leaves the responsibility of doing Amr Bil Maroof and Nahi Anal Munkar, then they should wait for the Wrath of Allah(s)”

(Wasaelus Shia, Vol 16, Chapter 1, of Amr Bil Maroof and Nahi Anal Munkar, pg 117,119,121)

5. Imam Baqir (a.s) narrates:

ان الامر بالمعروف والنهي عن المنكر فريضة عظيمة ، بهاتقام
الفرائض ، هنالك رَمَّ غَضَبُ اللَّهِ عَزَّ وَجَلَّ ، فيعمهم بعقابه ،
فهُ هَلِكُ الْإِبْرَارِ فِي دَارِ الْإِشْرَارِ ، وَالصَّغَارُ فِي دَارِ الْكِبَارِ ، ان
الامر بالمعروف والنهي عن المنكر ، سَبِيلُ الْإِنْبِيَاءِ ، وَ مِنْهَا جُ الصَّلْحَا
ء ، فريضة عظيمة بها تُقَامُ الْفَرَائِضُ ، وَتَأْمَنُ الْمَذَاهِبُ ، وَ تَحُلُ
الْمَكَاسِبُ وَ تُرَدُّ الْمَظَالِمُ ، وَتُعْمَرُ الْأَرْضُ ، وَ يَنْتَصِفُ مِنَ الْأَعْدَاءِ ،
وَيَسْتَقِيمُ الْأَمْرُ

(Wasaelus Shia, Vol 16, Chapter 1, of Amr Bil Maroof and Nahi Anal Munkar, pg 117,119,121)

“Amr Bil Maroof and Nahi Anal Munkar are an esteemed obligation, and only due to these acts does the performance of other obligations become possible. Allah(s) anger and wrath descends if this obligation is abandoned, and then the punishment of Allah(s) comes on all. The good persons in a society also perish due to mischievous beings because Amr

Bil Maroof and Nahi Anal Munkar is the way of Prophets (a.s) and righteous persons. This is such a great obligation that makes it possible to deliver other obligations. It is due to the delivery of this obligation that peace gets established, businesses become permissible (Halal), calamities can be turned back, lands can get settled with people, justice can be done with enemies and all the affairs can be perfected due this."

6. Imam Sadiq (a.s) narrates:

One person came to the messenger of Allah(s) and proceeded to ask:

يارسولَ الله ﷺ أَخْبِرْ نِي مَا أَفْضَلَ الْإِسْلَامِ ؟ قَالَ: الْإِيْمَانُ بِاللَّهِ ، قَالَ: ثُمَّ مَاذَا ؟ قَالَ: ثُمَّ صَلَاةُ الرَّحْمِ ، قَالَ: ثُمَّ مَاذَا ؟ قَالَ: الْأَمْرُ بِالْمَعْرُوفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ ، قَالَ: فَقَالَ الرَّجُلُ ، فَأَخْبِرْنِي أَيَّ الْأَعْمَالِ أَبْغَضَ إِلَى اللَّهِ ؟ قَالَ: الشِّرْكَ بِاللَّهِ ، قَالَ: ثُمَّ مَاذَا ؟ قَالَ: ثُمَّ قَطِيعَةُ الرَّحْمِ ، قَالَ: ثُمَّ مَاذَا ؟ قَالَ: الْأَمْرُ بِالْمُنْكَرِ وَالنَّهْيُ عَنِ الْمَعْرُوفِ

"O Messenger of Allah(s)! Which is the most virtuous thing in Islam? He (s.a.w.s) replied, having faith on Allah (s). This person then asked what the next thing is. He (s.a.w.s) said, being kind and merciful to relatives. This person then again asked what next? He (s.a.w.s) said, Amr Bil Maroof and Nahi Anal Munkar. This person then asked, which is worst thing near to Allah(s)? He (s.a.w.s) replied, Association with Allah (Shirk Billah). The person again asked what next? He (s.a.w.s) replied, Severing relationship with relatives. He again asked what next? He (s.a.w.s) replied, inviting towards evil and preventing from good"

(Wasaelus Shia, Vol 16, Chapter 1, of Amr Bil Maroof and Nahi Anal Munkar, pg 121)

7. Imam Sadiq (a.s) narrates from the Holy Prophet (s.a.w.s) that the Holy Prophet (s.a.w.s) said:

"What will be your state when your women will become corrupt and your youths turn to transgression because you would have abandoned Amr Bil Maroof and Nahi Anal Munkar? Someone asked, O the Messenger of Allah! This will also happen? He (s.a.w.s) replied, even

worst than this will happen. What will be your state when you will be ordering evil and preventing good? Someone again asked, O the Messenger of Allah! This will also happen? He (s.a.w.s) replied, even worst than this will happen. What will be your state when good would have turned into evil in your eyes and evil into good?"

كيف بكم اذا فسدت نساءكم ، وفسق شبابكم ، ولم تامرؤا بالمعروف ولم تنهوا عن المنكر؟ فَقِيلَ له : ويكون ذلك يا رسول الله ﷺ؟ فقال نعم ، وشر من ذلك كيف بكم اذا امرتم بالمنكر و نهيتم عن المعروف ؟ فَقِيلَ له يا رسول الله ﷺ ويكون ذلك ؟ قال نعم و شر من ذلك ، كيف بكم اذا رائئتم المعروف منكر ا والمنكر معروفا

(Wasaelus Shia, Vol 16, Chapter 1, of Amr Bil Maroof and Nahi Anal Munkar, pg 117,119,122)

3. The meaning of Maroof and Munkar

Imam Hussain (a.s) has declared this great divine obligation of Amr Bil Maroof and Nahi Anal Munkar as the purpose of his uprising. The doyen of martyrs replied to all the questions and objections rising until the day of judgement in his inheritance testament. One might wonder, why was Imam Hussain (a.s) presented with this great sacrifice, captivity, all these martyrs and the assassination of these young children? The answer to all these questions is simple; Imam Hussain (a.s) wanted to uphold Amr Bil Maroof and Nahi Anal Munkar

Qualities of Amr Bil Maroof does not include unjustly interfering in someone's life, pointing fingers and becoming a source of trouble for someone. At times, in the name of good, evil becomes widespread and for the sake of evil, people are prohibited from doing good. This happens because people don't have the correct identification of Maroof (good known-values) nor Munkar (evils). The great Shia martyr, Murtadha Muttahheri (r.a) states that the count of evils (Munkarat) which are

spread in the name of Amr Bil Maroof are far more than the evils spread in any other context.

(Majmua Aasaar, Vol 17, Ustad Shaheed Muttahheri (r.a) , Pg 576)

In general, Maroof is translated to mean good or goodness, while Munkar is translated to mean evil. In none of the books of literature is the meaning of Maroof expressed as goodness and Munkar translated as evil. According to literature, the word Maroof is related to Maarifat and Irfan (Gnosticism). The words Maarifat, Irfan, Arif and Maroof belong to the same family. If someone acquires Maarifat (recognition) of some person, he would be considered as being Arif, so does this mean he is also a good person? Though it cannot be denied that one who possesses Maarifat is also said to be a good person and a scholar, the meaning of the word Arif does not translate directly into meaning 'a good person'. In the books of literature, Maarifat means to be aware, to identify, and to know a certain thing. An Arif is one who knows and has identified something, hence Maarifat comes to mean something which is already known, identified and the knowledge about this thing is present. Similarly, Munkar is translated to mean things which are rejected, put off, not accepted, or one which cannot be identified through the traditionally known sources of identification; just like we do not accept Israel through its traditional identity and hence do not accept its existence. Munkar are those things which remain unidentified as good and will always be rejected, warranting them to remain unaccepted by all. Thus, Amr Bil Maroof means inviting towards those identified and accepted good things, and Nahi Anal Munkar means prohibiting people from denied and rejected things.

4. The criteria for Maroof and Munkar

Maroof means those things which are identified and accepted, whereas Munkar means those things which are rejected. There are two sources to identify Maroof and to reject Munkar. The function of these two sources is to either identify the acceptability of a particular thing or to reject the legality of certain things thereby discarding it.

The first source for human beings to identify Maroof and reject Munkar is “revelation” (Wahy). Those things which are denied and rejected by Allah (s) are evils (Munkarat), whereas those which have been identified and made as part of human laws are the good-known-values (Maroof).

The second source for Maroof and Munkar is “intelligence” (Aql). Those things which are worthy of acceptance by intelligence and which the human intelligence has naturally accepted and identified are known as Maroof. Munkarat is the opposite of this. Now, if we prepare a list of all those things which are accepted and identified through revelations, religion, and intelligence, a long list emerges with examples such as the establishment of justice, doing favours and good deeds, supporting the oppressed people, helping the helpless, performing prayers, fasting, etc. All the good deeds and attributes will become a part of this list.

Martyr Murtadha Muttahheri (r.a) says that Maroof intends to cover all the positive objectives set by Islam, whereas Munkar means all the negative ones. Hence these (Maroof and Munkar) have been expressed in a generic manner. Despite the fact that the type of Invitation and Forbiddance covered under Maroof and Munkar is very specific, it is proven through traditions, jurisprudence, and history that the invitation and forbiddance referred to here encompasses any and all possible legitimate means which would be beneficial to meet the objectives (set by Islam).

(Majmua Aasaar, Vol 17, Page 575)

The list of Munkarat (evils) will be comprised of things such as oppression, miserliness, non deliverance of prayers, alcoholism and all the other evil deeds and attributes.

Imam Hussain (a.s) is essentially saying, ‘I am leaving to do Amr Bil Maroof and Nahi Anal Munkar. I have come to invite you towards those things which have been accepted as goodness by Allah(s) and your intelligence, and I am leaving (Medina) to forbid you from those things which have been rejected by Allah(s) and intelligence.’ These things are those human, Quranic and Islamic values. For the purpose of bringing

these values back to life, propagating them, and introducing them to human beings, the Prophets (a.s) were sent one and after another and inspired to guide the human beings towards these good values and protect them from the negative, rejected, and evil attributes.

Thus, Maroof and Munkar in reality are the names of two types of values. Maroof is the name of all human and divine values, whereas Munkar means negative values, non human attributes and all evil deeds. From here we come to know that the values have two parts, one part are those values which have been traditionally identified and accepted through revelations and intelligence, whereas Munkarat is that part which has been denied and rejected, and neither the Creator nor the intelligence accepts these.

But, at times the system of these values changes and people go to an extent where they start to consider Maroof as Munkar and Munkar as Maroof; just as it has come in the tradition from the Messenger of Allah (s).

كيف بكم اذا رائئتم المعروف منكر ا والمنكر معروف

“ .. What will be your state when Maroof will become Munkar and Munkar will become Maroof”?

Amr Bil Maroof and Nahi Anal Munkar have been declared as a duty of the entire nation (Ummat) in the Holy Quran; hence this duty also applies to the Leader of the nation (Imam-e-Ummat). When the leader witnesses that the system of values has changed and the nation is observing this change as silent spectators, then the Leader himself takes the required steps all alone, similar to what Imam Hussain (a.s) said when he proclaimed “I want to perform Amr Bil Maroof and Nahi Anal Munkar.”

5. Living and Dead Societies

Humanity and specifically Human Societies are alive due to values. It is present in a tradition that there are three types of deaths for Human

beings. First is the death of body, second is the death of soul and heart, and third is the death of nation and human societies.

The death of the body is the separation of soul from body, the death of heart is when there is no remembrance of Allah(s) in it; dead hearts are without remembrance of Allah(s), and the death of nations and societies is when the societies are without human values. The body becomes impure when the soul departs the body. If someone touches this body then it is necessary to take the Ritual bath of touching a dead body (Gusl e Mase Mayyat). The religious order for the body itself is that it should be given ritual bath, shrouded, camphored and then after offering the funeral prayer a pit should be dug in the graveyard and the body should be buried because it is dead now. It is not beneficial for a dead to be amongst living beings, neither it is beneficial for the living beings to be with the dead. This is because this is a corpse and if it is not buried then it will decompose and it will start to smell. This smell coming from the corpse first of all is a sacrilege of the body itself and also has the risk of causing epidemic diseases.

When human being experiences death of body the religious laws for this body are as mentioned before, but if the death of the soul occurs, which is when heart becomes negligent of remembrance of God and gets occupied with play and amusement (lahw-o- lahb) of the world, then similar order applies for this type of death also. Such a dead heart should be first taken to a spiritual doctor with a hope that the soul could be cured and brought back to life. If after the treatment this soul becomes cured, then there is no problem for this soul to live amongst the other living beings. However, even after treatment the soul might not come back to life because it has been infused with certain diseases which are non-curable. This soul has been indulged into negligence, play, and amusement to the extent that it has reached the stage of Infidelity (Irtad). This person has now become an infidel (Murtad) and has either denied the creator or the religion, and here also the same ruling applies making it necessary to dissociate this person from human society. He is now a dead soul which would be of no benefit to the living beings and neither can he benefit from them if left to live

amongst them. This soul will now spread diseases which would be dangerous for other living souls.

The odour and diseases that can spread from dead soul are Atheism (Kufr), Polytheism (Shirk) and transgression (Ilhad). Hence, the sacred laws of Islam command the assassination of an Infidel (Murtad) so as to cleanse human society from them, because infidelity (Irtad) is an incurable disease. (1)

1. In Islam the ruling for an infidel (Murtad) is assassination. But infidels are of two types, one is infidel (Murtad) by innate nature (Murtad e Fitri) and other is social infidel (Murtad e Mili). An Infidel (Murtad), by innate nature is that person who became an atheist despite of being a Muslim by birth. Mohammad bin Muslim narrates from Imam Sadiq (a.s) that when Imam Sadiq (a.s) was asked about Infidel (Murtad), he said:

من رغب عن الإسلام وكفر بما أنزل على محمد ﷺ بعد إسلامه فلا
توبة له ، وقد وجب قتله ، وبانت منه امراته وُقِسْمٌ ماترك
على ولده

Imam said that an infidel (Murtad) is that person who despite of being a born Muslim expresses frustration from Islam, denies all the revelations on Mohammad (s.a.w.s). Such a person bears the punishment of Obligatory Death (Wajibul Qatl). His wife gets separated from him, his property should be distributed amongst his children and even if he repents his repentance is not accepted.

(Wasaelus Shia, Vol 28, Page 324, Ch 1, the Chapter of "Haddul Murtad", Tradition 1)

A social infidel (Murtad e Milli) is that person who was not born as a Muslim, but instead was an atheist before, then became Muslim, and then again became an atheist. The religious ruling for such a person is first allow him a grace period of three days to repent and again become Muslim else he will be assassinated. Ali bin Jafar narrates from his brother Imam Raza (a.s) that I asked:

قلتُ نصراني أسلم ثم ارتد؟ قالَ عُسْتَتَابَ فَاِنْ رَجَعَ وَالْاَقْتَلُ

Is a person after accepting Islam again becomes Christian "Murtad"? He (a.s) said, First grant him grace period to return and if he does not than assassinate him.

(Wasaelus Shia, Vol 28, Page 327, Ch 3, the Chapter of "Haddul Murtad", Tradition 1)

In a similar way, the death of a nation (Ummah) also occurs. Nations also at times die, though their bodies and souls remain alive, their hearts

continue to beat, their bodies remain in motion, their pulses remain intact, their remembrance of God will be present, acts of worships continue to be delivered, yet the society and nation can still be considered dead.

The death of a nation (Ummah) happens at that time when the obligation of Amr Bil Maroof and Nahi Anal Munkar becomes abandoned, when the system of values becomes transformed, when the values amongst them are dead, and people move away from Amr Bil Maroof and Nahi Anal Munkar. It is not necessary that if body is alive, that the soul and the heart be alive also. People would still continue to perform acts of worships, but still the nation is considered to be dead; the heartbeats of the nation have become dead and this is because the obligatory duty of Amr Bil Maroof and Nahi Anal Munkar has become dead amongst people.

This is the reason the Doyen of Martyrs said that I am leaving for the sake of reforming the nation (Ummah).

انما خرجت لطلب الاصلاح فى امة جدى

Though an alcoholic, transgressing, and corrupt person like Yazid was in governing powers, Imam Hussain (a.s) did not say that I am starting this uprising to reform the rulers. From here we realize that the nation (Ummah) was dead; there was corruption within the nation though they were performing the religious obligatory rituals. Yet Yazid, a corrupt, alcoholic, transgressing and denier of religious laws person was ruling over them. The biggest proof of the nation (Ummah) being submissive to religious rituals is that when Imam Hussain (a.s) was moving towards Iraq from Mecca , the entire nation (Ummah) was ready with their Ihram worn to move towards Mina. They were performing the prestigious ritual of Hajj. Hence, the nation (Ummah) was indeed religious, very strict in abiding by religious laws, but still did not respond to Imam Hussain (a.s). Imam Hussain (a.s) removed his Ihram and reminded the nation (Ummah) that this is not the time to perform Hajj; rather, it is the time to protect Hajj. At this time our religious obligation is not to perform Hajj but something else, hence come with me. But the nation (Ummah) which was a follower of Shariah laws, whose body and soul were alive, still did not

respond to the call of the Leader of the nation (Imam-e-Ummat). The religious nation (Ummah) failed to support the Leader of the nation (Ummah) because this nation (Ummah) and the society were dead.

They did not possess the social soul and social intellectual sense. The Leader of the nation (Imam-e-Ummat) kept on calling, but they kept on refusing to support him by giving religious excuses and excuses of performing Hajj. The corruption in the nation (Ummah) was clearly evident because a corrupt ruler was accepted by this nation (Ummah). It is an accepted idea that corrupt rulers govern corrupt nations (Ummah). If the nation (Ummah) was alive, then corrupt and alcoholic rulers would have no courage to come into power and start ruling over a living nation (Ummah). Hence, the actual disease was this corruption within the nation (Ummah), which Imam Hussain (a.s) accurately identified.

This is the duty of the Leaders and Guides to identify the diseases within the nations (Ummah). He who cannot identify the disease of the nation can never be considered as a leader. A leader or a guide is only that person who can identify the disease of the nation (Ummah), he knows when to speak, against whom he has to issue statements, where lies the corruption, and against whom he has to raise his voice.

Hence, the doyen of martyrs said that “I am starting this uprising for the sake of reforming the nation (Ummah)” even though Yazid has reached the stage of infidelity (Irtedad), was a corrupt transgressor, and possessed a dead heart. At the same time, the nation (Ummah) was also dead and had been overtaken by corruption; a situation which necessitated reform.

6. The difference between War of Values and War of Power

When rulers are challenged, and uprisings and battles are started against the ruling personality, then this type of war is the war for power. In the battle of Power, one powerful person is holding the reins of governing power in his hand and there is another person who wants to grab this position from him, take control of his authorities, and by eliminating him he himself wants to occupy his seat of power. The war of power is fought

with its own set of principles and policies. In every era there are different types of weapons used in the battle of power. The armies are of different types, the war games are different, and the battlefield also keeps on changing.

There are some other types of wars also which are not against the personality in power, but instead are against the enemies of values, and such wars are termed as "War of Values". This means on one side there are people with great human values and on the other side there are people with corrupt and devilish values who aim to demolish these great human values. The people with human and divine values try to protect the divine and human values and demolish the impure and evil values; hence there starts a war amongst them which is known as War of Values.

This type of war also has its own specific rules and policies which are completely different from the war of power. The winning and losing criteria of this war is also different as compared to the war of power. To win the war of power we need powerful warriors and combatants. In the war of power, the one who possesses more power, a larger army, and greater resources can win the war. If the soldiers of one side die in abundance or escape from the battlefield and the opponent captures the ground, then the one who lost his soldiers has lost the war.

The rules of the war of values are completely different from the war of power. The war of values, at times, is won by those who have died and lost by those who come out alive. For the war of values it is not necessary to have brave, reputed, and strongly built warriors to win the war. The war of values can be won by a ninety year old weak person or it can even be won by a six month old infant. To fight the battle for power, a selected group of people within the nation have been given certain responsibilities; this is the reason that women are not required to engage themselves in this type of war. When it comes to war of values, however, the role of women is in no way lesser than that of men.

The weapons used in this type of war are also different from those used in war of power. The fact is that empty hands and even hands tied with

ropes can win the war of values. From here we know that the battle of Karbala was a battle of values; for who remained victorious and who were the losers?

To win this war of values you don't need high-tech weapons such as tanks or explosives but what you require is the development of those esteemed values in ourselves. When the attributes associated with these values get developed, then even the old, young, women or children can win this war. In the war of values, we not only need personalities like Habin ibn Mazahir and warriors like Abbas (a.s) and Ali Akbar (a.s) but even a six months old infant soldier like Ali Asghar (a.s) is also useful. The battle of Ali Asghar is equally important as that of Ali Akbar (a.s). The effects of martyrdom of both of them are similar. In fact, the effect of martyrdom of Ali Asghar (a.s) was more. When Ali Akbar (a.s) stepped on the battlefield, the enemies definitely got scared and afraid, but when Ali Asghar (a.s.) stepped on the battlefield, the army of Umar ibn Saad was very close to defeat. Hence this accursed person said "kill this little fighter quickly, if he remains on the battlefield like this for few more moments then my army will revolt and we will get defeated". This was because the warrior of values and character had come onto the battlefield.

7. The Role of Women in the War of Values.

When Imam Hussain (a.s) started the war of values, he also took the women alongwith him, though he was advised not to take such venerated ladies such as the daughters of Holy Prophet, the daughters of Ali (a.s) and Fatema (a.s) on this journey. Sayyed bin Taoos narrates in 'Alharaf' that on the morning when Imam Hussain (a.s) was about to leave Mecca for Iraq, the same night his brother Mohammed bin Hanafiya came to meet him and said," *my brother, you are well aware about the treachery and deceit which the people of Kufa have perpetrated against your father and brother. I am afraid you will be given the same treatment, similar to the way they have done before, hence in my opinion you should not leave Mecca*".

He (a.s) replied:

ياخى قد خِفْتُ أَنْ يَزِيدَ بِنَ مَعَاوِيَةَ فِي الْحَرَمِ ، فَأَكُونُ الَّذِي
عُستَبَاحَ بِهِ حُرْمَةُ هَذَا الْبَيْتِ

“My brother, there is a possibility that Yazid bin Muawiya might kill me within the Haram (sacred city of Mecca) itself, and in this case it will be a sacrilege of the sanctity of the House of Allah” On this Mohammed bin Hanafiya said “If this is the case, then go to Yemen or some other place, and in fact the people of Yemen are good in defending and providing security”.

He (a.s) said, *“I will think about whatever you have said”*, but the moment it was morning, he began his journey from Mecca to Iraq. Mohammed bin Hanafiya came running towards him and caught hold of the rein of the camel which He (a.s) was riding. He said *“Did you not promise yesterday that you will think?”*

Imam Hussain (a.s) said *“Yes, I had promised”*. Mohammed bin Hanafiya said *“Then why do you intend to go so soon?”* He (a.s) said:

أَتَانِي رَسُولُ اللَّهِ ﷺ ، بَعْدَ مَا فَارَقْتُكَ فَقَالَ: يَا حُسَيْنَ - أَخْرِجْ فَإِنَّ اللَّهَ ، قَدْ
شَاءَ أَنْ يَرَاكَ قَتِيلًا

“The Messenger of Allah(s) came to me after you left (last night). He was telling me ‘O Hussain, leave this place. It is will of Allah (s) that you get martyred”.

Mohammed bin Hanafiya said: *“إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ” Inna Lillahi wa Inna Ilaihi Raajeoon, if this is the case, then why are you taking the women along with you?”*

He (a.s) replied:

قَدْ قَالَ لِي ، إِنَّ اللَّهَ قَدْ شَاءَ أَنْ يَرَى هُنَّ سَبَايَا

“The will and intention of Allah is that they become captives”

Since Imam Hussain (a.s) was fighting a war of values, he also took his women along with him. This was because this is not the kind of war which is prohibited for women; rather this is a battle which is obligatory for women. Now the question is how did the women of Karbala win this war?

A. The Character of Zainab (a.s)

Lady Zainab (s.a) shook the pillars of falsehood by delivering fiery sermons in the market place and courtyard. Ibn Ziad and Yazid both questioned her:

كَيْفَ رَأَيْتِ صُنْعَ اللَّهِ بِكِ

“What has Allah done with you? How did you find this treatment of Allah?”

(Lahooof page 49)

Both these accursed persons taunted her. They thought that she is a woman in distress whose brother, children and near ones have all been martyred. She, with a broken and injured heart, hands tied behind her neck, bare head without veil is standing in the courtyard; hence we can burn and revive her wounds by questioning her. Lady Zainab (s.a) answered:

مَا رَأَيْتِ إِلَّا جَمِيلًا

“We have found the actions of Allah(s) magnificent and beautiful, and we have never found anything else other than magnificence from Allah(s)”

This lady over here presented a value; that we, the progeny of Holy Prophet (s.a.w.s), never complain to Allah, we are grateful and thankful to Allah for accepting our sacrifices. We are an embodiment of fine -values

(Maroof) whereas you are an embodiment of evil (Munkar), and in the war of fine -values (Maroof) against evil, the victory is always with the truth.

B. Lady Fatema Zahra (s.a) and the War of Values

Lady Fatema Zahra (s.a) was victorious in the war of values. After the demise of Holy Prophet (s.a.w.s), the situation changed. People think that the situation at that time was one of a power struggle, but the fact is that power was never an issue. This is evident from the fact that when the issue of who was to come to power came up, Ali (a.s) allowed it to be taken over by others and for twenty five years he silently sat inside his home. The actual issue was that of values after the demise of the Messenger of Allah(s), hence Ali (a.s) could afford to be deprived of power but not from values. Lady Zahra (s.a) saw that the values were being trampled which included the most important value of supporting and defending Wilayat. There was no defender of Wilayat and the Wali of Allah had been left all alone. The announcement of Wilayat was done on 18th Zilhajj in a gathering of one hundred twenty thousand pilgrims who offered their allegiance to Wilayat of Ali (a.s). however, just after two months and ten days, when the Messenger of Allah (s.a.w.s) passed away, the Wali of Allah(s) was isolated. Hence, Lady Zahra (s.a) came out and defended Wilayat of Ali (a.s). all by herself. She had to bear different types of calamities to achieve victory in this war of values. She says:

ان كُنْتَ تَسْمَعُ صرختى و ندائيا ،
صَبَّتْ عَلَى الايام صرن ليا ليا ،
لا اخش من ضيم و كان حماليا ،
ضيمى و ادفع ظالمى بردائيا .

قُلْ لِلْمُغَيَّبِ تَحْتَ اطباقِ النَّرِّ
صَبَّتْ عَلَيَّ مَصائبَ لَوْ اَنَّهَا
قَدْ كُنْتَ ذَاتَ حَمِيٍّ بظلمِ مُحَمَّدٍ
فَالْيَوْمِ اخشعَ لِدَلِيلِ و اتقى

“O my father, the calamities which have fallen on us, if these would have broken out on bright days, they would have changed into dark night”.

(Manakibe Aale Abi Talib, Ibne Shaher Aashob, Vol 1, Page 208)

Lady Fatema (s.a) kept on expressing her grief to an extent that the people of Medina complained to Ali (a.s) that their ladies are disturbed and their children can't sleep due to continuous mourning of his wife. Hence Ali (a.s.) prepared a House-of-Grief (Baitul Huzn) and told Lady Fatema (s.a): *"O my lady, come here and mourn, the people of Medina are getting disturbed by your mourning"*. This mourning was not just a mourning based on sentiments but it was a mourning for the values that were being lost. . The reason why the people of Medina could not tolerate this mourning was because this mourning was for a profound purpose and carried a message within it.

8. Imam Hussain (a.s) - A Practical Commentary of Amr Bil Maroof and Nahi Anal Munkar

Imam Husain (a.s) declared Amr Bil Maroof and Nahi Anal Munkar as the purpose of his movement which was a testimony to his inheritance. This esteemed obligation is evident at several places in his sayings and sermons. When he was bidding farewell at the grave of his grandfather, he said:

اللَّهُمَّ ! إِنَّ هَذَا قُبْرُ نَبِيِّكَ مُحَمَّدٍ وَإِنَّا ابْنُ بِنْتِ مُحَمَّدٍ وَقَدْ حَضَرَنِي مِنَ
الْأَمْرِ مَا قَدْ عَلِمْتَ اللَّهُمَّ ! وَإِنِّي أَحَبُّ الْمَعْرُوفِ وَأَكْرَهُ الْمُنْكَرِ....

"O Allah! This is the grave of your Prophet Mohammad (s.a.w.s) and I am the grandson of your Prophet Mohammed (s.a.w.s). I am encountering an affair which you know much better than me. O Allah! I love known-values (Maroof) and hate evils (Munkar)."

(Mawassae Kalamatul Imam Hussain, Page 278)

Some Scholars have narrated this also as a part of the Sermon of Mina, whereby He (a.s) has pointed towards this great responsibility.. He says:

لَوْلَا يَنْهَاهُمْ الرَّبَّانِيُّونَ وَالْأَحْبَارُ عَنْ قَوْلِهِمُ الْإِثْمَ وَأَكْلِهِمُ السُّحْتَ
لَبِئْسَ مَا كَانُوا يَصْنَعُونَ

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُودَ وَعِيسَى ابْنِ
مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ
كَانُوا لَا يَتَنَاهَوْنَ عَنِ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ

"Why do not the learned men and the doctors of law prohibit them from their speaking of what is sinful and their eating of what is unlawfully acquired? Certainly evil is that which they work.

Those who disbelieved from among the children of Israel were cursed by the tongue of Dawood and Isa, son of Marium; this was because they disobeyed and used to exceed the limit

They used not to forbid each other the hateful things (which) they did; certainly evil was that which they did."

(Surah Maida, Ayah 63, 78, 79)

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا
لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُخْفِظُوا مِنْ كِتَابِ اللَّهِ
وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا تَخْشَوُا النَّاسَ وَاخْشَوْنِي وَلَا تَشْتَرُوا بِآيَاتِي
ثَمَنًا قَلِيلًا وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ
وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ
وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ
وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

"Surely We revealed the Taurat in which was guidance and light; with it the prophets who submitted themselves (to Allah) judged (matters) for those who were Jews, and the masters of Divine knowledge and the doctors, because they were required to guard (part) of the Book of Allah, and they were witnesses thereof; therefore fear not the people and fear Me, and do not take a small price for My communications; and whoever did not judge by what Allah revealed, those are they that are the unbelievers.

The believing men and women are friends of each other, they do Amr Bil Maroof and Nahi Anal Munkar, establish prayers, do charity and are

obedient to the Messenger of Allah(s), very soon Allah is going to bestow mercy on them, verily Allah is merciful and honoured”.

(Surah Maida, Ayah 44 and Surah Tauba 71)

(Mawassae Kalamatul Imam Hussain, Page 274,275)

“O people! Take lessons from the condemnation which Allah(s) has bestowed on the Scholars. When Allah(s) said, why do the Jewish scholars not stop the wrong and evil actions of their people?” Allah(s) says that those from Bani Israel who became infidels have been cursed. They have been cursed to the extent that whatever they (the scholars of Bani Israel) were doing was the worst of the acts. Allah(s) has condemned them because these scholars used to see the oppressors transgressing and spreading corruption in their presence but still did not stop them. They were attracted towards the benefits which they were getting from these oppressors and were afraid of their losses and punishments, though Allah(s) asks people to fear him only and not other people. . Allah(s) has also said that the believing men and women are the friends of each other and they carry out Amr Bil Maroof and Nahi Anal Munkar”

In context with this sermon Imam Hussain (a.s) says

فَبَدِئَ اللهُ بِالْأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ ، فَرِيضَةٌ مِنْهُ لِعَلِّمْهَ
بِأَنَّهَا إِذَا أُدِّيتِ وَأُقِيمَتِ إِسْتَقَامَتِ الْفَرَائِضُ كُلُّهَا هَيَّئُهَا وَصَعْبَهَا ،
وَذَلِكَ أَنَّ الْأَمْرَ بِالْمَعْرُوفِ وَالنَّهْيَ عَنِ الْمُنْكَرِ دَعَاؤُ إِلَى الْإِسْلَامِ ، مَعَ
رَدِّ الْمَظَالِمِ وَمُخَالَفَةِ الظَّالِمِ ، وَقِسْمَةِ الْفِيئِ وَالْغَنَائِمِ وَأَخْذِ الصَّدَقَاتِ مِنْ
مَوَاضِعِهَا وَوَضْعِهَا فِي حَقِّهَا

“Allah(s) has commanded the obligation of Amr Bil Maroof and Nahi Anal Munkar because if this obligation gets delivered and established then all other difficult and simple obligations will also get established. The reason behind this is that Amr Bil Maroof and Nahi Anal Munkar is an invitation towards Islam, return of usurped rights, opposition to oppressors, righteous distribution of booties and taxes, and a means to

collect charity from appropriate places and distributing it to the deserving ones.”

(Mawassae Kalamatul Imam Hussain (a.s), Page 274, 275)

Insisting on Amr Bil Maroof is the character of Imam Hussain (a.s). While declaring the principles of this act which are valid till the day of judgement, he said:

اريد ان امر بالمعروف وانهي عن المنكر

Imam Hussain (a.s) has shown us a practical demonstration of this verse by his sacred blood:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ
عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

“And from among you there should be a party who invite to good and enjoin what is right and forbid the wrong, and these it is that shall be successful.”

(Surah Aale Imran, Ayah 104)

There are many others who have explained this Ayah. Many great commentators have expressed their opinions regarding this Ayah in their commentaries but have done so by sitting in a library, analyzing some books, correlating some other Ayahs and traditions, and then after an intellectual analysis presented the explanation of this verse. Imam Hussain (a.s) has commented on the issue in a completely different way. He stood in the shadow of swords in the scorching heat, suffering from thirst and hunger, and fighting with the enemies on the battlefield, presented a practical commentary of this Ayah through his actions. The message He (a.s) conveyed to the people was that if they wanted to understand the Holy Quran and needed a commentary of this Ayah, then what He (a.s) was doing that day was its commentary. Whenever you see that people are doing evil deeds, eradicating the good values and not acting on Maroof, it is then obligatory on you to put aside the intellectual

studies of values and instead act on his character, raising this message and slogan:

اريد ان امرُ بالمعروف وانهى عن المنكر

Amr Bil Maroof and Nahi Anal Munkar are not performed by delivering lectures from the pulpits. You cannot order or stop someone by issuing commands from the pulpits. The most you can do from the pulpits is to give lectures that clarify issues and provide guidance. You can recite some Ayah, tradition or some historical story from the pulpit. Even this can only be done from those pulpits which are manned by knowledgeable people.. There are some pulpits where the speakers spread ignorance and humiliation amongst the people. Those pulpits which have decency at least deliver discourses that spread knowledge and discuss ethical matters. However, delivering lectures and discourses, educating people, teaching ethics are all still different from actually doing Amr Bil Maroof and Nahi Anal Munkar.

Let me explain this further by an example. If the traffic laws in a city are being violated and you decide to act against these violations, you can never eradicate these violations by sitting in the mosque and giving sermons from the pulpit because if you really want to stop these violations then you have to come out on the street junction. This is where you have to come and standing at the site of violation, by signalling and giving hand signals to the traffic, you can fix these violations. You have to stand at the junction and stop vehicles from one side while allowing the vehicles from the other side and vice versa.

If such a person who is out on the junction says that I am fighting against the traffic violations, then his claim is correct and true because his actions are supporting his claims. Preventing the violations of traffic is thus not possible by just writing against it in books or speaking from the pulpits. Similarly Amr Bil Maroof and Nahi Anal Munkar are not done merely through books, lectures and delivery of sermons, for this you have to join the battle between good and evil . Good (Maroof) and Evil (Munkar) are both present in the society. You can stop evil (Munkar) only by being

present at the place where evil (Munkar) is being perpetrated and is being spread further.

When people advised Imam Hussain (a.s), some advised him to stay back in Mecca, do some preaching through lectures, sit on the pulpit and do Amr Bil Maroof and Nahi Anal Munkar, so that he is relieved from his obligation to launch a crusade. Imam Hussain (a.s) said that He (a.s) will never do like this, instead He (a.s) will go to Iraq and do Amr Bil Maroof and Nahi Anal Munkar. He (a.s) will encounter evil at the source from where it is being spread. He said:

الآتَرُونَ إِلَى الْحَقِّ لَا يَعْمَلُ بِهِ وَالِى الْبَاطِلِ لَا تُتَنَاهَى عَنْهُ ، لِيَرَّ
عَبَّ الْمَوْمِنُ فِى لِقَائِ رَبِّهِ حَقًّا حَقًّا

“Don’t you see that people are not acting on righteousness and falsehood is not being prevented? Under this situation a believer should not hesitate to even give life and be prepared for the meeting with this Lord (Liqallah)”

(Mawassae Kalamatul Hussain - Page 356)

When there are no virtuous actions and no one is there to stop falsehood; then rises the need for Amr Bil Maroof. Then you have to wear the armour of values, take the sword of character and be firm on the battlefield of values. Challenging the trespassers of values is Amr Bil Maroof and Nahi Anal Munkar.

9. Hussainiyat and Yazidiat

When Imam Hussain (a.s) stepped onto the battlefield of values and started the war of values, He (a.s) proclaimed that I am starting this uprising with the aim of Amr Bil Maroof and Nahi Anal Munkar. Imam Hussain (a.s) protected the ethical values and gave them eternal life when he fought against and defeated the negative values. This war of values was going on since long, warriors from both sides kept on fighting but it was Imam Hussain (a.s) who ultimately won this battle between

good and evil. What are these values which Imam Hussain (a.s) revived, gave life and made them firm, everlasting and true like a bright day, until the day of judgement. Now, no Yazid can ever dare to move against these values because the roots of these values now contain the blood of Imam Hussain (a.s). These values have been nourished by the blood of the children and companions of Imam Hussain (a.s), and are based on the struggle of the women of the family of Imam Hussain (a.s).

These are those values of Ashura, the values of Karbala and Hussain (a.s) which are now known by the term "Hussainiyat" all over the world. Hussainiyat is the name of these esteemed values which are being opposed by some Yazidi values which have come up in the name of Yazidiyat. It was these same evil, satanic and inhuman values which Imam Hussain (a.s) eradicated (in his era). Now in our era, we have to save Hussainiyat and Hussaini values and fight against Yazidiyat and Yazidi values; that is why Imam Hussain (a.s) said:

مثلى لايباع لمثل يزيد

"Someone like me can never do allegiance to someone like Yazid"

While addressing Walid bin Utba he said:

ايها الامير انا اهل بيت النبوة ومعدن الرسالة ، ومختلف الملائكة ،
ومحل الرحمة ، وبنا فتح الله وبنا ختم ، ويزيد رجل فاسق ، شارب خمر
، قاتل النفس المحرمة ، معين بالفسق و مثلى لايباع لمثله ، ولكن
نصبح و تصبحون و ننتظر و تنتظرون انا احق بالخلافة والبيعة

(Mawassae Kalamatul Imam Hussain, Page 383)

He did not say that I will not do allegiance to Yazid, but instead said that there will be someone like me and someone like Yazid. This means such type of persons will keep on fighting against each other, the war of values will keep on repeating again and again. And at such times someone like me will rise and do Amr Bil Maroof. He will fight this war of values and will stop those like Yazid in spreading evils. He will defeat their efforts to

debase ethical and religious values. Thus, anyone who rises like Imam Hussain (a.s), fights against Yazidiat by adopting Hussaini values is Hussaini and the one confronting him is Yazidi. Hussaini wants the Hussaini values to rule (the society) whereas Yazidi wants a governance of Yazidi values and evils. This battle will be always present; the war of values will keep on taking place.

ستیزہ کار رہا ہے ازل سے تا امروز
چراغ مصطفوی سے شرار بولہبی

**“Confrontation has continued from the day of creation till date
Beteen The lamp of Mustafavi (Prophet) and the Evils of Abu Lahab”**

(Kulliyate Iqbal, Urd Bange Dara, Page 343)

In order to protect the values of Ashura, it is essential to identify these values so that by adopting them we can become Hussaini. In addition, it is also necessary to identify Yazidi values so that we can fight against them.

In this book we will explain ten selected values of Ashura. We will also discuss the methods which the doyen of martyrs adopted to protect these values, to give them their true meaning and how he defeated the inhuman values thereby making the values of Ashura eternal and a truth forever.

We pray to Allah(s) to give us an opportunity to complete this subject and to also undertake the task of presenting other remaining values of Ashura. With the grace of Allah, this discussion will continue in subsequent publications (God willing).

Note: For readers interested in more details on this topic of Purpose of Uprising of Imam Hussain (a.s) can refer to our specific publication “The Philosophy of Qayam-e-Hussain (a.s)”

1st Value

Covenant and Responsibility

Covenant and Responsibility

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1. Covenant and Responsibility

Imam Hussain (a.s) declared Amr Bil Maroof and Nahi Anal Munkar as the aim of his uprising, which meant revival of values, reformation of the value system, introducing the desecrated values to human beings again and presenting those values as attributes of human beings.

These values which came back to life with the pure blood of Imam Hussain (a.s) and were introduced till the day of judgement are known as values of Hussain (a.s) and values of Ashura. Amongst these values, the first value is Covenant and Responsibility. Imam Hussain (a.s) started the uprising at a time when people were following religion to some extent, the Muslim nation (Ummah) were discharging their religious duties but the rulers were transgressors and criminals. However, the kind of corruption, transgression and evils like alcoholism and adultery that we see today, were not common amongst the Muslim nation (Ummah).

Imam Hussain (a.s) said that he was starting this uprising for the reformation of the nation (Ummah), because when a transgressing and evil ruler is imposed over the nation, then the system of rulership will also corrupt the system. To live in such a corrupt system is a different issue but not accepting this corrupt system and raising voice against it still remains a responsibility.

2. The Prostration of Shabbir(a.s) - A Security for Survival of Religion and Humanity

The two supplications or two prostrations of Imam Hussain (a.s) deserve utmost importance, though all his prostrations, acts of worship, religious rituals and all his deeds have their own significance. The two prostrations of the doyen of martyrs (a.s) are historically significant; in fact they are alive and eternal till the day of judgement.

If any human being can understand the spirit of these two prostrations then he can easily realize that it is due to these two prostrations that the

religion is alive today. In fact, it is due to these two prostrations that the humanity is alive. Today, if there is something known as humanity then it is due to the blessings of these two prostrations. He did one prostration on the land of Karbala and the other one he offered on the plains of Arafah. The prayer which he offered before or after or maybe during this prostration in Arafah is known today with the name of "Dua-e-Arafah". If we can understand "Dua-e-Arafah" and comprehend its spirit, then we can understand the purpose of Karbala.

This is because these prostrations are two parts of the same series, they are two parts of the same system and both prostrations were done for the same purpose. The entire "Dua-e-Arafah" is enlightening and magnificent, it is total recognition (Maarifat), it is total mysticism, entire supplication is full of knowledge, but a human being needs a mentor to even understand one sentence of this supplication. The purpose of this supplication is not achieved by mere recitation and repeating the words with our tongues. This supplication needs lessons from a teacher, each and every sentence needs understanding and analysis.

3. There is no Definite or Fixed Time for Reciting Supplications

It has been emphasized that certain supplications should be recited during certain specific time periods like it is a recommended (Mustahab) act to recite "Dua-e-Arafah" of Imam Hussain (a.s) on 9th Zilhajj. This does not mean that we should wait for this day to make this supplication. Similarly, it is said about Dua-e-Kumail also that it should be recited on Thursday evening, but this does not mean we should not recite this supplication on any other day or occasion. Some believers might imagine that if they recite Dua-e-Kumail on any other occasion other than Thursday evening, they might suffer some loss or it would be a sin. It is not like that, these supplications should be read daily both during day and night. You can recite these supplications any time without following any definite timing, though the periods when it is more beneficial are mentioned, but these supplications can be read apart from these periods

also. It is not that you should wait for 9th Zilhajj to recite Dua-e-Arafah, if you desire, every day of yours can become Day of Arafah.

كل يوم عاشورا وكل ارض كربلا

“Every day is Ashura and every place is Karbala”, this means it is in your control, if you don't want even the day of Ashura will not be the day of Ashura, the land of Karbala will also not be Karbala for you. This land will be Karbala for those who have imbibed the spirit of Karbala in their souls, , this day will be Ashura for those who have the spirit of Ashura in them. Ashura becomes Ashura with its soul, thus we can change any day we desire into the day of Ashura.

4. Gratitude for Birth on the Land of Monotheism

Dua-e-Arafah comprises of highly exalted components . We will discuss one sentence of this supplication where Imam Hussain (a.s) while expressing his gratitude for various bounties and favours in the presence of Allah(s) says: “O my Lord! I am thankful to you for those favours which you blessed me with before my birth and also for those favours which I received after my birth”. Amongst many other bounties, one favour that became the basis of his thankfulness that he expressed in Dua–e-Arafah as “O Allah! I am thankful to you for purifying my birthplace from infidelity and polytheism and thus making arrangements for my birth”

Imam (a.s) says in this supplication:

لَمْ تُخْرِجْنِي لِرَأْفَتِكَ بِيْ وَلَطْفِكَ لِيْ وَاحْسَانِكَ إِلَيَّ فِي دَوْلَةِ ائِمَّةِ الْكُفْرِ
الَّذِينَ نَقَضُوا عَهْدَكَ وَكَذَّبُوا رِسْلَكَ ، لَكِنَّكَ أَخْرَجْتَنِي لِلَّذِي سَبَقَ لِي
مِنَ الْهَدْيِ الَّذِي لَهُ سَرَّتْنِي وَفِيهِ انْشَأْتَنِي وَمِنْ قَبْلِ ذَالِكَ رُوِّفْتَ بِي
بِجَمِيلِ صُنْعِكَ وَسَوَابِغِ نِعَمِكَ

“O Allah! It was due to your kindness, favour and grace on me that you did not gave me birth in the governance of the leaders of infidelity,

those who broke your covenant and denied your prophets. You gave me birth at that time when you had already done the arrangements for my guidance, you grew me in that era of guidance Prior to this also your kindness and companionship was with me when you created me with such elegance and blessed me with countless bounties.”

(Mafatihul Jinan, Page 475)

It is an interesting point to note that an unblemished personality like Imam Hussain (a.s) is expressing his thankfulness on such a matter. Imam Hussain (a.s) is such a noble person that he even did not accept that he should be born in a place where infidelity and polytheism were in governance. Imam Hussain (a.s) is thankful that before his birth Allah(s) purified the land of Medina from polytheism and infidelity. What is Imam Hussain (a.s) saying over here? He is telling us that do not even desire to be born on the land of polytheism, if you really want to develop the spirit of Hussain (a.s) in yourself, if you want to become Hussaini; then dislike your birthplace to be that of polytheism. Though your birth was not in your hands but at least the birth of your children is in your hands. If due to some fate and destiny of Allah(s) you were born on the land of infidelity, polytheism, transgression and evil, then at least for the sake of your children purify the land so that they can be born in a place that is free of these evils .

Imam Hussain (a.s) saw that the land which Allah(s) had cleansed of adulteration, infidelity and polytheism was once again being adulterated with impurities, wickedness and corruption. Although it was Damascus and not Medina which was the seat of government, and from where the polytheism and corruption was entering Medina. Not just Medina, the corruption, impurities and evils from Damascus were seeping inside the entire the Islamic nation. Under these circumstances, Imam Hussain (a.s) started his uprising and said:

وانى لم اخرج اشرا ولا وبطرا ولا مفسدا ، ولا ظالما ، وانما خرجت
لطلب الاصلاح فى امة جدى ، اريد ان امر بالمعروف و انهى عن
المنكر ، واسير بسيرة جدّى و ابي على بن ابي طالب

“I am not leaving as a rebellion, transgressor, corrupt and oppressor, in fact I desire to do reformation. I am starting my journey to stop the corruption spreading on the Islamic lands”

(Mawassae Kalemate Hussain (a.s), Pg 290, 291)

The value which Imam Hussain (a.s) introduced to us over here, which eventually became a Value of Ashura is **“Covenant and Responsibility”**

5. The Values of Hussain (a.s) can Only Make Someone Hussaini (Follower of Hussain)

By mere verbal discussions about Karbala, a person does not become Karbalai and by discussing and talking about Ashura a person does not become Ashurai, similarly by just verbal discussions and reciting the name of Hussain (a.s) a person does not become Hussaini. Until and unless the values of Hussain (a.s) do not become a part of our existence and the values of Ashura do not constitute a part of our life, a person cannot become Hussaini.

When the spirit of Ashura becomes part of us, only then we can become Ashurai, Karbalai and Hussaini. There were many people residing in Karbala at the time when Imam Hussain (a.s) reached Karbala. There were many tribes settled around Karbala. Those who were residing in Karbala were also called Karbalai, but the one who becomes a Karbalai because of living in Karbala and the one who becomes Karbalai by nurturing its spirit in him are entirely different from each other.

In order to understand the soul of Ashura, Karbala and Imam Hussain (a.s), we will have to first identify those values which Imam Hussain(a.s) revived and brought back to life on the day of Ashura in Karbala.

6. Was the Event of Karbala a Reaction to the Demand of Allegiance?

We present to you a question over here, not for the purpose of your reading or for us to give you an answer, we are raising this question with

the aim that you should think about it not just now, but think and ponder over it everyday, every moment till your last breath, so that you can reach a sound conclusion. This question which we are raising is *“Was the event of Karbala a reaction to the demand of allegiance?”*

This means that if the apparent circumstances of that time which History tells us had not taken place, that is even though Yazid had come to power but if he had not demanded allegiance then there would have been no need for Imam Hussain (a.s) to leave Medina, Hence, there would have been also no need to send his messenger (Muslim bin Aqeel) to Kufa and the people of Kufa would also not have betrayed and left Imam (a.s) alone. In this situation, I have question for the Hussaini's who have been chanting Hussain, Hussain from their childhood, those who saw the *Shabeeh* (imitations) of Hussain(a.s) the moment they opened their eyes at birth, those who started to hear the name of Hussain (a.s) , those who have spend their entire lives reciting Hussain, Hussain, now if you have the recognition and awareness about Hussain (a.s), then think if all these incidents mentioned earlier were a prerequisite for the event of Karbala or would the event of Karbala would have taken place even without them?

It is possible that someone might think that he doesn't know if the event of Karbala would have taken place or not? He may think that he has read history and has understood the situation which caused the event of Karbala and these were that Yazid demanded allegiance, the people of Kufa wrote letters and then betrayed, and as consequence of all this the event happened. He may really not know whether the event of Karbala would have happened without these incidents or not? If someone is having this opinion about this question, then it means that he has not identified Imam Hussain (a.s), he is not a true follower of Hussain (a.s). The one who has the soul of Ashura and Karbala within him can never say that I don't know whether this event would have happened or not? His reply would be that this event was bound to happen, but it is possible that it might not have happened in Karbala or might not have happened on the day of 10th Moharrum, but it would have happened sooner or later as it was destined to happen.

When Imam Hussain (a.s) was departing from Medina, people advised him to not to go. Imam Hussain (a.s) said the same thing that this event has to happen, if not today then tomorrow, if not tomorrow, then day after tomorrow, if not on this land then in some other place, but it has to happen.

فقال لامّ سلمة : يا أمّاه ! وانا والله اعلم ذلك و ان مقتول لا محالة ،
وليس لى من هذا

He said to Umme Salma “O my beloved mother! I swear by Allah(s) that I have the knowledge that I will be killed and I have no other option also apart from this.”

(Mawassae Kalemate Imam Hussain, Page 292)

It is true that history narrates this event whereby Yazid took action first and Imam Hussain (a.s) reacted to it . It is common sense that if this uprising by Hussain (a.s) was reactionary and if there was no action, then there would have been no reaction also. This means if Yazid would not have acted and demanded allegiance then Hussain (a.s) would not have reacted . If this is our understanding then it implies that we have not understood Hussainiyat till now. In fact, it was Hussain (a.s) who acted first and it was Yazid who reacted to His (a.s) actions. Those who say that Imam Hussain (a.s) was surrounded and pursued to Karbala in isolation are the one’s who have read history in the form of a story ; they say such things without having the recognition of Hussain (a.s). Those who have recognized Hussain (a.s), they know what really happened in history. On the surface it looks that they besieged Imam Hussain (a.s) and brought him to Karbala, but in reality it was Imam Hussain (a.s) who besieged entire Yazidiyat and brought it to Karbala. It was Imam Hussain (a.s) who was waiting for an excuse, He (a.s) was waiting for the day when Yazid would be in His (a.s) grip so that he can destroy the castle of Yazidiyat, the day he can destroy the evil, the day he can establish the governance of good values (Maroof), the day he can get an opportunity for the battle of values.

7. The Evidence of correct Answer

The father of Yazid was clever and cunning. His cunningness was such that on every occasion he managed to escape from the grip of Hussain (a.s). This means that whenever any decisive action was planned against him, he used to escape with his cunning tricks. It was not that he escaped the attempts of Imam Hussain (a.s) only, earlier he had escaped the attacks of Imam Hasan (a.s) and Imam Ali (a.s) also. He saved his skin from the blows of three Imams (a.s). Two cunning persons have existed in history; one was the father of Yazid and second, his father's advisor Amr ibn Aas (1).

When his advisor faced Ali (a.s) in the battle of Siffeen; the way he saved his life and then after that, the statement which he made was so lowly and disgusting that we cannot bring ourselves to print that over here. He informed as to how he escaped the sword of Ali (a.s). These acts of cunningness and tricks provide them security every now and then. It is not that Imam Hasan (a.s) did a peace treaty with Muawiya to save His (a.s) life, but as a result of this settlement Muawiya's life was spared. Imam Hasan (a.s) had pledged to finish off this discord right there, He (a.s) wanted to kill these people who were sowing discord and mischief makers then and there but a cunning enemy always wins the encounter, and just by his deceitful tricks, saves his life.

(1) The Commander of Faithful (a.s) says about Amr ibn Aas :

فاذا كان عند الحرب فإي زاجرو أمر هو، مالم تاخذ السيوف ماخذها، فاذا كان ذلك كان اكبر مكيدته ان
يمنح القرّم سبته

When in battle, with great pride he scolds and commands but only till the time swords come into actions. When such a moment arrives his great trick is to turn naked in front of his opponent.

(Nahjul Balagha, Sermon 82, Page 253)

Mufti Jafar Hussain (r.a) comments on this sermon that the conqueror of Egypt, Amr Aas has demonstrated his courage by turning his nakedness into a shield. The incident is that during the battle of Siffeen, when he had an encounter with the Commander of

Faithful (a.s), to protect himself from the stroke of His (a.s) sword he became naked. When the Commander of Faithful (a.s) saw this humiliating act of his, he turned his face aside and spared his life. The Arab poet Farazdaq has written about him:

لا خير في دفع الأذى بمذلة
كما ردها يوماً بسوائه عمرو
**There is no merit in waiving off difficulties with acts of humiliation,
The way Amr escaped difficulties that day by becoming naked**

It is not that Amr had an innovative mind in such kinds of lowly acts but instead in these also he was a follower of some others. This is because the first person who did such kind of thing was Talha bin Abi Talha, who in the battle of Ohud saved his life by becoming naked in front of the Commander of Faithful (a.s) and showed this path to others also. Even Basr ibn Abi Arthat did the same thing when he was under the sword of Ali (a.s). After performing this act when he approached Muawiya in this state of nudity, in order to soothe his feelings of humiliation Muawiya presented Amr Aas as a reference and said "O Basr, why should you feel bitter and ashamed about this when you already have a similar example of Amr Aas in front of you"

But Yazid could not employ this cunningness and this was the perfect opportunity for which Imam Hussain (a.s) had been waiting for. He was waiting for a chance to destroy the entire system and pull out its every single hair. Imam Hussain (a.s) got this opportunity due to the ignorance of Yazid. It was not that Yazid did something and Imam Hussain (a.s) reacted to it. It was his stupidity which resulted into the much awaited opportunity for Imam Hussain (a.s) to demolish Yazidiat for ever.

Thus it is not that if the incidents narrated in history would not have taken place then Imam Hussain (a.s) would not have started an uprising. If someone says this then take it for sure that he has no understanding of Hussain (a.s), Why? This is because according to this notion, it seems as if Imam Hussain (a.s) was sitting and waiting for Yazid to seek allegiance from him, and then He (a.s) was going to refuse so as to allow things to happen. Instead Imam Hussain (a.s) was waiting for Yazid to do a stupidity so that He (a.s) gets the opportunity to wipe off Yazidiat. This was because Imam Hussain (a.s) was a responsible person. Imam and Imamat is in itself the name of Covenant (Ahad) and the meaning of Covenant is Responsibility.

8. Imam is a Covenant of Allah

The Holy Quran has expressed the position of Imam (Leadership) in these words:

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا

*“And when his Lord tried Ibrahim with certain words, he fulfilled them.
He said: Surely I will make you an Imam of men....”*

(Surah Baqrah, Ayah 124)

When Allah (s) put Ibrahim (a.s) through several tests and he passed those successfully then Allah (s) told Ibrahim (a.s) that I am making you an Imam (leader) of the people.

Prophet Ibrahim (a.s) requested Allah(s) that the position of Imam should continue in his progeny as well.

قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ

“.... Ibrahim said: And of my offspring? My covenant does not include the unjust, said He.”

(Surah Baqrah, Ayah 124)

Allah(s) replied and said; O Ibrahim, Imam is my covenant and my covenant can never be given to the unjust and oppressors. From this we come to know that Imam (Leadership) is a covenant of Allah(s) and the meaning of covenant is responsibility. An Imam (leader) is the one who is considered as responsible by Allah(s), Imam means a responsible person of religion and one who is responsible for guidance of people. Reactions are only shown by those who do not feel compelled to act because of their innate sense of responsibility, but their actions are a result of what others do to them.

Responsible people do not sit silently waiting for someone to act against them, they just don't sit idle with folded hands lips shut , eyes downcast

and birds sitting on their head. They don't wait for the moment for someone to make a move against them and then they will show some reaction. The one who is responsible does not give an opportunity to someone to act first; he himself acts and does not limit himself to only reactions.

9. The Environment of Medina at the Time of Uprising of Imam Hussain (a.s)

When Imam Husain (a.s) started his uprising, apart from Him (a.s) all other well-known senior Muslim personalities were also living in Medina. It was not just that the Shia personalities were present in Medina, in fact leading Muslim personalities were present there. Eighty to Ninety years old companions of Holy Prophet (s.a.w.s) were also present in Medina, and some companions had even crossed the age of hundred at that time. Even amongst the martyrs of Karbala, the age of certain companions was greater than hundred years. This means that there were people who had witnessed the covenant of the Messenger of Allah(s), covenant of the Commander of Faithful (a.s), covenant of Imam Hasan (a.s) and now they were present in the service of the Doyen of Martyrs (a.s).

It happens sometimes that all big personalities gather in one place, like today all the great Shia personalities are present in the Holy city of Qom in Iran. Similarly, the companions of Prophet (s.a.w.s), their children and some very highly esteemed and scholarly personalities were present in Medina.

A well-known personality like Abdullah ibn Abbas, who was a jurist, commentator and narrator of traditions and a person recognized by both Shia's and Sunni's was present in Medina at that time. Another one of the great personalities was Abdullah bin Zubair, against whom Muawiya had warned his son (Yazid) in his last will.

Abdullah bin Umar, the son of second Caliph, Abdur Rahman bin Abu Bakr, the son of first caliph were also present in Medina. In such a situation, Yazid acquired the throne of the kingdom, and this is where Imam Hussain (a.s) introduced the first value which became a Hussaini value till the end of this world which is "Covenant and Responsibility". The moment Yazid came to power, he sought allegiance from Imam Hussain (a.s) and others, but for others this issue was resolved somehow. Abdullah bin Umar camped outside Medina and got busy in worships so that no one should disturb him and neither should he disturb someone. Abdullah bin Zubair also secretly left Medina at night and through a different route reached Mecca. He took refuge inside the precincts of the Holy Kaaba since it was a sacred place and hence there would be no danger there.

Abdullah Ibn Abbas was as such a teacher, jurist and senior. He continued with his preachings and lessons. Students were attending his classes and he was busy in that.

10. The Logic and the Way of Thinking of Imam Hussain (a.s)

Imam Hussain (a.s) did not establish a camp for worship or continue his preaching sessions. he also did not go to Kaaba to take refuge there. Instead he gathered his entire family, children, youths and women, gathered his supporters and companions and came out of Medina. People advised him that like Abdullah bin Zubair, he should leave the normal route and take a unfrequented route through the desert so that no one should be able to reach him, identify him and thus he will be safe from any attacks.

Imam Hussain (a.s) said: I will never do this (1). I will go by the normal route used by travelers. I will not go secretly like those others who for the sake of saving their lives deviated from the right path and traveled in the dark, along unknown roads so that no one can see them, instead I will adopt the same route on which everyone else travels.

The advisors told him that He (a.s) should announce that He (a.s) will not speak anything against them (the followers of Yazid), that He(a.s) has no concern with them, neither will He (a.s) intervene in their affairs and nor should they. There were some who did the same thing and gave the same advice to Imam (a.s) as well. Some people gave him the advice to leave for Yemen in the darkness of the night, similarly someone said something else and others, something else.

Despite of the suggestions of all others, Imam (a.s) proved who is a responsible person and who is an irresponsible person? He (a.s) proved how the covenant is managed and how the responsibilities are fulfilled , he proved who Ashurai is? He is not an Ashurai who is teased and out of frustration he does something, shows some reaction; instead Ashurai is one who waits for an opportunity, and the moment he gets it, he comes out in the battlefield. Thus, after listening to all those suggestions, Imam (a.s) said:

وانى لم اخرج اشرا ولا بطرا ولا مفسدا ، ولا ظالما ، انما خرجت
لطلب
الاصلاح فى امة جدى ، اريد ان امر بالمعروف وانهى عن المنكر
(Mawassae Kalemate Imam Hussain, Page 291)

Those who gave advises to Imam Hussain (a.s)

1. Muslim bin Aqeel said:

قال له مسلم بن عقيل بن ابى طالب، يا ابن بنت رسول الله: لو عد لنا عن
الطريق و سلكننا غير الجادة، كما فعل عبد الله بن زبير، كان مندى
الرأى، فانا نخاف ان بلحقنا الطلب، قال له الحسين لا والله يا بن عمى:
لا فارقت هذا الطريق ابدا

Muslim bin Aqeel said "O the son of the Messenger of Allah(s), it would be better if we leave the normal route and take some other routes, I have the fear that they will come to hunt us". Imam Hussain (a.s) said "O my brother, I will never leave this route."

(Mawassae Kalamat Imam Hussain, Page 299)

2. Masud bin Mukhtarema send a letter towards Him (a.s)

اياك ان تغتر بكتب اهل العراق ، ويقول لك ابن الزبير ، الحق بهم
فانهم ناصروك ، اياك ان تبرح الحرم ، فانهم ان كانت لهم بك حاجة
سيضربون اليك اباط الابل حتى يوافوك فتخرج في قوة و عدة

"Do not be deceived by the letters of the people of Iraq, Ibne Zubair who is asking you to join him is your supporter. You be in the Sacred house of Allah and do not go anywhere. If they (people of Iraq) need you then they will ride their camels and rush towards you, then you can start an uprising with a big army and power."

Imam Hussain (a.s) prayed for the welfare of Masud bin Mukhtarema and said; "I will seek goodness from Allah(s) in this affair" استخير الله في ذلك

(Saabiq Sadr, Page 259)

This means Imam Hussain (a.s) wanted to say that you are making excuses of worships and seeking refuge in the Holy Kaaba so as to get away from your responsibilities. This is because a corrupt ruler is in power and when corruption becomes common all over then it is necessary for the conscientious persons to come out on the battlefield and not look for excuses to save their lives.

3. Mohammed bin Hanafia came to Him (a.s) and said:

يا اخی ، انت أحب الخلق الی ، واعز هم علی... وجعلک من سادات
اهل الجنة... الی ان قال: تخرج الی مكة ، فان اطمانت بك الدار بها
فذاك ، وان تكن الاخری خرجت الی بلاد الیمن... واوسع الناس
بلاداً، فان اطمانت بك الدار، والا لحقت بالرّمال و شعوب الجبال ،
وجزت من بلد الی بلد ، حتى تنظر ما یؤول الیه امر الناس ویحکم الله
بیننا و بین القوم الفاسقین، فقال الحسین - یا اخی والله لو لم یکن فی
الدنیا ملجأً ولا مأوی ، لما بایعت یزید بن معاویہ فقطع محمد بن
الحنفیه الکلام وبکی فبکی الحسین -

معه ساعة ، ثم قال يا اخى ، جزاك الله خيرا ، لقد نصحت و اشرت
وقد تهتت لذالك بالصواب ، وأنا عازم على الخروج الى مكة ،
اناو اخوتى ، وبنو اخى و شيعتى ، وامرهم امرى ، ورا يهمل رأيت
، و اما انت يا اخى فلا عليك ان تقيم بالمدينة ، فتكون لى عينا عليهم
، ولا تُخف عني شيئا من امورهم

“O my brother! You are my most beloved and respected one. I never keep my advise for others because no one else is more deserving than you. You have a blood relation with me; you are related to my eyes, soul and self. You are the one whose obedience is obligatory on me because Allah(s) has honored you with this and has declared you as the leader of the people of paradise..... I advise you to go to Mecca, if you are not satisfied with that go to Yemen because people of Yemen have been the supporters of your Grandfather (s.a.w.s) and your father (a.s) and they are very kind and generous, and also their city is big. If you can stay there without any problems its fine, else leave Yemen and take refuge in the deserts and valleys, like this you can keep on moving from one city to another city and wait for the end of these people, so that Allah(s) himself can decide between us and this transgressing community.

Imam Hussain (a.s) said: “O my brother! I swear by Allah(s) that even if there is no place on this earth for my refuge even then I will not pledge allegiance to Yazid ibn Muawiya.

Mohammed bin Hanafia cut short his words and started weeping, Imam (a.s) also wept for sometime and then said: “O my brother! May Allah(s) give you good tidings, You have wished goodness for me and identified the right destination for me, in fact I have intended to go to Mecca only and have done the preparation for the same. My brothers, nephews and my Shias whose thoughts are same as mine, whose affairs are my affairs they are coming with me. But brother! You stay back in Medina and be my representative over here and do not hide from me any of their affairs regarding me.

Imam Hussain (a.s) wanted to say that I am also aware about the road to Mecca, I can also take refuge in the Holy Kaaba, I can also make the excuse of worship and easily forsake my responsibilities, but Allah(s) has made me an Imam (Leader) and Imamat (Leadership) is a covenant of Allah(s) which means it is a responsibility given by Allah(s). When the responsibility of defending the religion is upon me then how is it possible that I allow Yazid to continue with his rule and keep myself busy in worship. Even if he doesn't move against me, I will for sure act against him , so how can I do such a deal to remain aloof to this situation. This could be the logic of an irresponsible person but this could never be the logic of Hussain ibn Ali (a.s)

Under such circumstances the first value which Imam Hussain (a.s) resuscitated was that of Covenant and having the sense of responsibility. Amr Bil Maroof and Nahi Anal Munkar are itself the name of responsibilities which Allah(s) has placed on the shoulders of every single individual of the Muslim nation (Ummah).

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ... كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ، تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ ...

(Surah Ale Imran Ayah 104, 100)

Do Amr (invite) and Nahi (Prohibition) to people. We have not been told to just deliver speeches and pass on words of preachings. Speeches and preaching have their own importance, you should deliver lectures, educate people, deliver discourses, write books and all these are good things in their own right, but these are not Amr Bil Maroof. Amr Bil Maroof is something different which has been given as a responsibility to every individual so that this one value should get developed inside the human beings. Human beings have been told that unless you develop this single value , you will not be able to fulfill your purpose in life. This value is that everyone amongst you should adhere to their covenants and

responsibilities. Every human being should become responsible. It should not happen that when you see that the religion of Allah(s) and the values of religion are being trampled , and the limits set by Allah(s) are being exceeded, you just become a silent spectator and say that you have nothing to do with it. And when you yourself tread on a wrong path and someone stops you, and then you reply to him and say, you have nothing to do with this? This sentence “What I have to do with that and what have you do with this “are the logics of irresponsible persons.

Allah dislikes such persons who see the religion being attacked and then says what have I got to do with this? I should be concerned with my worship only. And when he is pointed out by someone for indulging in wrong things, he replies that this is my personal affair what have you got to do with this. Allah (s) does not like such statements and such persons. Instead, when you see the religion facing slightest of the problems then take the lesson of responsibility from Hussain ibn Ali (a.s) and the way Hussain (a.s) fulfilled his responsibilities, you also walk the same path.

*“Nikal Ka Khankao se Ada kar Rasme Shabbiri
Ki faqre Khankahi hai faqat Andohe Dilgiri”*

**“Come out of the Sufi Courtyard and deliver the culture of Shabbir
Being proud as a Sufi in courtyard is just a contentment to heart”**

(Kulliyat e Iqbal, Aramgaan Hijaz, Page 680)

Did Imam Hussain (a.s) not have legitimate and righteous ways of saving his life? He knew all the possible ways but here the objective was not to save his life. It is because the duties of a responsible person is not just to save his life but instead his duty is to discharge his responsibilities. This duty of Amr Bil Maroof and Nahi Anal Munkar is made obligatory for every individual because Allah(s) wants us to become responsible persons. I am responsible for your actions and you are responsible for my deeds. This means it is mandatory for me to do Amr (Invite) for you and for you it is mandatory to do Amr (invitation) for me.

In other words, I am the surety for your Maroof and you are for my Maroof. You have to stop me from evils and I have to stop you from evils. If we neglect this obligatory duty then we will be questioned on why we did not act upon these orders.

There is tradition from the Messenger of Allah(s):

كلكم راع و كلكم مسؤل عن رعيته

“Every one amongst you is responsible and answerable for his disciples”

(Biharul Anwar, Vol 5, Chapter: Insaaf wa Adl, Page 28)

Every one is liable to questioning and will be asked regarding his disciples and associated people. By imposing the obligation of Amr Bil Maroof and Nahi Anal Munkar, Allah(s) has made everyone a commander and governor who have to stop evil. Everyone has to do Amr (Invite), but we need to remember that doing Amr is different from delivering lectures and few sessions of preaching.

It is not that only those who are doing incorrect things will be questioned, others will also be asked as to why they did not stop them? Were you not given the instructions to do Amr? Were you not given the authority to prohibit? This means every person from amongst the Muslim nation (Ummah) has been made responsible and they will be questioned about the accomplishment of this responsibility. Now if someone does not carry out his responsibility and does not fulfill the obligations of the authority given to him, can he then say that the Hussaini Spirit resides in him? This is because Hussain (a.s) is not the name of any unconcerned person who is a silent spectator over things happening around him. He (a.s) is not the name of a bowed head and lowered eyes . Instead whenever the nation faces corruption and irrespective of the fact whether someone is demanding allegiance or not, He (a.s) is out in the battlefield. Hussain (a.s) and Hussaini is the one who joins the battlefield of his own free will. This is the logic and stand of Hussain (a.s), and the value which He (a.s) introduced. Thus the first thing which the values of Ashura show us is

having sense of responsibility. It has taught us that we should not become like those who find excuses in their prayers, lectures, wife and children, their office and jobs for not fulfilling their responsibilities. An irresponsible person can never be a disciple of a responsible person and Imamat (Leadership) is the name of a responsibility. An irresponsible person can never walk with a responsible person.

11. The Assigned Responsibilities on People by Allah(s)

What are the responsibilities assigned to people by Allah(s)? We should look in the Holy Quran and find out what are those responsibilities which have been placed on our shoulders by Allah(s)?

We can study the character of the Infallibles (a.s) to understand our responsibilities. Our responsibilities are not just to feed our children, provide clothes , just passing day and nights, etc. Our biggest responsibility which the Holy Quran has mentioned and Imam Hussain (a.s) has also emphasised is that I am going to discharge this responsibility and that responsibility is *Amr Bil Maroof* and *Nahi Anal Munkar*.

أُرِيدُ أَنْ أَمَرَ بِالْمَعْرُوفِ وَأَنْهَىٰ عَنِ الْمُنْكَرِ

This is the reason we testify this in the Pilgrimage testimonials (Ziarat Nama)

... أَشْهَدُ أَنَّكَ...، وَ أَمَرْتُ بِالْمَعْرُوفِ وَ نَهَيْتُ عَنِ الْمُنْكَرِ

“We testify that you have done Amr Bil Maroof and Nahi Anal Munkar”

(Mafatihul Jinan, Ziarat-e-Warisa)

This means you have resurrected good values in the name of *Maroof* and in the name of *Munkarat* you have destroyed the evil values, thus until the doomsday the values of Ashura will remain alive in the name of Hussain (a.s)

12. The End of Irresponsible Persons

A. Abdullah Bin Zubair

In the history of Islam, the son of Zubair bin Awam, Abdullah bin Zubair, was amongst the most well known and powerful personalities of that era and possessed a very strange and complex character. Zubair bin Awam was the son of the Aunt, Safiya bin Abdul Muttalib, of Ali (a.s).

Regarding Zubair, Ali (a.s) says:

زبير ہمیشہ اہل بیت

“Zubair always remained with Ahlulbayt (a.s) (People of House)”

Explanation: When Abdullah reached his youth he created lots of difficulties for his father, to an extent that when Zubair decided to turn back in the battle of Jamal, Abdullah said:

ولكنك فرقت سيوف ابن ابي طالب

“Are you returning back due to the fear of the swords of Ibne Abu Talib?”

Zubair said:

مالک اخزاك الله من ولد إما اشأمک

“What has happened to you? You are such a disliked and illicit son”

This same sentence was said by Lady Ayesha also,

فقلت له: يا ابا عبدالله انك فرقت سيوف ابن ابي طالب ، انها والله سيوف حداد، معدة للجلاد تحملها فئة انجاد! ولئن فرقتها لقد فرقها الرجال قبلك ، قال كلا ، ولكنه ماقلت لك اے ابو عبد الله

“O Abdullah (Zubair) is running away due to the fear of the sword of the son of Abu Talib? I swear by God that these swords are very sharp and ready to skin, and these are in the hands of a very brave and courageous group. If you are running away from their fear then this is fine because before many great men have run away due to the same fear.

Zubair replied that, never! It is not like this but the clear reason which I have told you stands true.

(Ibn Abi Al Hadid, Sharh e Nahjul Balagha , Vol 2, Page 166-167, Second Edition)

Zubair bin Awam had always supported Ali (a.s) until his son Abdullah bin Zubair became young. There is historical evidence on this:

1. When people visited the house of Lady Fatema (s.a) to burn it and demanded Ali (a.s) to come out, it was only Zubair who came out with a naked sword to defend Ali (a.s), but he was beaten by the terrorist group. The history of terrorism is very old, right from the advent of Islam. Terrorists have demonstrated their terrorism. It was terrorism to set on fire the house of Lady Sayyeda (s.a), to force Ameerul Momineen out of his house was terrorism and the third terrorism was the instruction given to beat Zubair bin Awam. Khalid bin Waleed took his sword and started to hit it on a rock so that it became blunt. Then Zubair was beaten in front of people. These are confirmed historical facts which are present in the books of Ahle Sunnah (a)

منزل الخطاب بن عمر اتي قال كليب بن زياد عن : الطبري الجريير بن محمد قال
حر لا والله : فقال ' المهاجرين من ورجال والزبير طلحت وفيه طالب ابي بن علي
فعيسر ' بالسيف مصلت ' الزبير عليه فخرج ' البيعه الى جن اوولتخر عليكم قن
فاخزوه فوسبوا عليه ' رده من السيف فسكت

Mohammed bin Tabari narrates from Ziad bin Kalb that one known personality visited the house of Ali ibn Abu Talib. At that time Talha, Zubair and some others from Muhajireen were also present. They said that "We swear by Allah that either we will invade your house or you come out for allegiance on your own. Zubair came out with a naked sword, he fell down and the sword fell from his hand, after which he was caught.

(Tarikh Tabari, Vol 2, Page 443)

2. The second caliph made counseling committee to appoint his successor. There were some names suggested for the next Caliph. Zubair was also made a part of this counsel by the second Caliph. When the meeting of this six body counsel started, Zubair was the first person to speak out and say that I give my hands in support of Ali (a.s) and my vote is for Ali (a.s). In this meeting the sole vote which was in favor of Ali (a.s) was that of Zubair.
3. The third evidence for this is that Zubair always supported Ali (a.s) until his son Abdullah became young. Lady Sayyeda (s.a) had always supported Ali (a.s) before her demise. When she was nearing the time of her Holy demise, Lady Sayyeda (s.a) told Ali (a.s) that I want to narrate some wills of mine, and you

should listen and act on these last wills of mine. Lady Sayyeda (s.a) was aware about the helplessness of Ali (a.s), hence along with her (s.a) wills she also said that “ O Ali (a.s) if for some reason it becomes impossible for you to act on my wills then I am appointing Zubair bin Awam also as my successor”. Thus we know that Zubair was such a person whom Lady Zahra (s.a) selected for her last will.

These historical facts are a proof that Zubair was someone treading the right path and someone who was sacrificing on the right path. But the moment his son, Abdullah bin Zubair became young, he diverted his father from the right path to the point where his father, Zubair came with a sword in opposition to Ali (a.s) in the Battle of Jamal.

We can notice that there are children who can lead their father astray from a righteous path . Today, we also do the same thing. We educate our sons, arrange for best possible upbringing, we toil so hard to bring him up in a nice way. when he becomes young, again we struggle, use our contacts, plead to people and somehow manage to send him to Europe. Then, what does this son do? Instead of following our traditions, he sends a Visa for the parents. Now this bearded religious person who was a regular attendee of five times daily prayers in a mosque goes to Europe. After going there he, shaves his beard and starts to follow his son. There are some children who bring their parents to the right path, whereas there are others who lead them astray. This is not something new, as Ali (a.s) says that this same difficulty was experienced by Zubair bin Awam, the esteemed companion of Holy Prophet (s.a.w.s).

Imam Ali (a.s) called Zubair in the battle of Jamal and told him: “Do you remember the saying of the Messenger of Allah (s.a.w.s) in which He (s.a.w.s) has said: O Zubair! You will fight with Ali (a.s) and you will be the oppressor”. Zubair said “To thee we belong and to thee we have to return, you have reminded me that which I have forgotten due to the ravages of time. Finally Zubair left the battle and on his way back was assassinated by a person named Umroo bin Jarmooz. His sword was brought to Ali (a.s) and He (a.s) said: I have heard from the Messenger of Allah (s.a.w.s) that the assassin of Zubair should be given the news of Hell.

(Sharh Nahjul Balagha, Ibne Abi Al Hadid, Vol 1, Page 233-234)

Abdulla bin Zubair was an irresponsible person and Allah(s) does not forgive an irresponsible person even if he is ready to pay a heavy compensation for this. The attitude of irresponsible persons is always to deceive people and Allah (s.w.t).

رُءَاذِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ

“These people try to deceive Allah (s) and believers, but in reality they are deceiving themselves.”

(Surah Baqarah, Ayah 9)

The irresponsible persons will make excuses of their worships, their studies and sometimes their jobs, thus trying to deceive Allah (s.w.t), but in reality they are deceiving themselves. Abdullah bin Zubair belonged to this same group.

When Imam Hussain (a.s) was leaving Medina, He asked everyone to support him which also include Abdullah bin Zubair but he did not render his support to Imam Hussain (a.s). He followed a different route and took refuge in the House of Allah (Kaaba) and then waited to see what happens to Imam Hussain (a.s). He very well knew that till the time Imam Hussain (a.s) is alive he will not be given any importance but after the martyrdom of Imam Hussain (a.s) he would become the leading personality of the Islamic world.

When the event of Karbala took place, he became very happy that at least one stage was over. He thought that after Imam Hussain (a.s) people would turn their attention towards him. After the event of Karbala he started to talk about his Imamat (Leadership) and Caliphate. He appointed his representatives, established a base in Mecca and started to build his public personality. He started lectures and debates, started acting as a leader and by doing several other things became quite popular all over.

Hujjaj bin Yusuf attacked Mecca in order to arrest him. He installed catapults on all the mountains around Mecca and hurled stones from them on the House of Allah (s), thus isolated the place and brought down the Holy Kaaba also.

Abi Al Hadid narrates from Jafar Mohammad bin Jarir Tabari that:

ابن ابى الحديد ، جعفر محمد بن جرير طبرى سے نقل کرتے ہیں ،
قال ابو جعفر: حصر الحجاج عبد الله بن زبير ، ثمانىة اشهر ، فروى

اسحاق بن يحيى عن يوسف بن ماهك قال : رايت منجنيق، اهل الشام
يرقى به

Abu Jafar says that Hujjaj besieged Abdullah for eight months. Isaac bin Yusuf says I have myself seen the catapults of the people of Damascus with which they were throwing stones on to Abdullah. When they started to throw stones from the catapults, they heard a thundering sound from the skies and the people of Damascus were afraid and they stopped this. Hujjaj removed his cloak and went to the catapult, fixed a stone and said "Hit" ... and they fired to such an extent that Abdullah bin Zubair was forced to run. The people of Mecca demanded peace and safety from Hujjaj, and after this he killed Abdullah.

(Ibn Abi Al Hadid, Sharhe Nahjul Balagha, Vol 20, Page 117-118)

There was also a time when Abraha attacked the House of Allah to demolish it, along with an army of elephants. Allah(s) defeated and destroyed this entire army through sparrows (Ababeel). However, when an irresponsible person like Abdullah bin Zubair had taken refuge in the Kaaba and Hujjaj bin Yusuf was destroying the Kaaba by dropping stones on it, the army of sparrows (Ababeel) did not arrive at this juncture. This is because in a similar incident in the past, there was a responsible person like Abdul Muttalib (a.s) present in the Kaaba but this time an irresponsible was present in the Kaaba. Allah does not care even if the Kaaba gets destroyed to wipe out an irresponsible person. Otherwise to protect the Kaaba is not at all a difficult task for Allah(s). This historical demolishing of the Holy Kaaba was an outcome of irresponsibility (of the person present inside).

Even Masjid-ul-Haram is not a secure place of refuge for those who run away from their responsibilities and sit in the proximity of Kaaba, offering prayers, putting on *Ihram*, thereby making excuses of worship and serving the humanity. An interesting fact is that even for animals this is a place of security and refuge, but for an irresponsible person this place cannot become a place of safety. Else, Allah(s) could have sent the army of sparrows (Ababeel) but the crime is so severe that Allah(s) prefers to get

the Kaaba demolished in order to punish an irresponsible person. Being irresponsible is a major sin and crime which Allah(s) will never forgive.

B. Mugira bin Sheba

Those who don't abide by their covenants after having knowledge about the religion; then in order to justify their irresponsible behavior and to present their sins in a positive light they quote verses of Quran and traditions of Holy Prophet (s.a.w.s). This is the difference between literate scholars and illiterates; the illiterates cannot quote verses of Quran and traditions to justify their mistakes but the literary one's know how to do this.

An example of this in the history of Islam is Mugira bin Sheba. He was a highly educated person and was amongst the advisors of the Caliphs. He was compensated and paid for his advice by the governments of the time. When Ali (a.s) came into power as the fourth Caliph, Mugira advised him that the governor of Damascus (Muawiya) is not a good person, you also have an eternal enmity with him and we have a long time desire that he should be removed from the post of governor. He was asking Ali (a.s) that the first thing he should do is to sack the governor of Damascus. Imam Ali (a.s) said that this was my intention from the beginning irrespective of your advice, but I don't intend to do this for the reason you have in your mind, the reason I have in mind is different .

Thus on becoming the Caliph, the Commander of Faithful (a.s) issued his first order to the governor of Damascus to leave the post. He (a.s) said that in my government an oppressor cannot remain on a government post for even a single day.

After sometime this advisor (Mugira) came again and gave another advice. He told Ali (a.s) that from the political point of view you have not done the right thing. This is because your position is not well established in the capital, recently the assassination of the third Caliph has taken place and there is a crisis in Medina - a turmoil and chaotic situation all over. Under such circumstances, you should have first strengthened the capital

and then confronted someone else, but without considering this you have started an encounter with the governor, that too of a district like Damascus. This is not a good political move. Within a span of just few days this government advisor gave two different advises, prior to governor's removal he suggested that the governor should be removed immediately but after the governor was removed he immediately reversed his advise and said that this step should not have been taken.

One day this advisor had a quarrel with Ammar (a.s). Ammar (a.s) got in to a fight with him while arguing on some matter. When Ali (a.s) got the news that Ammar (a.s) is arguing with Mugira, He (a.s) called Ammar and said "O Ammar! Leave him, do not squabble with him, and do not have any talk or debates with him". Ammar (a.s) said "O the Commander of Faithful (a.s), he recites the traditions of the Apostle (s.a.w.s) and narrates the practices of the Messenger (s.a.w.s). He misleads people by reciting the verses of the Quran and thus it is obligatory for me to argue with him". Ali (a.s) said "Ammar leave him. He is aware about the exegesis of the verses of Quran, he is familiar with the traditions and practices of the Apostle (s.a.w.s), he is a memorizer of the Quran and knows the religious laws for rituals, but he has used Quran, traditions, religion and its laws as a means to justify and validate his mistakes. This is the way he uses to get rid of his faults, mistakes and responsibilities.

وقال لعمار بن ياسر: وقد سمعته يراجع المغيرة بن شعبة كلاماً، دعه
يا عمار فإنه لم يأخذ من الدين إلا ما قاربته من الدنيا وعلى عمد لبس
على نفسه ليجعل الشبهات عاذراً لسقطاته

When Imam (a.s) heard Ammar bin Yasir having question answers with Mugira, He (a.s) said to Ammar to leave him. For he has taken only that type of religion which brings him close to this world and he has intentionally indulged himself into a dubious state so that he can use these doubts as a means to justify his luxuries.

(Nahjul Balagha, Saying 405)

Irresponsible persons are people with very complex and strange character, but Allah (s) never forgives the irresponsible persons.

13. The Son of Mina in the Courtyard of Yazid

Imam Hussain (a.s) was not just having an encounter with Umar bin Saad, in fact he was facing many others like Abdulla bin Zubair who had violated their covenants. We should not just look at those who attacked Imam (a.s) with swords but should also look at those who injured the soul of Imam (a.s). In Karbala, there were people who wounded the body of Imam Hussain (a.s), but in Mecca and Medina there were people who wounded the soul of Imam (a.s). There were people in Mecca and Medina who used their swords on the soul of Imam (a.s) and they are also included in the same category of assassins. Those who attacked his body killed Hussain (a.s) but those who attacked his soul killed Hussainiyat and tried to defeat the very purpose of Hussain (a.s). These were the people who instead of supporting Imam Hussain (a.s) changed their direction towards Mina on the pretext of Hajj. This is the same Mina where there is a place of sacrifice in remembrance of Prophet Ibrahim (a.s). These irresponsible persons, who breached their covenants, had put on their *Ithram* and kept themselves busy in sacrificing Lambs and Sheep.

Imam Hussain (a.s) left the plains of Arafat, took the direction of Iraq and said:

Those who are prepared to give sacrifices with us and ready to meet Allah (s.w.t) should come with us.

من كان باذلاً فينا مهجته و موطناً على لقاء الله نفسه، فلير حل معنا

(Mawassae Kalamat e Imam Hussain - Page 328)

This meant that it was not the time to perform Hajj and sacrifice sheep but instead time to protect Hajj and to keep Mina alive. There is a major difference between performing Hajj and protecting Hajj. One who performs Hajj sacrifices sheep and lambs but those who protect Hajj need to sacrifice their children.

Thus when Imam Zainul Abideen (a.s) introduced himself in the courtyard of Yazid, this introduction was a very unique one. Everyone knew that he is from the progeny of Prophet (s.a.w.s), son of Ali (a.s) and Fatema (s.a), but still he introduced himself in this style and said:

ايها الناس... من عرفنى فقد عرفنى ومن لم يعرفنى أنبأته بحسبى،
ايها الناس انا بن مكه و منى و انا بن زمزم والصفاء

For those who know me they know me, for those who don't know me I will introduce my hereditary sources, and my ancestry is that I am the son of Mecca and Mina, I am the descendent of ZamZam and Safa.

You are the inheritor of Mina, you are the son of Mina because the inheritor of Mina cannot be one who visits Mina to sacrifice sheep, but the inheritor of Mecca and Mina can only be the one who offers the sacrifice of his children, one who sacrifices his brothers, one who can shed blood and the one who sacrifices his brothers to protect the prestige of Mina. He (a.s) is saying that this Safa and Marwah, this Mecca and Mina are not yours, these are mine.

How can someone become the son of Mina, the son of the place of sacrifice and the son of ZamZam? Just visiting Mecca and drinking the water of ZamZam does not make someone the son of ZamZam. Only he who can save the honor and prestige of ZamZam and Mina can become its son. He is the one who protects the sacredness and sanctity of Hajj.

The image of Imam Sajjad (a.s) which the orators (Zakireen) have presented is far from reality. They always portray him as a sick person but they don't discuss his courage and valor. It is necessary to ponder over here that the same Imam Sajjad (a.s) when he enters the courtyard of Yazid has heavy iron shackles in his neck, chains in his legs and is handcuffed with his aunts and sisters who are standing bareheaded in the courtyard. When Yazid starts to speak and says, who is he and what does he want?

Imam Sajjad (a.s) says "O Yazid! You are under this impression that by putting shackles in my neck you have tied my dignity and my tongue also. I swear by Allah (s) that only my hands and legs are tied and cuffed but my tongue is free, my lips are open. And after this he delivered that sermon which humiliated Yazid and Yazidiat forever.

2nd Value

Intolerance to Cruelty

Intolerance to Cruelty

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1. Oppression - The Biggest Evil

Oppression is one of the biggest evil amongst all evils and not to be an oppressor is a very important human virtue. All learned scholars have a unanimous opinion about oppression being a disliked act and even in religious laws oppression is counted as a big evil amongst all evils. Everyone knows that oppression is a bad thing and even the one who carries out oppression is aware about its evil. This is the reason that the oppressor does not call oppression by its name and always tries to give oppression some other good name and terms. He tries to hide his oppression behind the veil of nice sounding terms . Thus no one can disagree with oppression being an evil and disliked act. It is the art and quality of a human being that he justifies his sinful deeds with beautiful and pleasing names.

The biggest example of this is available in Afghanistan and Iraq today. Sometimes in the name of democracy, sometimes in the name of freedom and sometimes in the name of fighting terrorism, numerous children and innocent people have become a victim of the oppression and cruelty of America. Allah(s) knows best about the situation the Iraqi people are living through. The streets of Karbala, Kufa, Najaf and Baghdad are painted with the blood of innocent Muslims. Every day the blood of Muslims is shed and the chastity of Muslim women is being violated. The oppression and tyranny they have demonstrated in the prisons are so shameful that it is difficult for a decent person to even narrate whereas these oppressions were witnessed by the entire world.

In the name of fighting against terrorism severe atrocities have been carried out on Muslims by branding them as Islamic combatants. Several tons of bombs were dropped on innocent Muslims. All these acts of oppression have been hidden behind the noble facade of propagation of democracy, freedom, eradication of terrorism.

The reality is entirely different, If America wanted to fight terrorism than Saddam was a terrorist since twenty years, so why did they not stop him? Instead they armed Saddam and always encouraged him to continue with

his acts of cruelty, as if they were telling him to continue with his tyranny and they will keep on supporting him .

Thus we should be alert and not get confused by beautiful titles and names. Just by giving good names and terms to evil attributes, they don't become good deeds and qualities. An evil act always remain an evil act, just by changing its name to something good the reality does not change.

It is an astonishingly deceitful quality and skill of human being that he presents his evils in a very decent and acceptable manner . Even certain educated people with religious knowledge, knowledge of exegesis, Quranic science and several Islamic subjects become a victim of this deceitful quality and thus give nice names to their evil acts, which also deceives other people.

Thus if oppression and cruelty are given a nice name, it would still remain an oppression, it makes no difference on it if the name is changed. By calling cowardliness as far sightedness, it does not becomes a good attribute, it still remains cowardliness. A cat or a fox if named as a lion does not develops inside them the soul and courage of a lion, similarly by naming an autorickshaw as F16 it does not becomes an F16. If Pakistan Air force needs "F16" then they don't buy autorickshaws because they know the reality and do not get deceived by these false naming conventions. Hence, we should be always alert. If cruelty comes in the guise of Justice, it still remains cruelty, the title of Justice does not change it to Justice.

In a similar fashion, by giving illiteracy the titles of Gnosticism and Recognition, it does not change to literacy, illiteracy still remains illiteracy. Thus a human being can easily identify oppression. Even if oppression is forced on human beings under some other guise, it is still against the innate nature of human being.

2. Intolerance of Cruelty- A Value of Ashura

In the Battle of Karbala, amongst the values which Imam Hussain (a.s) brought back to life one of the important values of Ashura is Intolerance to Cruelty and non-acceptance of cruelty. Contrary to this value is Tolerance to Cruelty which He (a.s) clarified forever. At times, human being do not understand whether tolerance to cruelty is a negative or a positive attribute. This is because some people consider that being oppressed is a good quality since certain religions have even preached this and certain people and books have taught and emphasized on this.

In the battle of values, when Imam Hussain (a.s) exhibited all these values and good character which were beneficial for the exalted status of human beings and were in accordance with the soul of humanity, the collection of these values came to be called "Hussainiyat". In contrast, the negative attributes and values which are called as evil and are not in accordance with the status of human being were defeated and the collection of these negative attributes were given the name of "Yazidiat". From here we come to know that Yazidiat was defeated and Hussainiyat claimed victory. Intolerance of Cruelty is Hussainiyat and Acquiescence to Cruelty and Oppression is Yazidiat.

3. Intolerance to Cruelty - A Lesson from Karbala

We raise an excellent slogan that Karbala is our university, but unfortunately this remains limited to the extent of a verbal slogan only and does not get translated into intellectual sense. Voices and slogans acquire importance only if they are translated into practical actions. This means Karbala would really become a university and a school when people really learn something from it. Karbala is the name of practical actions and is a great university. Imam Hussain (a.s), his loyal companions, all the martyrs and captives of Karbala are the teachers and professors of this university, where all Hussaini's are students and disciples of this school of Karbala. The teachers of this university of Karbala are delivering discourses on the values of Ashura. They are identifying and pointing towards each and every evil. As Imam Hussain (a.s) says

اريد ان امرُ بالمعروف وانهي عن المنكر

We have come to do Amr Bil Maroof. We have come to bring Maroof back to life and defeat the evils (Munkarat). This great university also gives us this lesson that Intolerance of Cruelty is amongst positive values whereas tolerance of cruelty is counted amongst bad qualities.

The teachers of Karbala have proven practically that tolerance to cruelty and oppression is even worst than carrying out oppression because tolerance of oppressions is one of the causes of oppression. If the oppressed does not accept oppression, then the oppressor can be stopped.

4. Imam Hussain (a.s) - Inheritor of Prophet (s.a.w.s)

It has been said in Ziarat-e-Warisa about Imam Hussain (a.s) that:

السلام عليك يا وارث آدم صفوة الله، السلام عليك يا وارث ابراهيم
خليل الله، السلام عليك يا وارث نوح نبي الله، السلام عليك يا وارث
موسى كلیم الله، السلام عليك يا وارث عيسى روح الله

O the Inheritor of Adam (a.s), O the Inheritor of Ibrahim, the friend of Allah, O the Inheritor of Moosa, the one who spoke to Allah, O the Inheritor of Isa, the spirit of Allah ! Peace and Salutations be upon you,

(Mafatihul Jinan, Page 815)

What was this inheritance which Imam Hussain (a.s) received from the Prophets (a.s)? The Prophets (a.s) had no wealth, property, assets, gardens and land which they would have left as inheritance for Imam Hussain (a.s). The inheritance which the Prophets (a.s) left for Imam Hussain (a.s) are these great values for which the Prophets (a.s) themselves were sent forth in order to bring these values back to life. The Prophets (a.s) introduced the great values amongst people and faced all kinds of different difficulties in the path of righteousness.

They struggled and fought against those evils which were against these great values, thus giving salvation to human societies. Imam Hussain (a.s) also fought against the same evils to give life to the same great values which he received in inheritance from Prophet (a.s) and hence He (a.s) is an inheritor of Prophets (a.s)

He (a.s) received something specific from every Prophet (a.s). He received a specific attribute as inheritance from Ibrahim (a.s), from Prophet Moosa (a.s) he received another specific attribute and similarly from Prophet Isa (a.s) he received a different quality. From Prophet Moosa (a.s) he received the inheritance of struggling against cruelty and tolerance to cruelty, whereas from Prophet Isa (a.s) he received in inheritance, the reformation of the system of values.

When Bani Israel were being crushed under the cruelty and oppression of Pharaoh, it was not that Allah(s) sent Prophet Moosa (a.s) to just fight against the Pharaoh, instead he was also sent to struggle against the qualities (negative) of Bani Israel. In that period, both the groups were present - one an oppressor and the other which was accepting and tolerating cruelty and oppression. Both of them were having evil qualities. Allah(s) told Moosa (a.s) to go to Pharaoh since he had become a transgressor. The purpose of this instruction was not just to go to Pharaoh since he was carrying out oppression, instead "O Moosa! Go to Bani Israel as well, they are also culprits and their crime is that they are tolerating this cruelty and oppression".

Moosa (a.s)! fought against Pharaoh and also fought against Bani Israel, to defeat oppression and tolerance to oppression. Thus Moosa (a.s) came and fought the battle to uphold these values. The crusade for values stopped the oppression of Pharaoh and the Bani Israel's Tolerance of Oppression, thus gave salvation to Bani Israel. He then taught them not be a tolerant of cruelty and oppression; the reason for their domination by Pharaoh. But within a very short period after Prophet Moosa (a.s) the system of values within Bani Israel changed. They outlawed the natural bounties for themselves. They started to declare the legitimate things allowed by Allah(s) as prohibited (Haraam) and they went to the extent of

considering certain obligations as forbidden acts and certain forbidden acts were made obligatory. This is what happens when the system of values changes, *Maroof* (values) becomes *Munkar* (evils) and *Munkar* (evils) becomes *Maroof* (values).

The Messenger of Allah(s) has said:

كيف بكم اذا رأيتم المعروف منكرا والمنكر معروفا

“What will you do at that time when Maroof (values) becomes Munkar (evils) and Munkar (evils) becomes Maroof (values)?”

(Wasaelus Shia, Vol 16, Page 122, Tradition 12, Ch 1, Chapter of Amr Bil Maroof and Nail Anal Munkar)

This phenomenon will keep on repeating, but whenever the system of values changes Allah(s) brings forth someone who fights this war of values and destroys those evils which are being spread in the name of values. Similarly when the system of values changed within Bani Israel, Allah(s) sent Prophet Isa (a.s). Prophet Isa (a.s) fought the war of values for the sake of reformation of the system and brought the system back on the right track. The Holy Quran mentions this reformation of system:

الْيَوْمَ أَحَلَّ لَكُمْ الطَّيِّبَاتِ... فَبظلم من الذين هادوا حرمنا عليهم طيبات احلت لهم وبصد هم عن سبيل الله كثيرا ، واخذهم الربوا وقد نهوا عنه واكلهم اموال الناس بالباطل وأعدت لنا للكافرين منهم عذابا اليما

“On the basis of the oppression of Jews (whereby they forbade what was allowed by Allah), and for their preventing people from coming towards the right path, and for taking interest which was forbidden for them, for usurping the wealth of people, all those pure things which were permitted to them, we declared them forbidden, and we have a severe chastisement for the deniers.”

(Surah Maida, Ayah 5)

(Surah Maida, Ayah 160 – 161)

Prophet Isa (a.s) again made the permissible things as legitimate and those who were avoiding their responsibilities he again made them follow their obligations regularly. Thus the Holy Quran (a.s) has referred to the reformation of values as the asset and the capital of Prophet Isa (a.s). What we say:

السلام عليك يا وارث موسىٰ كلیم الله ، السلام عليك يا وارث عيسىٰ
روح الله

(Mafatihul Jinan, Page 815)

The meaning of this should be clear now that Imam Hussain (a.s) inherited from Prophet Moosa (a.s) the struggle against Pharaoh and preaching to Bani Israel Intolerance of cruelty. From Prophet Isa (a.s) he inherited the return of changed values to their correct status. Thus, there is no doubt that Imam Hussain (a.s) is the inheritor of Prophets (a.s)

5. Distorted Christianity - Tolerance of Cruelty

Despite of the enlightened teachings of Prophet Moosa (a.s) and Prophet Isa (a.s), Christianity became a victim of distortions. People were led astray from the path of Prophet Isa (a.s) and the system of values in Christianity changed once again. Those permissible pure things which Bani Israel had earlier proclaimed forbidden, Prophet Isa (a.s) again declared them as pure and permissible, but in the distorted version of Christianity that came into existence after Prophet Isa (a.s), the teachings of Prophet of Isa (a.s) were totally adulterated.

One example of this is that Christianity started preaching that tolerance of cruelty and suffering oppression silently is a very good human trait. By falsely associating it to the teachings of Prophet Isa (a.s), people were taught that tolerance of cruelty is one of the great values, and it was introduced as a *Maroof*. They were told that if someone slaps you on the right cheek, you present your left cheek to him also so that he can slap on that as well. If someone abuses you, be prepared to receive a slap also. If someone does an act of cruelty against you, be prepared for the next act of cruelty. But this was a teaching of distorted Christianity.

The Holy Quran has pointed towards this attribute of Christians and said that these people do distort everything.

وَعُرِفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ

“.. they alter divine teachings and words from their places..”

(Surah Nisa, Verse 46)

6. Prophets (a.s) are the Testifiers and Foretellers.

The Holy Quran has laid down a protocol, law and principle for the Prophets (a.s) that whenever a Prophet comes he does two things, one is that he will foretell about the next Prophet and secondly, he will testify about the previous prophet .

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ ، يَا ابْنَ إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ ،
مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ ، وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ
أَحْمَدُ

“When Isa ibn Maryam said, O Bani Israel! I have come from Allah (s) as a Messenger for you, I testify the Torah and I am giving you news about a Prophet who will come after me and his name will be Ahmad (s.a.w.s).”

(Surah Saffaat – Ayah 6)

Prophet Isa (a.s) also did foretell about the next prophet and also testified about the previous Prophet. When the prophesy is made about the next coming prophet, then it also includes the teachings of next Prophet. Similarly, when the previous Prophet is testified, all the deeds, acts and teachings of the previous Prophet are also verified . Hence, Prophet Isa (a.s) forecast all the teachings of the Holy Quran. If someone wants to understand Christianity then he should not ask Christians about it. Prophet Isa (a.s) had two attributes; one, he gave the news of Prophet Mohammed (s.a.w.s) and second. he testified about Prophet Moosa (a.s). So now if we look at the teachings of Prophet Mohammed (s.a.w.s) and

that of Prophet Moosa (a.s), we will ourselves understand the teachings of this foreteller and testifier (i.e. Prophet Isa (a.s))

If Prophet Moosa (a.s) had an encounter with Pharaoh, then this testifier of Moosa (a.s) also would be against Pharaoh (Firauniyat). Prophet Moosa (a.s) fought against Tolerance of cruelty, thus the testifier of Moosa (a.s), i.e. Isa (a.s) would also be amongst those who would fight against the tolerance of cruelty .

Similarly Prophet Mohammed (s.a.w.s) struggled against Abu Jahl, Abu Sufyan and others, so the foreteller of Prophet Mohammed (s.a.w.s) would also have fought against people like Abu Jahl. It is not possible that He (Isa (a.s)) does the foretelling but denies the course and teachings of Prophet Mohammed (s.a.w.s). Similarly, is it possible that he testifies about Prophet Moosa (a.s) but is against his teachings? This would be an allegation against Prophet Isa (a.s), God forbid; Prophet Isa (a.s) never asked people to tolerate cruelty and oppression.

This is because Prophet Isa (a.s) is a foreteller and testifier of Prophets. The past and the future prophets both have fought against oppression and tolerance of oppression, hence the testifier and foreteller would also have launched a crusade of similar nature. Tolerance to cruelty is against the spirit of Christianity because it is against the spirit of Quran. One who is familiar with the teachings of Quran also becomes familiar with the teachings of Torah and Bible.

7. The Impact of the Teachings of Distorted Christianity on Muslims

Christianity has taught people to tolerate cruelty for the sake of modesty and balance. The priests and nuns of churches have taught them that if someone slaps you on one cheek you should present the other to him. These teachings had a lot of impact on Muslims. They forgot the actual modesty and balance taught by the Holy Prophet (s.a.w.s) and adopted the humility and balance taught by Christianity. Though in reality the

followers of Christ themselves did not adopt these teachings (tolerance to cruelty) in a practical sense.

If someone slaps on one cheek of Christianity, is it presenting its second cheek today? Or instead it keeps on taking the revenge of this slap for hundreds of years?

An example of this is the event of 11th September. When the incident of 11th September took place, the American President said that we will launch a crusade, we will take revenge from Muslims and exactly did the same thing. For breaking the glasses of few windows (of WTC), they brutally shed the blood of innocent Muslims of Afghanistan and Iraq. Allah (s) knows best how many innocent Muslims have lost their lives in these two wars. Terrorism happens everywhere and it is on its peak in Pakistan. Americans trained these terrorists and then made it an excuse for shedding the blood of innocent Muslims by attacking two Islamic nations.

Today's Christianity keeps on taking revenge of one slap for several years, but look at the Muslims of today, how many slaps have they received from the Christians but still after every slap they bring forth their other cheek. If Muslims wouldn't have adopted the attitude of tolerance of cruelty, Qods would not have been under the control of Israel today. Today the blood of Muslims would not have been spilled in several parts of Islamic world; today, shameful acts would not have been perpetrated against the women in Iraq. All this is happening because Muslims have adopted this evil trait of Tolerance of cruelty and oppression.

Christianity and Judaism have both rejected tolerance to cruelty. Can anyone imagine that when Hezbollah gives one slap to Israel, then Israel would put forward its other cheek? In the process of teaching us balance, the Christians have actually taught us tolerance of cruelty. Their teachings are that if you are concerned about human rights, if you want to become a civilized community and if you want to be far-sighted then you should learn to be tolerant of cruelty. But in the teachings of the Holy Quran, tolerance of cruelty is a major sin.

8. Tolerance of Cruelty - Major Sin

If doing an act of oppression is a major sin then tolerating oppression is also a major sin. The way Prophets (a.s) fought against oppression; they also fought against tolerance of cruelty. If Prophet Moosa (a.s) told Pharoah to stop oppression, then he also taught Bani Israel to stop tolerating oppression.

The Prophet (s.a.w.s) also said told the polytheists of Mecca, Abu Lahab, Abu Jahl and Abu Sufyan to give up cruelty and oppression, but also told the oppressed to stop tolerating their oppression. This is because both are major sins; tolerating oppression is equivalent to doing an act of oppression. Imam Hussain (a.s) delivered the lessons of Intolerance to Cruelty in Karbala and gave salvation to the nation (Ummah) from tolerance of cruelty.

Imam Hussain (a.s) knew that he will be martyred at Karbala but despite this Imam Hussain (a.s) went ahead with this battle of values. For the sake of the reformation of the nation (Ummah) he sacrificed his life and offered the sacrifices of his companions and children

... وانما خرجت لطلب الاصلاح فى امة جدى ...

(Mawassae Kalemate Imam Hussain, Page 291)

There was a need for the reformation of the Ummah because the nation (Ummah) was indulging in a kind of corruption. While the rulers were corrupt and cruel, the nation had also become tolerant of their corruption and cruelties. To destroy both of them Imam Hussain (a.s) said:

لا والله لا اعطيكم بى دى اعطائى الذليل ولا افر فرار العبيد

I will not give my hands in your hands like a humiliated person, and nor will I desire to escape from you like slaves.

(Manakibe Aale Abi Talib, Vol 3, Pg 234)

Thus tolerance of oppression is a bigger sin than oppression. Imam Hussain (a.s) taught us that neither you should become an oppressor nor should you tolerate oppression. This is because tolerance of cruelty is the basis for cruelty. The one who accepts cruelty is in reality giving an invitation to the tyrant to do oppression and he is equally participating in this oppression. If this tolerance to cruelty would not have existed, then the tyrant would not have the courage to undertake oppression.

9. The Causes of Oppression

There are external and internal causes for every incident. In this context, we will now discuss some incidents of cruelties by some tyrants. These unkind incidents were those whose internal causes were identified by Imam Ali (a.s). Amongst those internal causes one of them was being tolerant to oppression and remaining silent on every act of insolence.

A. The Attack on Anbar

After the battle of Siffeen the activists of Muawiya from Damascus continued, spreading terror in towns and villages which were under the governance of the Commander of Faithful (a.s).

Commanders with beastly characteristics like Busr Ibne Abi Artaat and Sufyan ibne Auf Ghamidi attacked several towns, threatened the innocent and defenceless citizens, invaded and looted their homes and thus perpetuated a reign of terror. In order to attack Madaen, Anbar and Hayyat (name of towns), Amir-e-Shaam (Muawaiya) sent Sufyan ibne Auf Ghamidi with a force of six thousand soldiers. He first reached Hayyat but after finding it deserted, he moved towards Anbar, where there was a group of five hundred soldiers of Ameerul Momineen (a.s) posted for defence. When they saw this huge force of Muawiya, they could not stand firm. Only hundred remained firm and fought against Muawiya's force to the maximum extent possible. Enemy's army launched a strong attack and they could not withstand it since the leader of the army, Hassan ibne Hassan Al-Bakri, was martyred along with thirty people. After capturing

the battlefield, the enemies comfortably looted the entire town, ransacked and destroyed it.

(Sharh e Nahjul Balagha, Page 162, in context of Sermon 37)

When Ameerul Momineen (a.s) got this news, he delivered a sermon which became famous as the Sermon of Jihad (Crusade). He said:

Beware! I called you (insistently) to fight these people night and day, secretly and openly and exhorted you to attack them before they attacked you, because by Allah, no people have been attacked in the hearts of their houses but they suffered disgrace; but you put it off to others and forsook it till destruction befell you and your cities were occupied. The horsemen of Banu Ghamid have reached al-Anbar and killed Hassan ibn Hassan al-Bakri. They have removed your horsemen from the garrison.

I have come to know that every one of them entered upon Muslim and other women (Jewish) under protection of Islam and took away their ornaments from legs, arms, necks and ears and no woman could resist it except by pronouncing the verse, "*We are for Allah and to Him we shall return.*" (Qur'an, 2 :156) Then they got back laden with wealth without any wound or loss of life. If any Muslim dies of grief after all this he is not to be blamed but rather there is justification for him before me.

(Nahjul Balagha, Sermon 27)

The terrorist took the anklet from the feet of a Jewish woman; she was not Muslim, but living in area under the governance of Ameerul Momineen (a.s). In the context of this incident, Ali (a.s) said that if a Muslim dies of grief after listening to these news then he cannot be criticized for this death.

Whether in the era of the followers of Ameerul Momineen (a.s) is the modesty of even the Muslim women secure? Imam Ali (a.s) pointed out towards the causes behind all these incidents.

How strange! How strange! By Allah my heart sinks to see the unity of these people in their wrongdoings and your disunity in a just cause. Woe and grief befall you. You have become the target at which arrows are shot. You are being killed and you do not kill. You are being attacked but you do not attack. Allah is being disobeyed and you accept it. When I ask you to move against them in summer, you say it is hot weather, spare us till the heat subsides . When I order you to march in winter you say it is severely cold; give us time till the weather improves. These are just excuses (evading heat and cold) because if you run away from heat and cold, you would also be, by Allah, running away (in a greater degree) from sword (war).

O' you semblance of men, not men, your intelligence is that of children and your wit is that of the occupants of the curtained canopies (women kept in seclusion from the outside world). I wish I had not seen you nor known you. By Allah, this acquaintance has brought about shame and resulted in repentance. May Allah fight you! You have filled my heart with pus and filled my bosom with rage. You made me drink mouthfuls of grief one after the other. You disregarded my counsel by disobeying and leaving me so many times that Quraysh started saying that the son of Abi Talib is brave but does not know (tactics of) war. Allah bless them ! Is any one of them more fiercer in war and more experienced in it than I am? I started when I was still in my twenties, and here I am, having crossed over sixty, but one who is not obeyed can have no opinion.

(Nahjul Balagha, Sermon 27)

The respected scholar Mufti Jafar (r.a) in context with this sermon says that when Ameerul Momineen (a.s) received the news about this attack, He (a.s) went towards the pulpit and aroused the people against the activities of the enemies and invited them for *Jihad* (crusade). But none of them said "Labbaik" (readiness to march) to His (a.s) invitation, then He (a.s) in the state of fury and anger himself got down from the pulpit and walked towards the enemies. When people saw this, their self-respect was aroused and they also started to follow Him (a.s). When Ali (a.s) camped in the valley in the Nakhila, his followers gathered around Him (a.s), beseeched him to return back, as they are themselves sufficient to combat the enemy's army. When the pleadings from the people increased further, He (a.s) agreed to return and then Saeed bin Qais marched towards the enemies with an army of eight thousand men. By the time Saeed reached the

battlefield the army of Sufyan bin Auf had left and Saeed returned without a fight. When Saeed reached Kufa, as per the narration by Ibne Abil Hadid, Ali (a.s) in a state of grief and sorrow came and sat on the Baab-e-Sidda (one of the entrance gates of Kufa) and because of poor health, he wrote this sermon and handed over to his slave Saad to recite to the people. According to the narration of Mubarrad from Ibne Ayesha, Ali (a.s) delivered this sermon himself by standing on a hill in the valley of Nakhila, and Ibne Misam has also testified to this.

In this sermon, to motivate his followers for the war, he discussed the circumstances of the era of the Messenger of Allah (s.w.t). He (a.s) reminded them of the sacrifices of His (s.a.w.s) companions, the immigrants (*Muhajireen*) and the *Ansars* (followers from Medina). Those were very dear to the Holy Prophet (s.a.w.s), they were few in numbers whereas the people of Iraq are more in numbers but still they are lazy and weak.....

A tall man stood up and said "O Ameerul Momineen! Neither are you Mohammed (s.a.w.s), nor are we Ansars (followers and supporters)!" Ameerul Momineen (a.s) replied "Listen carefully before speaking, May your mothers weep on you, you add to my grief and sorrow, when did I say that I am Mohammed (s.a.w.s) and you are Ansars? I have just given an example that they are your role models"

The major reason for those atrocities was this tolerance of oppression. Someone becomes a victim of the arrows of others only because he is not prepared to come out and oppose the enemies because of laziness and weakness. These are the actions and such are the views which gives courage to the enemies. If a community decides not to adopt tolerance of oppression, not let themselves become a target for the arrows of enemies, then no terrorist will dare to come and set up a reign of terrorism and barbarism.

B. The Attack on Yemen

Busr ibne Abi Artaat attacked Yemen and prior to this he attacked Medina also. He sat on the pulpit of the Messenger (s.a.w.s) and abused His (s.a.w.s) companions, burnt houses, then he came out of Medina and kept

on attacking other places. In this manner he reached Yemen. Ubaidullah bin Abbas was the governor of Ali (a.s) in Yemen at that time. Busr took oppression and barbarism to new heights in Yemen, to the extent that he killed two young children of Ubaidullah ibn Abbas in the presence of their mother. Ubaidullah went to Kufa with the news of the assassination of his two children so that he could inform Ali (a.s) about the atrocities of Busr. One of the examples of these atrocities was the death of his two children who were assassinated in a very dreadful manner. Ubaidullah was expecting that Ali (a.s) will make him comfortable, offer condolences for his children and recite Surah Fateha.

But the moment Ameerul Momineen (a.s) got this news, He (a.s) gathered the people in the Mosque of Kufa and delivered this sermon.

وقد تواترت عليه الاخبار بأستيلاء اصحاب معاوية على البلاد وقدم عليه عاملاه على اليمن وهما عبيدالله ابن العباس وسعيد ابن نمران لما غلب عليهما بسر ابن اب ارطاة فقام - الى المنبر ضجراً بتناقل اصحابه عن الجهاد ومخالفتهم له في الرأي فقال: ما هي الا الكوفة اقبضها وابسطها ان لم تكون الا انت تهب اعاصيرك فقبحك الله (وتمثل بقول (شاعر):

على وضر من ذا الاناء قليل لعمر ابيك الخير يا عمرواتن
ثم قال -) انبئت بسراً قد اطلع اليمن وانّ والله لا ظنّ انّ هؤلاء القوم)
سيدالون منكم با جتماعهم على باطلهم وتفرّقكم عن حقكم وبمعصيتكم
امامكم في الحق وطاعتهم امامهم في الباطل وبادائهم الامانة الى
صاحبهم وخيانتكم وبصلا حهم في بلادهم وفسادكم فلو انتمنت احد
...كم على قعب لخشيت ان يذهب بعلاقته

When Amir al-mu'minin received successive news that Mu`awiyah's men were occupying cities and his own officers in Yemen namely `Ubaydullah ibn `Abbas and Sa`id ibn Nimran who came to him after withdrawing from a defeat at the hands of

Busr ibn Abi Artaat, he was greatly disturbed by the lack of will of his own men in pursuing jihad and their difference of opinion with him. Proceeding on to the pulpit he said:

Nothing (is left for me) but Kufah which I can hold and extend (which is in my hand to play with). (O' Kufah) if this is your condition that whirlwinds continue to blow over you then Allah may destroy you.

Then he illustrated this with the verse of a poet:

O' `Amr! By your good father's life. I have received only a small bit of fat from this pot (fat that remains sticking to it after it has been emptied).

Then he continued:

I have been informed that Busr has conquered Yemen. By Allah, I have begun thinking about these people that they would shortly conquer the whole country through their unity in their wrong deeds and your disunity (from your own right), and division, your disobedience of your Imam in matters that are just and their obedience to their leader in evil matters, their fulfillment of the trust of their master and your betrayal, their good work in their cities and your mischief. Even if I give you charge of a wooden bowl I fear you would run away with its handle.

(Nahjul Balagha, Sermon 35)

In context of this sermon, Mufti Jafar (r.a) says that when Muawiya's re-established himself after the arbitration (between Amr Aas and Ashari), he started planning to capture the towns under the control of Ameerul Momineen (a.s) to expand the area under his control. He sent his armies in different towns to get allegiance for himself by using force and terror. To achieve this, Busr Ibne Abi Artaat was sent towards Hijaz, who shed the blood of thousands of innocents from Medina to Yemen, burnt several tribes alive and assassinated young children. He went to the extent of assassinating the two young sons (Qasam and Abdur Rahman) of Ubaidullah who was the governor, in the presence of their mother, Hurriya binte Khalid. When Ameerul Momineen (a.s) got the information about their atrocities and blood shedding he wanted to send an army to counter them, but due to constant ongoing hard times of war, people did not want war and instead of being motivated, they had developed an aversion towards war. When

Ameerul Momineen (a.s) saw this aspect that his followers were running away from battles , he delivered this sermon. In this sermon He (a.s) raised their Self-Respect and motivated them for Jihad by mentioning the evil acts of enemies and in contrast, the weaknesses demonstrated by his own people. At last Zaariya ibne Qaddama said "Labbaik" to His (a.s) call and marched towards the enemies with an army of two thousand men. He pursued the enemies and succeeded in pushing them out of the territories controlled by Ameerul Momineen (a.s)

Ameerul Momineen did not hold this aggressor (Busr ibn Abi Arthat) as the one who was responsible for all this, instead in this sermon he considered his companions to be a source of encouragement for the aggressor to come all the way from Damascus and invading the cities right up to Yemen. He (a.s) scolded both Ubaidullah ibne Abbas and Saeed bin Namran that they also had a battalion, then how did they allow their sons to be assassinated? Why did they not fight against Busr? He (a.s) said "By Allah! I am certain now that very soon these aggressors will take over the rulership from you, if you continue to demonstrate your laziness and incapability's they will never abandon these acts of oppression"

There are four causes of their oppression against you:

1. You are disunited.
2. You do not obey your righteous Imam (leader) and are disobedient to Allah (s).
3. You are not trustworthy.
4. You don't increase you population and develop your nation.

These aggressors also possess four traits which are totally opposite to that of yours.

1. They are united on their falsehood.
2. They are trustworthy.
3. They are obedient to their phony leader.
4. They populate and develop their towns.

Imam Ali (a.s) pointed out the internal causes behind these atrocities, though he could have easily referred to the external causes, but what He (a.s) said was : “ The aggressors are duty bound to do aggression and oppression, but you have given an opportunity to these aggressors to commit such atrocities. You have allowed them to oppress you because your disunity has become the basis for this invitation. When you are not trustworthy to fulfil your responsibilities, then be assured that you are giving an invitation to the aggressors to carry out oppression. If you don't populate your centres, your mosques, your Imambargahs, and if these remain vacant then these factors would always become an invitation for the aggressors.”

Thus, He (a.s) did not say that whatever was happening in Yemen was due to the oppression of these tyrants, but instead He (a.s) said that all this is due to your tolerance of oppression.

10. The Internal and External Causes of Oppression

Behind every incident there are two types of causes, some are from inside and some are from outside, and it is due to these causes that the incident happens. As an example, in the event of Karbala there were some internal and some external causes. In our country (Pakistan) also there are both internal and external causes for all these incidents of terrorism and murders. Everyone can see the external causes, whenever some incident takes place between India and Pakistan, even if the fault lies inside, the faults are hidden and the incident is blamed on the external causes only.

This is a standard policy of all nations that whenever internal situation worsens, they immediately put all the blame on external causes and external enemies. Instead of owning their mistakes and shortcoming, they blame the outsiders. A human being is like this in his personal life also, the biggest enemy of human being is present in his self, as it is said in a tradition.

اعدى عدوك نفسك التى بين جنبيك

The biggest enemy of yours is your self which is just next to you

But whenever a human being does something wrong, he says that the devil (Satan) made him do it. This is a characteristic of human nature that he always blames his mistakes on others, though undesired things are done by human beings on their own.

... انّ النفس لأَمّارة بالسّوء

“The devil (Satan) only whispers and presents the evil things in a decent and beautiful manner to human being”

(Surah Yusuf, Ayah 53)

اللّٰهُ لَقَدْ ارسلنا الى امم من قبلك فزين لهم الشيطان اعمالهم

“Then the deviant soul of human being pursues him to do the evil”.

(Surah Nahal, Ayah 63)

Human beings do not pay attention to the internal causes; instead they close their eyes to these internal causes, though the internal causes are more potent than the external causes. If oppression is more somewhere then amongst the internal causes the most powerful one is Tolerance of Oppression. If people were not tolerant and would not have rendered themselves weak and timid, then for sure oppression would not have taken place.

The Holy Quran has discussed about certain classes of dwellers of hell. There would be two types of dwellers of hell; one would be those who were tolerant of oppression and weak, whereas others would be those who were oppressors and tyrants. When this weak and tolerant class would be asked as to why did they come to hell?

قال اذ خلوا ف امم قد خلت من قبلكم من الجن والانس ف النار كلما
دخلت امّة لّعنت اُختها حتى اذا اركوا فيها جميعاً قالت اخر اهرم
لا ولهم ربنا هؤلاء اضلونا فاتهم عذاباً ضعفاً من النار قال لِكُلِّ ضِعْف

ولكن لاتعلمون* وقالت اولاهم لاخرهم فما كان لكم علينا من فضل
فذوقوا العذاب بما كنتم تكسبون

“He will say: Enter into fire among the nations that have passed away before you from among jinn and men; whenever a nation shall enter, it shall curse its sister, until when they have all come up with one another into it; the last of them shall say with regard to the foremost of them: Our Lord! these led us astray therefore give them a double chastisement of the fire. He will say: Every one shall have double but you do not know.

And the foremost of them will say to the last of them: So you have no preference over us; therefore taste the chastisement for what you earned”

(Surah Araf, Ayah 38 - 39)

This means that we will be sent to hell due to these oppressors, they remained our lords, leaders and community heads. They were the one's who made us commit oppression; crimes and then they were the one's who used to make us suffer the punishment as well. They always kept up their oppression and tyranny against us. The oppressors, arrogant and tyrants will speak out and say that these people are lying; whatever atrocities we oppressors did to them was because of their own selves. They were so weak and helpless that we wanted to oppress them. If they would not have been so tolerant of oppression, we would not be able to oppress them. If such receivers of cruelty and habitual of accepting oppression would not have been present, we also would not have done these acts of oppression and now our dwelling would not have been hell. The reply will come that you both are criminals, Oppression is also crime and being oppressed is also a crime. It has been revealed in Surah Ahzab

يوم تقلب وجوههم فى النار يقولون يلىتنا اطعنا الله واطعنا الرسول*
وقالوا ربنا انا اطعنا سادتنا وكبراءنا فاضلونا السببلا

“On the day when their faces shall be turned back into the fire, they shall say: O would that we had obeyed Allah and obeyed the Messenger!

And they shall say: O our Lord! surely we obeyed our leaders and our great men, so they led us astray from the path;"

(Surah Ahzab, Ayah 66 - 67)

11. The Difference Between *Mustaza'af* (Oppressed) and *Mustaza'eef* (Weak)

Mustaza'af is the one whom the oppression and atrocities of others make him weak and timid. Whereas Mustaza'eef (Weak) is the one who himself pretends to be weak, one who himself develops timidity and weakness in himself. He possesses strength but still demonstrates his weakness by remaining tolerant of oppression. The Holy Quran has promised salvation to the Mustaza'afeen (not Mustaza'eefeen).

ونريد ان نمّن على الذين استضعفوا في الارض و نجعلهم ائمةً
ونجعلهم الوارثين

"And We desired to bestow a favor upon those who were deemed weak in the land, and to make them the Imams, and to make them the heirs"

(Surah Qasas, Ayah 5)

This means Allah will give salvation to the Mustaza'afeen. One saviour of humanity, the Mehdi (a.t.f.s) of last era will be sent by Allah to give salvation to the Mustaza'afeen, those whom the oppression of others had made weak, on those whom oppression is taking place, for their salvation Imam Mehdi (a.t.f.s) will come. The one's who are Mustaza'eef, those who have made themselves the target of the arrows of others, those who have become used to tolerating oppression and tyranny, nobody will come for their salvation, but instead they will perish at the hands of oppressors. This is because it is a law of nature that weakness and timidity invites bloodletting. You can go to the forest and see that it is the nature of the rabbit which invites the beasts to come and eat it. Every weak animal through this weakness and timidity sends invitation to the mighty ones to come and eat them, come and eradicate me from the pages of creation. The poet has done an excellent representation of this law of nature.

تقدیر کے قاضی کا یہ فتویٰ ہے ازل سے
ہے جرمِ ضعیفی کی سزا مرگِ مفاجات

*“The jurist of fate has his verdict from the beginning
The punishment for being weak is death”*

(Kulliyat Iqbal (Urdu), Bange Jibrael, Page 157)

In the vision of Quran, such kind of weakness is a big crime which has no means of salvation. In fact both the oppressor and those who accepted this oppression both will go to hell as it has been discussed with reference to the Quranic dialogue.

12. Karbala - A path of Intolerance to Oppression

People had accepted tolerance to oppression as a good trait and value, just like the way the distorted form of Christianity has established this as an esteemed value and propagated it along those lines. But the lesson which Imam Hussain (a.s) delivered on Intolerance to Oppression will remain alive till the end of this world and by virtue of this He (a.s) has demonstrated the path of Intolerance to Oppression forever. The Ummah (nation) had become tolerant to oppression in that era and had become habituated to the atrocities of Bani Umayyah. Imam Hussain (a.s) said:

ارید ان امرُ بالمعروف وانہی عن المنکر

I have come to enliven the values and to eradicate the evil. Tolerance to Oppression which is amongst evils had become a matter of prestige for the people at that time. He (a.s) reformed the Ummah (nation) to not remain tolerant to atrocities. Yazid is an oppressor but you should not become the nation of Yazid, thus Hussaini is one who is neither an oppressor and nor does he tolerates oppression.

On the day of Ashura when someone from the army of Umar ibne Saad said:

انزل علی حکم بنی عمّک

Why don't you do allegiance (to Yazid)? Why don't you submit to the rulership of Bani Ummayyah, if you submit and accept them as rulers this issue will get settled. He (a.s) replied:

لا والله لا اعطيكم يدي اعطاء الذليل ولا أفرّ فرار
العبيد

I will never give my hands in your hands out of humiliation and neither will I run away like slaves.

(Manakibe Ale Abi Talib, Vol 4, Page 18)

There is no doubt that there was oppression in Karbala and the people of Karbala were oppressed, but we don't find tolerance to oppression. An important proof to this are those martyrdoms and captivities, anyone who does not accept oppression gets martyred. His (a.s) martyrdom and the martyrdom of his children and companions have proved that the path of Imam Hussain (a.s) is to fight against oppression. This path is to be firm against the oppressors and reject their oppression and cruelties. Those big personalities were present at those times who were not martyred and not even the warm breeze of Karbala touched them, no one fiddled with them, in fact they were enjoying their worships and kept on delivering their classes, this was because they were tolerant to oppression.

At time our poets recites some elegies (Nauha's), though these elegies don't preach oppression but they do contain lessons of tolerance to oppression. Those elegies should be written and read that neither delivers lessons of oppression nor does it preach acceptance and tolerance of oppression. Elegies which give lessons of bravery, courage and justice should be written.

3rd Value

Dignity (Izzat)

Dignity (Izzat)

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1. The reviver of Dignity

An important value of Ashura, which Imam Hussain (a.s) conquered in this crusade and once again gave life to, was the shattered existence of "Dignity and Prestige of Human beings". If we ponder upon the statements of Imam Hussain (a.s) during His journey from Medina to Karbala, we will find at several places, His (a.s) sayings related to Dignity, acquisition of prestige and distance from humiliation. The lesson of Karbala is that of dignity, prestige and the magnificence of human beings. Let us come forward and learn from Karbala what dignity actually means, who the dignified is and from where we acquire dignity and honour?

If the soul of dignity is removed from it, what remains behind is just a bodiless structure of dignity. Even when dignity remains like a lifeless body, people still feel a sense of dignity, but in reality they are not dignified. Those who were under the impression that they were highly dignified and honoured, the doyen of martyrs (a.s) informed them that in reality they were only indulging in humiliation, and had given this humiliation the name, dignity.

If you really want to know about dignity and how to understand the status of dignity, then come, I will tell you what dignity means? As such people were happy (in the era) that they were not oppressors, but Imam Hussain (a.s) said, that though you are not oppressors, you are still tolerant to oppression, as both oppression and being oppressed were crimes.

Imam Hussain (a.s) said:

الاترون الى الحق لا يعمل به والى الباطل لا يتناهى عنه ، ليرغب
المومن فى لقاء
ربه حقاً حقاً فان لا ارى الموت الا سعادة والحياة مع الظالمين الا برما

Don't you see that righteousness is not being practised and there is no one to prohibit evil, then under such situations a believer should prepare to meet his Lord. I consider death as an honour and to live amongst oppressors as humiliation.

(Mawassae Kalamat Imam Hussain (a.s), Page 356)

Neither be an oppressor in your life nor be willing to accept oppression. In fact by living with oppressors, spending even a day of your life under their guidance and governance is a matter of humiliation for you. It is better to have a day of death with this dignity and prestige given by Allah rather than a complete life of humiliation spent under the authority of oppressors

If you desire dignity and want to adopt its path, come and learn from Imam Hussain (a.s), the real meaning of dignity?

In discussions with Hurr bin Yazid Riyahi (a.s), He (a.s) said:

Being afraid of death is not in accordance with my status. Death in pursuit of dignity and to keep righteousness alive is very comfortable. Death on the path of dignity, is the name of eternal life, whereas a life of humiliation is nothing other than a permanent death. You threaten me with death? Your arrows have missed the target and your doubts are evil, you think I am afraid of death. My soul is highly generous and my courage is much higher to precede acceptance of oppression in lieu of fear of death. You cannot do any damage to me apart from killing me. We say welcome to death in the way of Allah (s.w.t.) but you cannot destroy my magnificence, prestige and dignity by my death. Do understand that I am not at all concerned about being assassinated.

ليس شان شان من يخاف الموت، ما هون الموت على سبيل نيل العز،
واحياى الحق، ليس الموت فى سبيل العز الاحياء خالدة وليست الحياة
مع الذل الا الموت الذى لا حياة معه، اقبال موت تخوفنى، هيهات
طاش ستهمك و خاب ظنك لست

اخافُ الموتَ، انَّ نفسى لأكبر من ذالك وهمتى لأعلى من ان احمل
الضَّيْمَ خوفا من الموت وهل تقدرُون عَلَى اكثر من قتلِ ؟ مرحبا بالقتل في
سبيل الله ، ولكنكم لا تقدرُون على هدم مجد ومحو عز و شرف فاذاً
لا ابالى بالقتل

(Mawassae Kalamat Imam Hussain (a.s), Page 360)

2. The difference between true and false dignity

Man is highly desirous of dignity and respect. He is thirsty and hungry for dignity and loves dignity more than his life. In order to avoid an impact on his dignity, at times he even forgoes his responsibilities, worships and turns away from his delivery rights and duties.

A society in which the soul of values is lost and have become dead, such incidents and scenes are found in abundance. Each one of us would come through such experiences at every lane and street. If someone is told to come and deliver his religious and legislative duties, the reply to it is that, 'we are very dignified and have high respect in society as well as among relatives, outsiders, friends and foes and have established this dignified position with great difficulty. It took me thirty to forty years to come to this respectful position'.

Will participating in a gathering or a protest rally to deliver your responsibilities eradicate your dignity earned over thirty to forty years? Allah (s.w.t) says:

واذا قيل له اتق الله اخذته العزة بالاثم

"When a human being is invited towards piety, he remembers his respect earned through sins."

(Surah Baqarah, Ayah 206)

He gets involved in his sinful respect. Allah (s.w.t) says:

فله العزة جميعاً

(Surah Faatir, Ayah 90)

Dignity and respect are not what you earn through sins, but if you want to acquire dignity, you must bear in mind that all respect and dignity lies with Allah (s.w.t)

Dignity cannot be found in streets and lanes, it cannot come from friends and foes, but if you are in pursuance of dignity, then every attribute of dignity and respect can be found in the presence of Allah (s.w.t). A human being sacrifices everything, his lifelong earned wealth, his assets, all, just for the sake of his life. Even if he has to leave a position and post for the sake of saving his life he does it and says that I don't want all this, I just want to save my life. But there is one thing that is more precious than life, and that is the dignity of human beings. It is tough to compromise on dignity then to give life, hence in order to protect his dignity; the human being even gives away his life.

If you look at the people of the world, in cases where their respect and women are endangered, they play with their lives, even losing it at times, but to them it is an achievement of having secured their dignity and respect.

When a war triggers between different countries; then the dignity of the nation, country and community lies in saving the social honour even if several lives need to be sacrificed for this purpose. To give life for the sake of dignity is something common and routine for man.

Those who save their lives are not considered as great and majestic, but those who give up their lives in the path of dignity are considered great. Thus we know that dignity is the most precious asset, the favourite and the most appreciated thing for human beings. Dignity and prestige are a value, a purpose and objective of life for all human beings, but they still do not know the meaning of dignity, from where it can be derived and how to protect it? To understand these things it is essential to study and analyze the teachings of the Doyen of Martyrs.

3. The source of Dignity

From amongst the beautiful names of Allah(s), there is a name, "Azeez" and from amongst his attributes is the attribute of Dignity. These have occurred several times in the Holy Quran, Supplications and Whispered Prayers (Munajat). Sometimes this name and this attribute of Dignity have occurred on their own and sometimes along with other attributes. In a similar way this attribute has been used for the Messenger of Allah (s.w.t) and also for the believers.

وَاللّٰهُ الْعِزَّةُ لِرَسُولِهِۦ وَلِلْمُؤْمِنِيْنَ

"Dignity is for Allah, for his Messenger and for the believers."

(Surah Munafiqun, Ayah 8)

This means that Allah is dignified; his Messenger and even the believers are dignified. What kind of dignity is this that has been specified for Allah, His Messenger and the believers?

Dignity of Allah(s) does not mean that Allah is dignified or respected by the people in his locality, by friends, enemies and strangers. This dignity is not an outcome of respect given to Allah(s) by others. It is also not because every creation has submitted to him. Allah's (s) dignity is independent of the obediences and disobediences of His creation. He is dignified in front of both the believer as well as the hypocrites and transgressors.

The dignity of Allah(s) does not fall even with the denial or hypocrisy or disobedience of any of his creations. Similarly, when it comes to human beings, Dignity is not something given by others. The sources of dignity are not those people of the locality who show their respect towards us. People think that they are highly respected in society and are therefore dignified. In fact, dignity is that which is given by Allah(s) to someone. The source of dignity is Allah(s).

فَلِلّٰهِ الْعِزَّةُ جَمِيْعًا...

(Surah Faatir, Ayah 10)

At times we think that by delivering our responsibilities, by being righteous and speaking the truth against someone we might lose our dignity in the community and people may stop respecting and giving us the protocols. This is what is termed as dignity by disobedience (to Allah)

وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ

(Surah Baqarah, Ayah 306)

When they are invited towards righteousness they remember their false and sinful dignities. To protect their disobedient dignity they refrain from becoming witness to truth and thus hide the truth and righteousness.

The Doyen of Martyrs (a.s) saw that many such dignified personalities were sitting in Medina ,but only for the sake of securing their dignities, they were not raising their voices towards righteousness. In Mecca too, just for the sake of protecting their dignity none of them supported the doyen of martyrs (a.s)

In Kufa as well, big personalities were present, but even so none supported Him (a.s). This was because Ubaidullah ibn Ziad was a shameless person and would not consider the dignity of these personalities; hence for the sake of securing their dignity and social respect they left the son of Fatema (s.a) isolated. In reality this was not dignity, instead what they acquired from these action of theirs was only humiliation. This is because Dignity can only be given by one who himself is dignified. One who possesses something can only offer that thing. Hence one who himself is humiliated can only give humiliation to others.

When Allah (s.w.t) distributed Dignity and humiliation, He said:

وَاللَّهُ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ

“Dignity is only with Allah, Messenger and believers”

(Surah Munafiqun, Ayah 8)

Thus, dignity is only with Allah, His Messenger and the believers. The ones who do not support the Messenger or are not from the believers, are the sources of humiliation.

The actual and real source of dignity is Allah(s) alone. All dignity is with Allah(s) and the dignity acquired by the Messenger (s.a.w.s) is also from the same source. Hence, the sources of dignity are not three different ones, instead they are all one. If the believers and the Messenger (s.a.w.s) are dignified then this dignity has been given to them by Allah(s)

4. The one admired by everyone is not Dignified

Some people are very happy and feel proud that they are highly dignified because everyone respects them and admires them in their localities, in their offices, making them believe that they have maintained their dignity. Since Muslims, non Muslims, sweepers, drug addicts, alcoholics, rowdies, criminals and people from every category respects us hence we are dignified and we consider this as a blessing of Allah (s.w.t). They think that this dignity has been given to them Allah(s).

One example of this is that people earn money through illegitimate means and bribes, then build a house with this income, and after that put a plate on the door which says هذا من فضل ربي "This is by Allah's grace".

The question that arises in this context is; whether the Holy Prophet (s.a.w.s) was respected by everyone? Was he (s) able to get respect from the infidels and the hypocrites? The Messenger of Allah (s.w.t) never received such kind of dignity and respect. In fact, He (s) was abused, accused, termed as crazy and not everyone over there saluted him (s). In fact there are incidents where people threw garbage and animal excreta on him(s) and laid thorns on his path.

If the meaning of dignity is, that each and everyone should look at us with respect, then it does not stand true for the Messenger (s.a.w.s). But what Allah (s.w.t) says is:

ان العزة لله ولرسوله وللمؤمنين

This same Messenger (s.a.w.s) whom they were accusing, abusing, dumping garbage on and giving all sorts of pains to, was the most beloved and dignified Messenger of Allah(s).

If everyone had been respecting the Holy Prophet (s.a.w.s) , there would not have been any need for him to migrate from Mecca? The reality is that the people of Mecca did not take care of the dignity of the Prophet (s.a.w.s). If people like Abu Jahl and Abu Lahb had started respecting the Holy Prophet (s.a.w.s) , it would not have been dignity, but humiliation and disgrace. That Messenger (s.a.w.s) who is dignified by Allah (s.w.t) and is also respected by the enemies of Allah (s.w.t) can never be considered as dignified. If this happens then there is an error in his heart, because he has kept the believers as well as the infidels happy with him. This means his heart has hypocrisy.

5. Hussain (a.s) - The Leader of Dignity

Some people feel proud about the fact that even alcoholics and transgressors respect them. They have this misconception that at some point if there is a need to travel, they should have at least some good relationship with these transgressors so that they will take care of their house and family. Also they will not harm the chastity of their women left behind. But the question is, did these transgressors, alcoholics care about the dignity of Hussain ibn Ali (a.s)? Was it not possible for Hussain ibn Ali (a.s) to get respect from them? Did those who burnt the tents of Hussain ibn Ali (a) during the "Evening of Destitution (Shaame Garibaan) not know that these were the children of the Prophet (s.a.w.s)? That these were the Ahlulbayt (progeny) of the Holy Prophet (s.a.w.s)? That they were the daughters of the Messenger of Allah (s.w.t)? That they were the daughters of Fatema (s) and Ali (a.s) and that they should respect them? Could Hussain ibn Ali (a.s) not maintain at least some relationship with these people, so that after his martyrdom they would not trouble his family members? But Hussain ibn Ali (a.s) never demanded any false

dignity and respect from people because people do not possess dignity, it is with Allah(s).

Imam Hussain (a.s) knew that He would be martyred and that these desert beasts would sacrilege his dead body and would burn his tents, but even then Imam Hussain (a.s) did not tell them that they should respect his dead body or the ladies present in the tents. This was because Imam Hussain (a.s) was aware of the path to dignity.

He (a.s) said that I have chosen the path of Allah and it is the dignified Allah (s.w.t) for whom I have left, that will give dignity to me and my family. How can I hope from those, who have no dignity of their own, to respect my family after I leave? This is the dignity that Hussain ibn Ali (a.s) has taught us. The dignified are those who, when they encounter humiliation, the humiliated beings don't tolerate them, but when they come in the arena of dignity, they become leaders of dignity.

6. The meaning of Dignity

What is the meaning of Dignity, which is so liked and of such esteemed value that a human being even sacrifices his life for it? We should know its meaning because the same meaning lies in the dignity of Allah, the Messenger and the believers, as said before Allah is dignified, the Messenger is dignified and so are the believers .

If Dignity means getting respect from the people of the locality then Allah (s.w.t) has no locality, the Messenger of Allah(s) was not respected by the people of his locality, the hypocrites, polytheists and infidels were not respecting the Holy Prophet (s.a.w.s).

The transgressors did not respect Imam Hussain (a.s), then what kind of dignity is this , that is present within the believers, has been proven for the Messenger (s.a.w.s) and obtained from Allah (s.w.t).

Dignity in Arabic literature means something possessing hardness, stiffness and solidity, the presence of which does not allow anything else to penetrate, crack or interfere. As an example, if you want to hammer a nail into wood, after one or two strokes of the hammer and with a little pressure the nail will penetrate the wood. But if you try to pierce the same nail into a cement wall, it would take more effort because the cement wall is harder as compared to wood. This very nail that can be pierced into a cement wall will never penetrate a rock. This means that a rock or a stone is such a hard, strong and able thing that it does not allow the nail to penetrate through it, despite the number of strokes you apply to the nail. It is possible that the stone might break but even then the nail can not penetrate it.

The essence that contains dignity is similar to this. If any type of faults, evils, weaknesses, accusations and allegations are hurled towards it, even along with thousands of evidences, this solid essence will not allow these things to enter inside or associate with it. Such an essence is considered as a dignified essence.

But if any sort of accusation, allegations and vices are associated with the essence, it easily links with it and gets proven. Such an essence is considered as a humiliated essence.

The essence of the Almighty (s.w.t) is such a solid essence that even if the entire universe unites to find a fault in Allah (s.w.t) they will not be successful. The essence of Allah (s.w.t) consists of no faults or shortcomings and therefore no faults and weaknesses could be associated towards Allah (s.w.t). In the same way, the essence of the Holy Prophet (s.a.w.s) is also infallible, no faults, sins or mistakes can be proven against him. Any accusation and allegation towards him will return back to the accuser, it cannot penetrate this pure essence.

But if any fault is associated with an essence or an accusation is made towards it, and if these easily impact and penetrate the essence, then this essence is a humiliated essence. Humiliation (Zillat) in Arabic means, a

softness whose presence is willing to accept anything coming from outside. Like it is said, a soft horse allows everyone to ride easily.

Thus we know that Dignity does not mean that everyone should bow down and salute, in fact, Dignity means that whatever kind and number of accusations are made, none shall reach the essence. As an example, illiteracy is a shortcoming and it is an evil amongst all evils. Now if it is said about someone that he is illiterate, if this person is really illiterate, then this attribute of illiteracy will penetrate into him. On top of this if signs of illiteracy are also found in him, then in relevance to illiteracy this person is not dignified and the nail of illiteracy will easily penetrate into him.

If the same is said for an intellectual, academic, scholar or a Jurist that he is illiterate; even before our mind pays attention to the accused we will turn towards the accuser because everyone is quite certain that the accused is a scholar and an educated person. Here this nail of illiteracy will not penetrate the person and in fact turn towards the accuser.

People had put various accusations on the Prophet (a.s), to the extent that they termed the Holy Prophet (s.a.w.s) as a poet, magician and even crazy. Similarly accusations and allegations were made against Ameerul Momineen (a.s). But even today after fourteen hundred years, these personalities are as pure as they were before and all these accusations and allegations turned towards the accusers themselves.

Now we need to see, whether we too are dignified? If there are faults associated with us, do they befit us or not? If illiteracy, foolishness, stupidity, irresponsibility and carelessness are associated with us, but are not found in us, then we are dignified, otherwise we are not. A dignified person is one within whom no weaknesses, shortcomings and faults are found irrespective of whether people respect him or not. Thus we understand that dignity is first for Allah(s), then the messenger (s.a.w.s) and then the believers.

7. The most dignified family

Allah (s.w.t) made a family so pure that even if the entire universe associates impurities and faults towards them they will not be successful. Such a purified family that has been kept away from all sort of uncleanness, impurities, evils and faults for which the Quran says:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ
تَطْهِيرًا

“Allah only desires to keep away the uncleanness from you, O people of the House! And to purify you a (thorough) purifying.”

(Surah Al-Ahzab, Ayah 33)

This is such an esteemed and sincere family, which even Satan cannot approach, though Satan has pledged to mislead the children of Adam. When Allah (s.w.t) created Prophet Adam (a.s) and decorated him with the ornaments of His (s.w.t) beautiful names

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا

(Surah Baqarah, Ayah 31)

Allah (s.w.t) established his prioritized status and virtues over Angels, Jinns and Satan; and said:

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ

(Surah Baqarah, Ayah 31)

Satan did not like this and he tried to snatch the magnificence and virtues which were given to Adam (a.s); and said:

قَالَ فَبِعِزَّتِكَ لَا غَويْنَهُمْ أَجْمَعِينَ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلِصِينَ

“I swear by your dignity, I will mislead everyone except the purified ones.”

(Surah Saad, Ayah 82, 83)

Satan is challenging over here that the human being due to whom I lost my dignity, and I came out as a betrayer from the presence of your

essence, I will take away the same virtues from his children due to which they got preference over me.

Misguidance is a shortcoming and big fault. If misguidance is associated with someone and in reality if he is a misguided person demonstrating the signs of misguidance, then this pledged enemy (Satan) has snatched his dignity. This is because misguidance has penetrated his essence. If the human being protects himself from misguidance and follows the path of the Ahlulbayt (a.s) and gets counted amongst the sincere slaves of Allah (s.w.t) , he becomes dignified while Satan gets frustrated for not being successful in misguiding him.

Ahlulbayt (a.s) are the sincere and purified slaves of Allah (s.w.t) and it is not possible for Satan to approach the sincere slaves, hence Ahlulbayt (a.s) are purified from all sorts of uncleanness, impurities, faults and sins. Thus they are the most dignified beings.

8. Karbala - The path of Dignity

Karbala is the path of dignity and by treading on this path only, can we get an understanding as well as learn the true meaning of Dignity. Imam Hussain (a.s) said:

ان الدّعيّ ابن الدّعيّ قدر كز بين اثنتيّن ، بين السّلة و الدّلة، و
هيهات من الدّالة، ابي الله ذالك ورسوله ، وجدود طابت و حجور
طهّرت ، وأنوف حمّة ، و نفوس ابيه، لا تُؤثر طاعة اللّٰم على
مصارع الكرام

This adulterer son of the adulterer has brought me to a cross road between humiliation and sharp striking swords. And I say no to humiliation. Allah (s.w.t) and his Messenger (s.a.w.s) had also prevented us from following the path of humiliation. Similarly pure mothers, pure generation, self-respected people and deniers of

oppression have wished for us to fight bravely rather than adopt an escape route.

(Mawassae Kalamat Imam Hussain, Page 423)

The path of dignity is that of striking naked swords whereas the path of humiliation is of comfort, luxury and getting respect from people. Imam Hussain (a.s) says that, "Humiliation can never come near us." Allah (s.w.t) has purified us to the extent that humiliation cannot even touch us. Imam Hussain (a.s) has given us the lessons of dignity. If you want to learn dignity then come and learn it from this professor of dignity, not that dignity and respect which is expected from people, but that dignity which is acquired under the shadow of swords.

Imam Hussain (a.s) has dressed dignity with such an attire and has blown such a soul into it, that until the end of this world, if someone desires to be dignified then he has to walk on the path of Hussain ibn Ali (a.s). This is the dead value that this inheritor of Prophet Isa (a.s) brought back to life as a saviour.

When Prophet Isa (a.s) came in the presence of people, he said that, 'I am the saint of Allah, I have been aroused by Allah (s.w.t) and I have come for your guidance. When Prophet Isa (a.s) saw dead bodies and incurable diseases, he said, "Rise by the permission of Allah". The approach of Prophet Isa (a.s) was limited to the extent of getting back to life dead bodies. But when the inheritor of Isa (a.s) saw sick and dead corpses of value, or when he saw a sick Ummah (nation), he acted like a saviour and blew back the soul into those dust tasting dead values and they immediately got back to their feet. He put back life into those dead values in a way that till the end of the world these values would remain alive.

9. Sacrificing Dignity in the way of Allah (s.w.t)

Allah (s.w.t) has established a principle to sacrifice one of our most beloved things in his way. According to this principle, Prophet Ibrahim (a.s) presented his most beloved sacrifice; he presented his son Prophet Ismail (a.s) in the way of Allah (s.w.t). Allah (s.w.t) has also instructed to

initiate Infaq (spending) in his way. There are some who are willing to give their wealth in the way of Allah, but not willing to give their life. There are some others who are willing to give their lives in the way of Allah, but when it comes to dignity they take an escape route. The lesson that Hussain ibn Ali (a.s) has given us is, that we should not hesitate to give our lives in the way of Allah (s.w.t) if required and when it comes to sacrificing dignity in the way of Allah (s.w.t) , this should also be presented, because it is Allah (s.w.t) who is the source of all dignity.

If we sacrifice dignity in the way of Allah (s.w.t), Allah (s.w.t) will grant more to us. Similarly if we sacrifice children in the way of Allah (s.w.t) then till the end of this world Allah (s.w.t) will keep our generation alive. Hussain ibn Ali (a.s) sacrificed his children in Karbala and only one son was left alive. Today we can find his progeny in every corner of the world. There are Sayyids all over the world. Allah (s.w.t) gave so much grace through one son that the entire world now has the presence of the children of Hussain (a.s).

It is worth mentioning that his pure progeny should be careful and be concerned about where they belong from. They should adopt that character which by itself speaks out loudly, to say that it belongs to the progeny of Hussain (a.s). Imam Hussain (a.s) secured only one son of his, so that till the day of judgement, people can see his children and identify the progeny of Imam Zainul Abideen (a.s). On the other hand those who secured all their children, Bani Umayyah and their supporters who came alive out of this encounter, even if we try to find their generation today in the entire world, we will not find them. Even if someone is present and is aware of the fact that he is a descendent of Bani Ummayah, he will not reveal this to anyone . Allah (s.w.t) disconnected all the generations of the enemies of Hussain (a.s). Similarly those who preserve dignity and don't spend in the way of Allah (s.w.t), Allah (s.w.t) buries the dignity of such hoarders in dust.

Those who present their dignity in a container of sincerity, Allah (s.w.t) bestows them with dignity till the day of judgement. This is a divine principle.

ولئن شكرتم لازيدنكم

“If you adopt thankfulness towards my bounties, I will enhance them further”

(Surah Ibrahim, Ayah 7)

The bounties given by Allah (s.w.t) should be spent because bounties do not reduce by spending, in fact they increase. This is the difference between a spring and a well. Whatever a spring has, it spends whereas a well preserves water inside it. The more the well preserves water, the more it gets stagnant and begins to stink. If the spring also decides not to flow and preserves the water, you will see that herbage begins to develop while bacteria and germs grow in its stagnancy. However, if it keeps on flowing it will remain pure and Allah (s.w.t) will also keep on enhancing it. Clouds and trees are similar to this, as clouds always send rains, but they are never empty of water. Trees give fruits and Allah (s.w.t) gives it more.

This is not just a law for natural non-living things but it is also a law for human beings.

ولئن شكرتم لازيدنكم

Those who presented their children in the way of Allah (s.w.t), Allah (s.w.t) enhanced their generations, whereas those who preserved their children Allah (s.w.t) demolished their entire generations. Those who hoarded their dignities and did not spend in the way of Allah (s.w.t), became humiliated forever. During the periods of droughts some people accumulate and hoard food stuff, and when the prices of food goes high they sell it at higher price. This type of hoarding is a great sin. Those who accumulate wheat, rice and other foodstuff and store them in sacks, are also disliked by Allah (s.w.t) and will be punished too.

But bigger criminals than these are the hoarders of dignity, those who store dignities in sacks inside their homes considering that there is such a drought of dignity. Those who did such things in the past, even taking

their names today is considered as a humiliation, whereas those who opened the sacks of dignity and gave it in the markets of Kufa and Damascus, have become sources of dignity that will last till the judgement day.

10. Protectors of False Dignities

The people of Kufa wrote letters of invitation to Imam Hussain (a.s), but when Ubaidullah ibn Ziad entered Kufa, they realized that he was a shameless person and now it was not only their lives but also their dignity that was in danger and they acted with betrayal (towards Muslim ibn Aqeel). Since their values were corrupted and the true meaning of dignity was not known to them, they protected their false dignity. They knew that Ibn Ziad was a drunkard, an adulterer and an evil person who could do anything possible. If they supported Imam Hussain (a.s) he would burn their homes, make their children orphans and they would have to suffer big humiliation; what would people say about their homes and family.

Hence they put on locks of disobedience and false dignity on their houses and sat inside their homes in a cowardly manner. Not even a small period had passed; when Hussain ibn Ali (a.s) made it clear to them that these locks were of humiliation that they had put on their homes. Imam Hussain (a.s) inserted a soul into the dead statue of Dignity and enlightened its clear meaning.

Those who sat inside their homes for preserving the dignity of their daughters and daughter in laws, when they saw the daughters and daughter in laws of Imam Hussain (a.s) as captives in Kufa and Damascus, they realized what was meant by Dignity. The same people then formed an army of four thousand (Tawwabeen) and left their homes. Under the leadership of Sulaiman ibn Sard Khazai they came to Karbala, took a ritual bath in the Euphrates, repented and finally after fighting they were all martyred. It has been said that from amongst the four thousand not even four survived, they fought with bravery and valour sacrificing their lives. But it was too late now.

They did not support Imam Hussain (a.s) because of the lack of understanding of the meaning of Dignity, but when Imam Hussain (a.s) demonstrated the meaning of dignity in Karbala, it would now have been disgrace for them to sit inside their homes. Now they did not care for their women and realized that this life, which they had adopted, was only a life of humiliation and death was much better than such a life.

This is the school of Karbala, the lesson of the professor of Karbala and professor of values :

اريد ان آمر بالمعرف وانهي عن المنكر

I want to revive Maroof and bring back to life the values. I want to take people away from evils. The life of humiliation is a life of evils; it is not a life of a true human being.

Though people would be saluting you in a life of humiliation, your jobs will remain secure, your house will be safe and everything else will be secure, but humiliation is not the name of life.

هيهات منا الذلة

If humiliation and Hussain (a.s) cannot meet at one place, then humiliation and the follower of Hussain (a.s) also cannot meet at one place. The same meaning of Dignity, which Imam Hussain (a.s) taught, should also be present in the follower of Hussain (a.s) . The way Imam Hussain (a.s) selected the path of Dignity, the follower of Hussain (a.s) should also give preference to the same. Dignity is not formed by hoarding; it is formed by spending in the way of Allah (s.w.t). Thus the martyr of dignity is more dignified than the martyr of life . Imam Hussain (a.s) was a martyr of life as well as the martyr of dignity. Imam Hussain (a.s) acquired all forms of martyrdom, with the same dignity which we have preserved today; He (a.s) did not preserve and hoard it.

Lady Umme Salma (a.s) advised him that, O my son if you want to go in the way of Allah (s.w.t) then just take men with you, do not take women

along with you. What is the use of women in this journey? He (a.s) replied:

يا امامه شاء الله ان يرانى قتيلًا- شاء الله ان يراهن سبايا

I am not going for a battle of power, I am going for a battle of values and I have to preach and deliver lessons of Dignity and chastity as well. I will deliver the lessons of dignity and along with me my sons and companions will also deliver the lessons of dignity. I am taking my daughters and sisters , so that they can also deliver lessons of dignity to the people teaching them how dignity and humiliation gets created. Who embraces dignity and who embraces humiliation is a lesson that needs to be taught. Thus Imam Hussain (a.s) took his sisters and daughters, came out onto the battlefield of values fighting this combat of values. He brought victory to the values and defeated the evils.

4th Value

**Infaq
(Giving in the way of Allah)**

Infaq (Giving in the way of Allah)

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1. Infaq – The source of all other Virtues

Amongst the values of Ashura that Imam Hussain (a.s) conquered in the encounter of values, is the most important value of Infaq. Infaq means spending in the way of Allah, it means leaving aside something for the sake of Allah(s). The Holy Quran has emphasized on this for at least more than a hundred times that the most esteemed “Munfiqeen (those who give)” are those who give their wealth and their lives in the path of Allah(s) while on the other hand there are also those who do not do any Infaq. The Quran has compared and gauged both, saying that those who do Infaq and those who do not do Infaq are not similar for Allah(s). In fact all the virtues that Allah(s) has discussed, Infaq has formed their basis and foundation. Only if the virtue and quality of Infaq is present in a human being, can the other attributes and values be of any benefit to that person. If man does not have the trait of Infaq in him then all the other values in him are meaningless and of no benefit. Allah (s.w.t) says:

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ

“unless you spend in the way of Allah what you love, you will not attain righteousness”

(Surah Ale Imran, Ayah 92)

Thus, Infaq is the source of all other merits. Knowledge, forbearance, bravery, justice, self-respect, dignity and all other human traits and attributes are only beneficial when they are used in the way of Allah(s).

Going against Infaq is misery. Misery is the name of hoarding. Misery is the name of not spending in the way of Allah(s). The love of wealth invites human beings towards miserliness and hoarding. In a holy tradition it is said:

حب الدنيا رأس كل خطيئة

“The love of this world is the root cause of all evils”

(Usool-e-Kaafi, Vol 2, Page 315)

2. Infaq in the Holy Quran

As we have written before, that for more than a hundred occasions in the Holy Quran, Infaq has been discussed vastly. First in the beginning of the Surah Baqrah itself when Allah(s) mentioned the attributes of a believer and hypocrites; first believe in the unseen, then the establishment of prayers after which it is said:

وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

“ they do Infaq and spend in the way of Allah the sustenance we have given them”

(Surah Baqrah, Ayah 3)

If the Holy Quran is pondered upon carefully and analyzed from beginning to end you will come to know the status and the position of Infaq.

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِئَةُ حَبَّةٍ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

“The parable of those who spend their property in the way of Allah is as the parable of a grain growing seven ears (with) a hundred grains in every ear; and Allah multiplies for whom He pleases; and Allah is Ample-giving, Knowing”

(Surah Baqrah, Ayah 261)

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَثْبِيْتًا مِّنْ أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَآتَتْ أُكُلَهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِبْهَا وَابِلٌ فَطُلٌّ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

“And the parable of those who spend their property to seek the pleasure of Allah and for the endurance 'of their souls is as the parable of a garden on an elevated ground, upon which heavy rain falls so it brings forth its fruit twofold but if heavy rain does not fall upon it, then light rain (is sufficient); and Allah sees the intentions of your deeds.”

(Surah Baqrah, Ayah 265)

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ
مِّنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ
تُغْمِضُوا فِيهِ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ
الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُمْ مَّغْفِرَةً مِّنْهُ
وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ

“O you who believe! Spend in the way of Allah from the pure things that you earn or from what We have brought forth for you out of the earth, and do not aim spending in the way of Allah what is impure wealth, while you would not take it yourselves unless you have its price lowered, and know that Allah is Self-sufficient, Praiseworthy.

Shaitan threatens you with poverty and coerces you to be niggardly, while Allah promises you forgiveness from Himself and in abundance; and Allah is Ample-giving, Knowing.”

(Surah Baqrah, Ayah 267,268)

وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَأَنْفُسِكُمْ وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا
تُنْفِقُوا مِنْ خَيْرٍ يُوفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ
وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ
الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ
رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

*“...and whatever good things you spend, it is to your own good; and you spend, but to seek Allah's pleasure; and whatever good things you spend shall be paid back to you in full, and you shall not be wronged.
...and whatever good things you spend, surely Allah knows it.
(As for) those who spend their property by night and by day, secretly and openly, they shall have their reward from their Lord and they shall have no fear, nor shall they grieve.”*

(Surah Baqrah, Ayah 272,273,274)

3. Infaq – A value of Ashura

Infaq and the other values came back to life due to Ashura; therefore they are known as the Values of Ashura. It must not be perceived that the other Infallible Imams (a.s) did not instigate these values or these values were not present during the life of the other Infallible Imams (a.s) or that their vision was not to propogate these values.

All the Prophets (a.s) and Imams (a.s), even the saints of Allah(s) and the righteous scholars who are the inheritors of Prophets have enlightened these values amongst people, but the way the Doyen of Martyrs (a.s) enlightened these values within people and the way he brought back to life these values, none other has brought them back to life in this manner, hence it is correct to term these values as the values of Ashura or the values of Hussain (a.s). This is because the roots of these values have the blood of Hussain (a.s) and the blood of the children of Hussain (a.s). Hussain (a.s) has given his dignity and chastity for the foundation of these values and taken them to their pinnacle. Hence, if people today have attributed themselves to these values , it is only due to the efforts of Imam Hussain (a.s).

4. The basis of Relationships

People have a relation with religion, they also have a particular relationship with Allah(s), similarly people had relationships with the Prophets and Imams, but the question is whether these relationships were on the basis of good known-values (Maroof) or their foundation was

based on evil and falsehood. We need to understand this common fact that we have relationships amongst each other. We name certain relationships between human beings as good and certain as false or illegitimate. At times of condemnation and criticism we say that so and so has an illegitimate relationship with so and so. Thus exists affinity and relationship, but what needs to be seen is the kind of relationship that is being considered.

Every relationship cannot be good and every relationship cannot be favoured or liked. Good relationships are those that are established on the basis of values, whereas illegitimate relationships are those that are not of a good kind and their foundation is based on evils and falsehood. Thus if relationships are established within human beings on the basis of lust, then these will be considered as illegitimate relationships, similarly if the relationship is on the basis of anger then it will be considered a relationship of enmity. Hatred and Malice are also a kind of relationship that are based on anger. Friendship is a good relationship if not based on lust, greed and avarice. The state of relationships between human beings is either a relationship that is good and legitimate based on goodness or a relationship that is illegitimate and based on the bad.

5. The type of religious relations

A. The relationship of the necessities of life

Imam Hussain (a.s) has stated in one of his important sermons, that people are with religion and the slogan of religion is on their lips till the time religion fulfils their necessities of life, but the day their necessities are not fulfilled by religion and religion does not become the basis of their personality and position, religion will only become a mere talk and just a poem on their lips. Religion will only remain as a phrase delivered from their tongues apart from which there will be nothing in the name of religion.

Imam Hussain (a.s) says:

انّ النَّاسَ عبيد الدنيا والدين لعق على السنتهم يحو طونه مادرت
معائشهم ، فاذا
محصوا بالبلاء قلّ الدّائرون

Religion has just become a phrase and a flavour on their tongues, so when they are examined, very few will remain religious.

(Mawassae Kalamat Hussain, Page 356)

These sermons of Imam Hussain(a.s) were not just for preaching . When he saw that in the battle of values the governance of evil was getting established, he started a rebellion and said that people had become religious only for the sake of their necessities of life. People are involved in earning their necessities of life from religion and when the time comes to sacrifice these necessities of life over religion, you shall see that “very few will remain religious”.

This is the statement of Imam Hussain (a.s) and what happened in Karbala was His (a.s) character, thus he was demonstrating to us, both by words and character that the religious ones were very few. Imam Hussain (a.s) saw in Medina how many were truly religious. In Masjid-e-Nabavi there used to be long ranks of congregational prayers. Even today if you visit, with all praise to Allah(s) you will see that Masjid-e-Nabavi is the best example of Architectural beauty. With prestige they show films across the world about the great architectural construction of this mosque. They want to prove the greatness of Islam with this construction, and when you see the ranks of prayers inside it, they are also vast and long to the extent, that at times the entire mosque cannot cope with the quantum of people praying there. But these same people praying in long ranks were tested, they were invited for religion; till the time religion was fulfilling their necessities of life Masjid-e-Nabavi remained full and lively. But when Imam Hussain (a.s) said that they had taken enough from religion and now it was time to give something in return, as the time for examination had come, these very long ranks were reduced and Imam Hussain (a.s) was left with only seventy two people.

Similarly in Mecca Imam Hussain (a.s) saw that people had put on their "Ihram" (ritual attire) for Hajj and admired religion so much that they were not willing to remove their "Ihram". But when religion asked them to remove the "Ihram" and put on the shroud of death "very few remained religious". Those who travelled with the Doyen of Martyrs (a.s) for collecting booties and to acquire their necessities of life through religion, when they reached the crossroad of Kufa, He (a.s) said to them that 'if you have come with me till here with the desire that in the name of Hussain (a.s) you will get something, then know that now is not that time to take something in the name of Hussain (a.s), instead it is the time to give.'

من كان باذلاً فينا مُهَجَّتِه

"Who is ready to present his blood for our sake?"

(Mawassae Kalamat Hussain, Pg 328)

Thus we know that at the times of tests and examinations very few remain religious.

B. The relationship of guidance and obedience

A majority of people have a relationship with religion only for the sake of fulfilling their necessities of life and there are several examples in history.

Similarly people have tried to establish different types of relationships with Prophets (a.s) and the Infallible Imams (a.s). This is because when people move away from the correct form of relationship then they try to enhance other types of relationships with the same personalities. Thus many were busy in making different types of relationships with the Holy Prophet (s.a.w.s).

Today also the same method is adopted, if people want to get some work done out of someone having a good position, they start building a relationship with him. If there is a governor or someone at a good designation or post, people always try to establish a good relationship

with him so that he can be of some help in difficult times. People want to progress and be successful by using relationships; they want to solve their problems through relationships. Allah(s) raised the Prophet(s) and people started developing relations with them, someone became a named son, someone became a father-in-law, someone became a son-in-law and so on, some were interested in giving their daughters while some others were interested in taking His(s) daughter and all this was only for the purpose of establishing a relationship with Prophet (s.a.w.s) and this relationship would help them in difficult times (even thereafter). But when the opportunity came this relationship was of no use. If relationships are established on such a basis then these relationships are purposeless. When a relationship has to be established with a guide, it should not be that of father-in-law and son-in-law, the relationship should be that of guidance and obedience. Thus Allah(s) said if you want to establish a relationship with the Holy Kaaba then do not just become possessors of keys and those serving water to pilgrims, instead do Infaq in the way of Allah and your relationship with the Holy Kaaba will get established.

C. The relationship of Supplication

Allah(s) has favoured human beings with great bounty and opportunity, and this bounty is Supplication. Supplication is the name for communication with Allah(s); it is the best means of developing a relationship with Allah(s). Allah(s) says:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ
فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

“And when My servants ask you concerning Me, then surely I am very near; I answer the prayer of the suppliant when he calls on Me, so they should answer My call and believe in Me that they may walk in the right way.”

(Surah Baqrah, Ayah 186)

What is the meaning of this invocation and supplication? Generally the basis of our relationship with someone is to solve our problems with the help of this relationship. In order to clarify the understanding of this subject of Relationship let us take an example. You will find that when people see a religious, knowledgeable, political and a social personality, they want to get closer to that person.

As such big personalities also try to establish relationship with other people possessing worldly positions; specifically if they can build a relationship with Western people , they consider it is something great.

People feel proud of establishing relationships and they boast of having such and such a level of relationship with so and so and that they visit his home and he comes to their house very often. We have a cultural method of establishing relationship by giving visiting cards to each other, which contain our name, designation, email, fax, phone number and address. This means that if you want to contact me and want to establish a relationship with me, you can call me on this phone number. I take this card, several years pass away , but I don't feel the need of communicating, hence I do not make any contact, but then one day I am trapped in some difficulty and cannot find a way to get out of it. All of a sudden I realize that I have the visiting card of a person whom if I call ,may be able to solve my problem. Thus I call him and discuss my problems; he is a nice person and solves my problem immediately. Then again I was in need a second time, I had to get a job for someone and so for the sake of someone's employment ,I contacted that merciful person again and this time too he solved my problem.

Similarly whenever I have a need I contact him, for instance if I want a visa I contact him and he gets me the Visa, once I had difficulty in getting a house and he helped me get a house . The synopsis of all this is that, for whatever need I contacted him he provided for it . Now what we have to ponder upon here is that he has given the card to me for the purpose of establishing a relationship with him but I have used

this relationship to fulfill my needs and to accomplish my desires. However the need for establishing a relationship with that person was because I am also a well-known person just like him, hence there should be a relationship between two personalities, however I misused that relationship and made it a means for accomplishing my desires.

Allah(s) considered us eligible to speak to him and thus Allah(s) gave his contact number to us. O Prophet! If someone asks you about me tell him I am very near.

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ

And tell them whenever they call me I will listen to them.

أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ

But I transformed this relationship with my Lord for the fulfilment of my desires. Since Allah(s) is very generous he fulfils my needs. There was not a single day when through my supplications I called Allah(s) exclusively seeking his essence, but whenever I called him, it was for the accomplishment of my desires and the fulfilment of my needs. But Allah(s) after giving the contact number, is anticipating that some day my slave will call me for my sake only and I will say yes. My slave will only say “Allah” and I will ask him whether he called me to which he shall say, I have called you and only you. He should not say that I have called you because of my suffering from some pain caused by thirst and hunger or due to hardships and poverty. Instead he should say that, I have called you just because I desired to call you and for your sake only. He is waiting for such a kind of relationship. Thus, if a slave wants to establish a relationship, then this is the kind of relationship that must be established. This is a true legitimate relationship, although Allah(s) is the powerful creator and the king, if he is called for any particular need he fulfils it.

If you have a relationship with some big personality , he also fulfils your needs, then Allah(s) is the lord, the legislator, and his work is to legislate, whether you ask or not his lordship and legislation will be manifested. It has become a tradition in our country that those who are assigned work in offices deliver their duties and responsibilities only after taking bribe. Even for a small signature, he will only do it after taking a bribe; this is because it has become a culture these days.

Hence we think that without bribe we cannot get our work done. Even in religious matters we think that unless I put five rupees in the trunk (collection box in mosques and centres) Allah(s) will also not bestow his lordship on me. Even if you become an infidel, polytheist or a hypocrite and keep your five rupees in your pocket, then too it does not affect the lordship of your lord. He has given you everything, he has given you eyes without being asked for, he has given you legs without being asked for, and without asking he has given you all the bounties. He will keep on presenting his lordship. When you are sick and even if you don't call him he still cures you, this is because he is the creator, which means he has given us our existence, he has created us. This is the meaning of lordship, that he has given us health and just as his creation is unconditional, his lordship is also absolute, none of his attributes are conditional, it is in fact, our actions that are conditional.

Allah(s) has not said that unless you flatter me I will not give you anything. Though he has asked us to worship him, but there is a difference between flattering and worship. Allah even does not say that if you do not worship me I will not give you anything, whether you worship him or not he will give, but the benefits of worship are for us only. Yes, he has definitely said to bow down humbly in his presence after acquiring Recognition (Maarifat) and then he will disperse his lordship on us and he will shower his mercy on us.

D. The relationship of Infaq

A relationship which is founded on the basis of taking, breaks apart when the time comes to give, hence a relationship that human beings should

establish with religion, should be that of Infaq and giving. Thus, Allah(s) says, you should spend in my way; which means the relationship of giving, and not always expecting to take.

This is the basis on which Imam Hussain (a.s) said that people have established a relationship with religion only for taking and fulfilling their necessities of life. When such type of people find their necessities of life in danger or their jobs and employments are endangered or when their fees for delivering lectures and the slogans of praises which they get from people are in danger , they leave religion behind.

Religious people that are left, can be counted on fingers. If a relationship has to be established with the Messenger of Allah(s) and if relationships are to be conjoined with the Infallible Imams (a.s) then its foundation needs to be assessed.

If these are not based on religion, but based on the necessities of life and worldly motives, then these relations break very soon. This is because till the time these relations keep on meeting the purpose, fulfilling the needs and accomplishing the necessities of life they will remain established, but when the time comes to give, these relationships will not continue as before. If a human being comes to know that his requirements and purpose can be met somewhere else, he will immediately change his direction towards the other entity too.

Today the type of relationships that exist are the same as the evil against which Imam Hussain (a.s) started his uprising, to fight the evil and bring back to life a value like Infaq. Today we can see that evil coming back again. We kept the basis of our relationship with Infallibles Imams (a.s) for the fulfilment of our desires and wishes. We are just running our businesses through them, we acquire the security of our lives and health from them, but the day they (a.s) tell us that we have given you enough, now it is time to take from you, we will come to know whether the relationship of the same type remains with them or not, whether we are prepared for Infaq or not.

6. Imam Ali(a.s) - The Role Model(Uswa) of Infaq

Today we are living in an era of deprivation where we are even deprived of meeting our Imam (a.t), He (a.t) is behind the veil and living his life in major occultation. But before the era of occultation, people used to physically pay homage and meet the Infallible Imams (a.s), the Infallibles (a.s) were present amongst them and people used to present themselves in the services of Prophets (a.s) and the Imams of guidance (a.s). What kind of relationship did they have with them (a.s)?

What type of connection did those people have with Imam Ali (a.s)? Whenever they asked for any help from Ali (a.s) , you will not find a single instance where the Master of the Universe (a.s) had turned them back empty-handed without fulfilling their wishes. Whoever called Ali (a.s); Ali (a.s) fulfilled his desires (legitimate) and relieved him of his difficulties. There are several examples present, but one of them is very well known and famous and such an undisputed incident that it does not require even a historical certification of its authenticity.

This incident is of during the period of His (a.s) governance and caliphate, when one day Imam Ali (a.s) came out of his house and the city gate, He (a.s) saw a widow fetching water from the well and taking it to her home, but she was finding it difficult to lift the water container; so sometimes she kept it on the ground, then lifted it and put it on her head. When He (a.s) saw this scene, He (a.s) asked the woman if she would permit Him (a.s) to help her. The lady refused and said that she would manage; He (a.s) insisted that she could not lift this and took the container from her and walked with the lady. On the way He (a.s) asked her as to why she had come to fetch water, 'Do you not have a man in your house? Don't you have your husband?

The lady was not aware with whom she was talking , hence rather than politely saying that her husband had been killed while fighting alongside Ali (a.s) against the governor of Damascus (Muawiya), she adopted a hard tone and said my children are orphaned, my husband has been killed in the companionship of Ali (a.s) in the battle of Siffeen.

Imam Ali (a.s) listened to her reply carefully and delivered the water to her home and He (a.s) said, you wait for some time, I am coming back.

He (a.s) came back to His (a.s) home, took some dates, flour and some other necessary things and returned back to her. He (a.s) said to the lady, now there are two things to do; one is to take care of your children and second is to prepare food for them. If you consider it appropriate you can take care of your children while I prepare the food or you prepare the food and I will take care of your children. Then He(a.s) said, since the children are associated with you they might feel strange and may not like to play with me, hence it is better you keep an eye on them, take care of the orphans while I will prepare food for all of you.

Ali (a.s) lit the fire in this house, where for several months no smoke had been seen coming out, so now when smoke came out of this house, the women in the neighbourhood saw the smoke and said, Allah (s.w.t) has given them something to cook and eat. One of the women came and said; today smoke is seen from your house too, looks like you have got something to eat. The widow said, May Allah(s) do well for this man, He saw my condition and helped me fetch water, then he got some things to prepare food, he is such a well-wisher and of good character that he is now preparing food for my children.

When the neighbourhood women saw the person closely they started beating their foreheads and yelled at the widow saying that, May Allah(s) perish you, do you know who this man is? Who the person is ,that you have put on such jobs? The widow replied and said no, I only know that he is some person of good character. The other woman told her that, This man is the Commander of the Faithful (a.s); he is the caliph Ali ibn Abu Talib (a.s) who is igniting the oven in your house. Do you know from whom you are getting this work done? When the widow realized that she was getting such work done by an infallible personality, she came to Him (a.s) and joined her hands asking Him (a.s) for forgiveness for the insult and her ill manners. She said I was ignorant; I had no knowledge of who you are?

He (a.s) said it is not like this, it is not because of you but due to me. It is recorded in history that Ali (a.s) said , 'It was my duty that for any soldier who was killed from my army, I should have been the caretaker of his children, but in this case you were the caretaker of the children, hence you forgive me that I could not come for your help earlier.'

(Biharul Anwar, Vol 4, Pg 52, Chp 104, and Majmua e Aasaar, Vol 18, Pg 347)

This was an example of Imam Ali's (a.s) quality of fulfilling peoples desires, anyone who asks for help from Ali (a.s), he is prepared to help in any way, in fact, He is even ready to cook food for her children and to take care of them. He (a.s) is the one who resolves difficulties, He(a.s) is the means for getting the grace and bounties of Allah(s), he is the means for getting Allah(s)'s sustenance, and hence, whatever is asked through him Allah (s) grants it. But He (a.s) is also waiting for that moment when you will recognize their position, and you will call them considering their rank and not just for your desires.

Invoke Ali (a.s) for his sake, for his love and Maarifat (recognition) and not just for the fulfilment of your desires and needs. We need to consider the type of relationship we have with these pure Imams (a.s). Has Allah(s) created me just to take from these personalities, should I keep on asking them and they keep giving me? They may also ask something from us, and in the same way as they help us every time,we should also come forward and assist them when they require help. Whenever they call , 'Come and help us! Come and be prepared to sacrifice, be ready to present your lives in the way of Allah(s) like us.' But if our relationship with them is only limited to taking, then this might break soon , however if with taking we have also learnt to give , we will remain firm and determined at the stage of giving also.

The family of Ahlulbayt (a.s) has also taught us to give in the way of Allah(s). We love the Ahlulbayt (a.s), but if this love is established on the basis of only taking from them, then when the time comes to give, it is possible that this relationship may break. But we should see from their character and also learn to give . If a need arises where we are required to

give our lives, we should be prepared to present it in their service, only under this condition can this relationship be unbreakable.

7. Lady Zahra (s.a) - An example of Infaq

1. The Holy Prophet (s.w.s) had gifted the garden of Fadak to Lady Zahra (s.a) and the income from this garden used to go to Her, but later this garden was snatched away from Lady Zahra (s.a) by the usurpers. One day the Holy Prophet (s.w.s) sent a guest to the house of Lady Zahra (s.a); it was a house that was receiving an income from a garden and a farm like Fadak. The guest entered the house along with Imam Ali (a.s).

Lady Zahra (s.a) tells Imam Ali (a.s) "O Abul Hassan (a.s)! Tonight we do not have any food for even our children, what will happen to the guest." Imam Ali (a.s) leaves the house to get some loan from someone. By chance he meets Miqdad (r.a) on the way and He (a.s) takes one dinar as loan from Miqdad (r.a) so that he can feed the guest sitting at home. On the way back He (a.s) meets a beggar who begs from him, "O Ali (a.s) today we don't have anything to eat at our home." Ali (a.s) gives the one dinar taken as loan to the beggar and returns home empty handed. He (a.s) tells Lady Zahra (s.a), "O Sayyeda! Now we do not have anything other than to be ashamed in front of this guest, I was coming back with a one dinar loan, but on the way I met a beggar and I gave the dinar to him and have returned empty handed". Lady Zahra (s.a) says: "Is this food present in our house now, not sent by you?" The commander of the faithful replies, "I have not sent this food, I had gone to take a loan, but I returned after having given that also to someone else".

The question now is that the situation in the house of Lady Zahra (s.a) was such that there was no food even for a single guest, so where was all the income from the garden of Fadak going towards? The income coming from the garden of Fadak was being distributed amongst all the beggars and the poor people of Medina.

The logic of the Ahlulbayt (a.s) was that, 'we have not adopted religion for taking something; we have adopted religion for the sake of giving. Even if the income from Fadak is coming we will spend it in the way of Allah(s) and even if we have to sacrifice the dearest part of our existence we will sacrifice it in the way of Allah(s).'

2. Abu Saeed Khadri narrates that Imam Ali (a.s) after his afternoon siesta said: "O Fatema (a.s)! Is there something to eat? Lady Zahra (s.a) replied: "I swear on that essence which respected my father with the position of Prophethood I don't have anything which I can serve you, in fact for the last two days we have not eaten anything." Imam Ali (a.s) said , "why did you not inform me, so that I could have got something from somewhere." Lady (a.s) said "I am ashamed that Allah(s) should see me demand from you and put you into difficulty".

Imam Ali (a.s) having reliance on Allah(s) left home, took one dinar as loan from someone, wanted to buy something for his home but suddenly He(a.s) saw Miqdad (r.a) whose face colour had changed due to the summer heat. He (a.s) said: "What happened Miqdad, Why are you out in such severe heat?" Miqdad (r.a) replied "O Abul Hassan (a.s)! Please leave my way and do not question about why I have left home?" Ali (a.s) said "My brother it is not justifiable for you to hide your desire from me." Miqdad (r.a) said "Since I must tell now, I swear by that essence which gifted Mohammed (s.a.w.s) Prophethood, I have left my family starving, they were crying and I could not tolerate that, hence I left home in this scorching heat." Imam Ali (a.s) had tears in his eyes and his beard became wet with tears. He said, "I also swear the same ; I have also left home for the same reason that there was nothing in my home , I had taken one dinar as loan which I am giving to you now."

He (a.s) gave this dinar to Miqdad (a.s) and then went to the Messenger of Allah (s.a.w.s) and offered his afternoon and mid afternoon prayers and later offered his Maghrib prayers also. When the Messenger of Allah(s) finished his prayer and while passing through the first rank of congregation, He signalled to Ali (a.s) and called him. Ali (a.s) got up and

started to walk to meet the Messenger of Allah (s.a.w.s.) at the door of the mosque. The Messenger of Allah (s.a.w.s.) said "O Abul Hassan! What is there to eat tonight?" Ali (a.s) remained silent, on this the Prophet (s.a.w.s) said "Say No so that I will not come with you or say yes so that I can go with you to your home". There had already descended a divine revelation on Him (s.a.w.s), to have food tonight with Ali (a.s). After this the Messenger of Allah (s.a.w.s) held the hands of Ali (a.s) and walked with him towards his home and entered the house of Lady Zahra (s.a). She (s.a) was sitting on the prayer mat and behind her was a big cooking vessel on fire from which smoke was coming out. When she heard the voice of the Messenger of Allah (s.a.w.s) she immediately stood up and passed her salutations to Him (s.a.w.s). He (s.a.w.s) also greeted her in reply. He (s.a.w.s) kept his hand on her head and said "Tonight I am your guest". The Lady (s.a) took the vessel and kept it in front of Him (s.a.w.s). When Ali (a.s) saw the vessel and felt the aroma, He (a.s) kept on staring at her (s.a). The Lady (s.a) questioned His (a.s) curiousness ? Why are you staring like this? Have I done something wrong? He (a.s) said "No, but today only you said that since the last two days we have nothing to eat at home, then where has this come from?" The Lady (s.a) said, "Allah knows it that what I have told you was correct" Ali (a.s) said "Then where has this come from?" Then the Messenger of Allah (s.a.w.s) kept his hands on Ali (a.s) shoulders and said "Brother Ali (a.s), this is the reward of that dinar with which you did Infaq in the way of Allah (s.w.t).

(Fatema Zahra (s.a), Bahjatul Qalbul Mustafa Min Mahedaha Ela Lahedeha)

ان الله يرزق من يشاء بغير حساب

"Verily, Allah gives sustenance in abundance to whomsoever He wishes"

3. It is narrated from Kabul Ahrar that one day Lady Zahra (s.a) was sick and when Ali (a.s) came home he asked her if she needed anything. The Lady (s.a) said, "If it is possible please get me a pomegranate". Ali (a.s) got worried for a moment because he had no money with him, but he got up and went to the market. He took 1 dirham loan from someone and purchased a pomegranate. While returning home he saw a sick person on the roadside. He (a.s) asked him, "What does your heart desire?" the sick person replied, "O Ali (a.s), I am sick since five days, no one was

concerned about me, and I am sick and feeling like eating a pomegranate. Imam Ali (a.s) was worried that He (a.s) had only purchased one pomegranate, if He (a.s) gave it to this sick person then what would He (a.s) take home for Fatema (s.a), she would be deprived of it. But if I don't give him the pomegranate it would be an opposition to the saying of Allah (a.s)

وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ

"Never turn a beggar empty handed"

(Surah ad-Dhuha, Verse 10)

The Holy Prophet (s.a.w.s) has also said that never deny the request of a beggar even if you are riding on a horse. Ali (a.s) shredded the pomegranate and served it to the beggar. The beggar returned to health immediately and Lady Zahra (s.a) also got cured at the same time. When Ali (a.s) returned home he was feeling ashamed to face Fatema (s.a). When Lady Sayyeda (s.a) saw Him (a.s), she got up and said "Why are you so sad?" I swear by the honour and power of Allah (s) that the moment you served the pomegranate to the beggar , that very instance, my desire for eating a pomegranate vanished. Ali (a.s) was very happy and at that very moment someone knocked on the door. Ali (a.s) asked "Who are you?" The Reply was "I am Salman, please open the door". When He (a.s) opened the door, He (a.s) saw Salman (a.s) with a tray in his hand, which was covered by a cloth. Imam Ali (a.s) said, "O Salman (a.s)! From where did you get this?" Salman (a.s) replied "This has come from Allah (s.w.t) for the Messenger of Allah (s.a.w.s) and the Messenger (s.a.w.s) has sent this for you." When Ali (a.s) uncovered the tray He (a.s) saw there were nine pomegranates in it. He (a.s) said to Salman (a.s) "O Salman, if this was from Allah (s.w.t) for me then it should have been ten, because Allah (s.w.t) has said:

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا

" If you spend one in the way of Allah, Allah will reward you with ten"

(Surah Annam, Ayah 160)

Salman (a.s) laughed and removed one more pomegranate from his pocket and said, "I swear by Allah(s) there were ten , but I was testing you".

4. Late Tabari has narrated this with reference to Sahi that, A person came to the Messenger of Allah (s.w.t) and said I am hungry. The Messenger (s.a.w.s) sent him to the house of His (s.a.w.s) wives. His (s.a.w.s) wives returned him , saying that they did not have anything other than water to serve.

The Messenger of Allah (s.a.w.s.) then said "Who is there amongst you who will serve this hungry person tonight?" Imam Ali (a.s) said: "I am present for this, I will take him home". Ali (a.s) took the guest home and asked Fatema (s.a) "Is there something to eat?"

Lady Zahra (s.a) said "There is only limited amount of food, which is only enough to serve our children , but we will serve this to our guest." To this, Imam Ali (a.s) said, "You make the children sleep; I will switch off the lamp and sit with the guest so that he thinks that I am also eating with him. Thus, Lady Zahra (s.a) got the children to bed and Ali (a.s) laid the food in front of the guest, then turned off the lamp and just kept moving his hands. This way the guest had his full meal. When it was morning, Ali (a.s) and Fatema (s.a) both came to the Messenger of Allah (s.w.t). He (s.a.w.s) smiled at them and recited this holy verse, which had descended in praise of Ali (a.s) and Fatema (s.a).

وَيُؤْتُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَن يُوقَ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ
الْمُفْلِحُونَ

"And they give preference to others over their own self despite of whatever dire need they are in, and whoever is secure from the desire of his self, they are the one's who will get salvation".

8. Discussion about Non-Infallibles.

It is absolutely necessary to discuss about non-infallibles over here because whenever we talk about the character of Infallibles we hear whispers in our minds that they were infallibles while we are non-infallibles. How can we compare ourselves to these personalities, their status is very high and ours very low . Up to this point it is true that there is a difference between their status and ours and it is absolutely incorrect to even have a doubt that we can become Infallibles. When we talk about the character of infallibles it does not mean that we should also do the same things they did so that we can also become infallibles. But what is intended here, is that what these sacred Infallible personalities desire from us, we should follow with sincerity. The Infallibles (a.s) want us to become their favourite personalities. How do we become their favourite personalities? To learn this, we are going to discuss the character of non-infallibles as examples.

Lady Khadija (s.a) is very closely associated with Infallibility and her status is not less than an infallible, still she is not in the list of the fourteen Infallibles. The degree and the status given to the fourteen Infallibles does not apply to Lady Khadija (a.s). Though her name is mentioned amongst the great and prestigious women of the universe, as she is the mother of that daughter who governs the greatest degree of infallibility, thus the status of mother on the basis of infallibility is very near to her daughter, but still the daughter is an Infallible while the mother is a non-infallible personality. Lady Khadija (s.a) is non-infallible as compared to the fourteen Infallibles, but if a non-infallible can achieve such a status then it gives us some hopes that this path is possible and decreed for everyone based on everyone's own ability.

A. Lady Khadija (s.a)- The rich lady of Mecca

We have been listening to this since our childhood that Lady Khadija (s.a) was a rich lady of Mecca and the information about her wealth is

commonly known to us. It was this same wealth which became a means of connection between her and our Holy Prophet (s.a). He (s.a.w.s) carried the merchandise of Lady Khadija (s.a) to Damascus and was famous for His (s.a.w.s) trustworthiness; He (s.a.w.s) ensured that the merchandise reached the destination in absolute trust.

When Lady Khadija (s.a) got the knowledge of His (s.a.w.s) trustworthiness she proposed to Him (s.a.w.s) for marriage. He (s.a.w.s) accepted the proposal and they were married. The woman of Mecca with the largest assets was now in the marital domain of the Holy prophet (s.a.w.s). We have been listening to this since ages, but it is sad that we never got the time to ponder over what we have heard.

We only rely on listening, though it is necessary to ponder over what we have heard, so that we know what the reality is? The others who do not possess love and recognition towards these personalities like we do; what do they have to say about what we have heard?

The irresponsible persons and the enemies of Islam say that Islam has no logic, attraction and admiration in it due to which Islam could spread, instead Islam has spread because of two reasons. Firstly it was due to the wealth and the asset of Lady Khadija (s.a) and secondly it was due to the sword of Imam Ali (a.s). They say that these were the two methods of spreading Islam, meaning firstly with the rod and secondly with money . This also means that Islam is a religion of threatening and greed, and poor people lured by the wealth, went on to become Muslims spontaneously.

This is similar to the conversion to Christianity done today by Christian Missionaries in Africa. They are spreading Christianity to the poor and drought struck people in Africa. In fact, this activity is taking place in our country , Baluchistan too. There are at least twenty-five families in Baluchistan who have left the Shiite religion to become Christians. The Christian missionaries approached them and said, 'you are poor, you do not have a house, you have no jobs, but we are willing to give you everything on one condition, that you convert to Christianity. Thus those people who were weak in faith thought that this religion, which we

have adopted, has not given us anything other than poverty and starvation, whereas Christianity, which is giving us wealth and property, is much better.

The enemies have said the same thing for Islam that in Mecca there were poor people who had nothing to eat. The Messenger of Allah (s.a.w.s) (god forbid) used to lure them with the wealth of Lady Khadija (s.a). He (s.a.w.s) used to say that I am willing to give you bread, cloth and shelter provided you become Muslims. The poor, slaves and beggars started to adopt Islam spontaneously and when these people reached Medina they took the sword and fought with the rich people of Medina forcing them to accept Islam. Hence this religion is either of threatening or of greed. Only those who come under threat or greed will accept this religion. But those who are not lured by any greed or those who do not accept any threatening will never turn towards Islam. This is what the enemies have to say, but at times we also give them certification that this is correct by saying that Islam has spread with the wealth of Lady Khadija (s.a) and sword of Ali (a.s).

(Majmua e Aasaar, Seerah e Nabawi, Vol 16, Page 181, Martyr Muttahheri (r.a))

1. Islam has spread with it's Righteousness

If we consider this fact that Lady Khadija (s.a), who was no doubt a wealthy lady and all her wealth and assets were utilized for the sake of Allah and for the benefit of Islam only, we should also ponder upon the fact that Lady Khadija (s.a) was a wealthy lady of Mecca and not that of Karachi. There is a big difference between a wealthy lady of Mecca of that time and a wealthy lady of Karachi today. Our imagination of someone being wealthy today is much different from the definition of someone being rich in those days. From the social perspective, Mecca was a small city and it was similar to a village of our time. There were certain groups amongst the Polytheists , one of which was that of traders, thus there were only a limited number of traders and these were the people who were not working for someone else as labourers. These people who were

not employed by someone else and had their own trading business were considered as rich.

Thus Lady Khadija (s.a) was also a rich lady of Mecca on a similar basis, but the concept of being rich and wealthy which we have today in terms of millions and billions does not stand true for that era. Hence it is not the way we think and imagine, that she was a millionaire and the Holy Prophet (s.a.w.s) married her for the sake of her wealth. The philosophy of this marriage was based on the values possessed by these two people. Lady Khadija (s.a) witnessed the trustworthiness of the Holy Prophet (s.a.w.s) and He (s.a.w.s) saw here chastity and modesty, and thus it was a marriage between trustworthiness and chastity and not a marriage between greed and wealth.

2. The Infaq of Lady Khadija (s.a)

There is no doubt that Lady Khadija (s.a) was a wealthy lady but she was not a capitalist as per the imagination that we have today. This is because a capitalist does not only refer to someone possessing wealth, it also refers to someone who can economically damage the society, someone who accumulates wealth and only thinks about his or her own profit and uses all possible means to suck the blood out of others.

If some Muslim visited Lady Khadija (s.a) in a state of hunger, he used to get one meal, but the point to be pondered over here is that this wealth of hers did not last for long. When everyone (associated with the Holy Prophet (s.a.w.s) were exiled in "Shaibe Abu Talib", Lady Khadija (s.a) also had to suffer the strokes of starvation along with the others. "Shaibe Abu Talib" was a small dry valley inside Mecca that had very limited trees and bushes in it. When these personalities were made captive here, they used to dig the earth and survive by eating the roots of the trees and they had spent their entire exile period in Shaibe Abu Talib by sucking the skins of plants and trees. This wealthy Lady did not have that much wealth which she could accumulate, but she only had enough to fill the stomachs of the poor people and all this was spend in the way of Allah (s.w.t). The wealth was not that much which could have been useful in

Shaibe Abu Talib. After her marriage with the Holy Prophet (s.a.w.s), her household situation was the same as that of the Holy Prophet (s.a.w.s) and Infaq was done with all the wealth in the way of Islam.

Therefore it is incorrect to say that Islam has been spread on the basis of wealth and the sword, though the sword has defended and protected Islam, this religion of Islam has spread based on its righteousness, intellectuality and the right logic it possesses. Without any doubt all the wealth of Lady Khadija (s.a) was spent in the way of Allah (a.s), that too to at an extent that she herself had to undergo starvation in Shaibe Abu Talib.

The relationship between Lady Khadija (s.a) and the Messenger (s.a.w.s) was not based on taking; it was established on the basis of giving. She did not accept Islam for the sake of increasing her wealth or getting some position. She did not marry the Messenger (s.a.w.s) to use His (s.a.w.s) position and personality as a basis to gain personal benefits for her and not to acquire more respect and position by using Him (s.a.w.s) to increase her capital. She accepted Islam to spend something in the way of Allah (s.w.t), thus by accepting to tie the marital knot with the Messenger (s.a.w.s) she sacrificed all her wealth on Him (s.a.w.s). She has imparted to us the lessons of spending in the way of Allah (s.w.t) and his Messenger (s.a.w.s).

B. The Infaq of “Ansars” (Supporters)

When the emigrants (Mohajireen) from Mecca arrived in Medina they were empty handed, hence the Messenger of Allah (s.a.w.s) instructed the “Ansars” (supporters in Medina) that it was obligatory for them to distribute their household amenities to the emigrants, they were to give half of their assets to the emigrants and keep the other half to use for themselves. The Holy Prophet (s.a.w.s) did not say that, “O Ansars! If you accept this religion Allah (s.w.t) will increase your assets and wealth, will make you rulers of big states or he will give you control over the world”, but what He (s.a.w.s) said was that, “if you accept Islam then whatever little you possess would also have to be spent in the way of Allah (s.w.t).

Hence the “Ansars”, who had recently become Muslims, also distributed their amenities amongst the emigrants.

These were the characters of non-infallibles, and these were non-infallibles whose relationship with Islam was established on the basis of Infaq from day one itself. They had not accepted Islam with the intention of taking something, though there were some who had this in mind that the day Islam spreads; gets rulership and power, we will increase our capital and wealth through Islam. There were some people who entered Islam in a state of poverty but at the time of their death they left wealth to an extent that workers had to break the bricks and piles of gold was found in their houses. (1)

When Ali (a.s) took control of the government there were such houses in Medina, which had rooms, stocked with gold and silver. It is rather astonishing that in those days, people had accumulated so much wealth. . Whatever used to come from Iraq, Syria, Egypt, Yemen, Iran and Khurasan used to be distributed amongst these people. Thus at the advent of Islam there were some people who had accepted Islam with the purpose of taking something, whereas there were some who had accepted Islam for the sake of giving. Now see the consequences and results of those who desired to take and those who wanted to give. Those who wanted and had taken from Islam (the worldly wealth) became accursed by Allah (s.w.t) forever, whereas those who gave became the honoured and respected ones of Allah (s.w.t) and Allah (s.w.t) made them a role model for others.

(1) Dr Ibrahim Ayati in his book “A Probe into the History of Ashura” narrates from Masoodi that Masoodi in his book “Muraweejuzhib” has written that Zubair bin Awam apart from having a palace in Basra also had several houses made in Basra, Kufa, Alexandria and Egypt. When Zubair passed away he left 50,000 dinars, one thousand horses, one thousand maids and slaves and heaps of food stocks in different towns. He has also written about Talha ibne Abdullah that his monthly income just from his property in Iraq itself was 1000 Dinars. According to another narration his income from Damascus was even more than this. It is

written regarding Abdur Rahman bin Auf Zahri that he had 1000 camels and 1000 sheep in his stable. When he left this world his assets were distributed amongst his four wives and one son. Every wife received an inheritance of 84,000 gold dinars. When Zaib bin Ibne Saabit died the amount of gold and silver he left behind had to be broken with axes for distribution, and apart from gold and silver, the other assets and grain stock was equivalent to 100,000 gold coins.

(Dr Ibrahim Ayati, "A Probe into History of Ashura")

9. The breadth of the limits of Infaq

Allah(s) has established the limits of Infaq for human beings. Infaq just does not mean spending wealth, dirhams or dinars; in fact Allah(s) has said:

وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

"they do Infaq and spend in the way of Allah the sustenance we have given them"

(Surah Baqrah, Ayah 3)

Whatever Allah(s) has given us is considered as sustenance (Rizq) and Allah(s) has ordered human beings to do Infaq from the sustenance that he has given them.

Now prepare a list of what all Allah(s) has given to human beings. Has Allah(s) only given wealth? Has he only given money and richness? Allah(s) has given us an existence, which is beyond money and wealth. Allah(s) has given us life , given us breath, given us health and security. Allah (s) has given us respect and dignity, given us personality and status Allah(s) has given us children. The summary of all this is that Allah(s) has given us infinite bounties that cannot be numbered.

وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا

"And if you count Allah's favors, you will not be able to number them"

(Surah Ibrahim, Ayah 34)

Whatever Allah(s) has given us is considered as sustenance of Allah(s)

A. Types of Sustenance (Rizq)

Materialistic Sustenance: All worldly bounties are materialistic sustenance

Spiritual Sustenance: All good attributes, qualities and perfections like knowledge etc. are spiritual sustenance.

All these are sustenances are from Allah(s) and he has commanded us to do Infaq from the sustenance he has given us. Now if someone preserves the sustenance of Allah (s) , he will become a hoarder. Though Allah(s) has said:

وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ
بِعَذَابٍ أَلِيمٍ

“And (as for) those who hoard up gold and silver and do not spend it in Allah's way, announce to them a painful chastisement”

(Surah Tauba, Ayah 34)

This was the Ayah which Abuzar (r.a) used as a slogan against the capitalists of his era. Wherever he used to go, on the streets or on the roads or mosques, whenever he spotted any of those accumulators he used to recite this same holy verse. He wanted to explain that there was a painful chastisement waiting for them. But accumulation is not specific to gold and silver only, anyone who does not do Infaq with whatever Allah(s) has given and accumulates them then there is a painful chastisement waiting for him.

Allah(s) has given knowledge, respect and children, and the one who does not do Infaq out of this should be prepared for a painful chastisement. Abuzar's (r.a) slogan was against all types of accumulators. There is a deep relationship between the attributes of storing and that of always taking, one who has developed the habit of always taking , will be an accumulator , but the one who has made it a practice to give will never accumulate anything.

In the cases of accumulation it is also said that human beings might begin to preserve and accumulate time and age as well, though age, time and every moment of ours is a favour of Allah(s). How miserly is that human being who is not willing to do Infaq of the time given to him by Allah(s), that too no one has given him value for his time. When we ask to give some time in the name of Allah(s), they say we don't have time. Who could be a greater miser than he who is not prepared to spend two minutes in the way of Allah(s)? How miserly is that person who has started to accumulate what has been given free to him by Allah(s).

Though age is such a thing that cannot be even accumulated, no one can store age in sacks, it is being spent on its own anyway. This age will be subjected to grain weevils in sacks (an insect found in stored grain sacks), which spoil the stored age in the sacks. A hole in the sack of age will drain out the entire age and then, when in the tough age of eighty and ninety, we will see that our age has almost ended. Then even if we ask for two moments extra the angel of death will not be prepared to grant us even two minutes. This is because the angel will also not have time; throughout your life you were preserving your age and used to say I have no time, so where has that reservoir of age gone now?

Then you will have the desire and guilty feeling that I wish I had spent this life in the way of Allah(s). I wish I had spent this free capital in the way of Allah(s). The accumulators of time would meet the same painful chastisement as that of the accumulators of wealth.

10. Imam Hussain (a.s) - Practical Exposition of Infaq

Imam Hussain (a.s) saw that people had left the method demonstrated to them by his Holy Grandfather (s.a.w.s) and his parents, people had started to only earn and take from religion and this divine, human and Quranic value of Infaq was being assassinated by the people just like the other values. People had removed the soul from this value of Infaq and it has been replaced with evils (Munkar). It does not take much time for values to change, within fifty years of the demise of the Holy Prophet

(s.a.w.s), all the values changed. The relationship of people changed from spending to earning and this relationship of always earning and taking from religion was being counted as a value.

The doyen of martyrs presented the practical exegesis of Infaq in Karbala. Imam Hussain (a.s) revived this great value of Infaq. Imam Hussain (a.s) presented a practical commentary of the verse *وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ* in such a manner that he spent all the types of sustenance he possessed in the presence of Allah(s), and he returned the sustenance in such a way that nothing was left with him. Imam Hussain (a.s) presented his knowledge in the way of Allah(s), he did Infaq from his guidance, he kept on delivering sermons to make those accursed people understand and bring them on the right path, then after this he presented all the wealth he had in the way of Allah(s), his life, his dignity, his children, his companions, everything was sacrificed by doing Infaq on the path of Allah(s).

Where will you get such a generous person? People give examples of Hatim Tai as a very generous person, though the generosity of Hatim Tai was only limited to feeding poor people from his wealth. But, it is Karbala that illustrates and tells us about the most generous person in this world.

The name of the utmost generous person in this world is Hussain (a.s). Whatever he possessed, he presented to Allah(s) one after another. This great personality of Infaq passed through a situation when he had spent all the sustenance (Rizq) he had in the way of Allah(s), he returned to his camp and tents to see if there was any sustenance still left. He went inside the tents of companions and saw that the sustenance of his companions was all finished; everything has been spent in the way of Allah(s). He saw the tent of Abbas (a.s) was empty, as this sustenance of Ali (a.s) had also been spent in the way of Allah (s). He went inside the tent of Ali Akbar (a.s) and saw that this sustenance had also been sacrificed in the path of Allah(s). When he was absolutely left alone, he returned to the battlefield and started calling his companions in a raised voice. He looked left and right, but he could not find any of his companions; they were all resting on that burning soil of Karbala. He (a.s) called them in a raised voice and said:

يامسلم ابن عقيل، وياهوانى بن عروه، وياحبيب بن مزاهر، ويازهير بن
قين--- يا ابطال الصفاء وفرسان الهيجائى، مالى انادىكم فلا
تجيبونى، وادعوكم فلا تسمعونى؟ انتم نيام ارجوكم تنتهبون، ام حالت
مودتكم عن امامكم فل اتصرونه؟ فهاز ه نساء

“ O Muslim bin Aqeel, O Hani bin Urwah, O Habib bin Mazahir , O Zuhair bin Qain..... O the sincere ones! O the courageous ones! O the one’s prepared to ride for the battle! What has happened to you? I am shouting for you but you do not answer, I am calling you but you ,but you do not reply, have you gone to sleep? I had hopes that you would wake, or has your pact of obedience with your Imam ended and that’s why you are not helping me? These are the daughters of the Messenger of Allah (s.w.t), O the masters of kindness! Rise from your deep slumbers and protect the Harem (women) of the Messenger (s.a.w.s) from these accursed transgressors.”

(Mawassae Kalemate Imam Hussain - Page 484)

My brave hearts, my lions! Where are you? My brave soldiers! Where are you? Why don’t you wake up from your sweet sleep, Wake up! Throw these accursed away from the Harem (women) of the Messenger of Allah(s), Wake up! Protect the Ahlulbayt (a.s). When no reply came, He (a.s) was convinced that now there was not a single grain of sustenance (Rizq) left. Suddenly Hussain ibn Ali (a.s) came and asked Lady Rubab (a.s) to give this sustenance (Rizq) of Allah (s.w.t) to him , as he wanted to present it to Allah(s). Thus he presented the six months old Ali Asgar (a.s) also in the way of Allah(s).

5th Value

**Emancipation
(Hurriyat)**

Emancipation (Hurriyat)

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1. Imam Hussain (a.s) – Leader of Free human beings

In the encounter of Righteousness and Falsehood, one of the important human values over which Imam Hussain (a.s) achieved victory, was “Emancipation (Hurriyat) and Freedom”. As of Emancipation the worst negative trait is Slavery. He (a.s) struggled against slavery and defeated it with valour, and thus by raising the standard of freedom and emancipation, introduced it to humanity. The battle of values is unique in its form, its weapons are also unique and the style of war is also unique. The style by which He (a.s) won this war of emancipation (Hurriyat) and conquered this value of emancipation (Hurriyat) is very unique. With a heart-wrenching captivity and a blood-filled martyrdom, he blew spirit into this great value. He (a.s) himself was martyred, but presented emancipation (Hurriyat) and freedom to the nation (Ummat). He sacrificed the respect of the women, children, sons and daughters under captivity, so that the nation could get salvation from the captivity of their false religion and beliefs.

At times; the war of captivity is won in a way by which, in order to release one captive the warrior himself gets tied with ropes of captivity, so that he can provide freedom to religion, which is under an odious captivity. Many a time the necks of human beings are free, but their minds, thoughts and beliefs are under slavery. It is also possible that the entire nation (Ummat) can become slaves, and when the entire nation becomes a slave, the effects of this slavery will also get manifested. If one person becomes a slave of someone, the effect of this slavery would clearly manifest itself in his personality, limited to his own self, but when an entire nation and society becomes a slave, the effects of this slavery would be visible at a communal and social level.

Imam Hussain (a.s) witnessed that it was a time when individuals as well as the complete nation and society were tied down by slavery and hence he decided to unlock these chains of captivity. As seen by others He (a.s) had to put chains, shackles and iron on his neck, tie ropes in his hands but even then he untied the ropes and removed the bonds of captivity that surrounded the dignity of the nation forever.

With His(a.s) own martyrdom he brought back to life the dead dignity of the nation, and until the day of judgement has shown the path of emancipation (Hurriyat) to humanity and provided them salvation from slavery. His persistence on obtaining freedom and emancipation (Hurriyat) was so high that he proved to be the leader of emancipation and freedom. Hence, from amongst his many titles, he is also known as "Abul Ahrar", the father of the emancipated one's, and this has come in the testament (Ziarat) as :

السلام عليك يا اباالاحرار

O the leader of free persons, O the father and the guide of emancipated beings, salutations and peace be upon you from us.

2. Types of Slavery

The worst of traits is that of slavery and it is of several types. Every type of slavery has its own effects and laws, and as against each type of slavery is a type of freedom and every type of freedom has its own effects and policies. But whatever be the type of slavery, it is considered as bad and evil. Certain types of slavery are such that man cannot even feel whether he is a slave or a free person, he thinks that I am offering my prayers and no one is stopping me from this, hence I am a free person. I am prostrating in front of my lord, performing my Hajj, delivering the other rituals, hence I am a free person, but he does not realize that these prayers, Hajj and other rituals are those of slavery, and these worships of slavery will not be of any benefit to him but instead will increase the extent of slavery inside him. Allama Iqbal says:

ملا کوجو ہے ہند میں سجدے کی اجازت
 نادان یہ سمجھتا ہے کہ اسلام ہے آزاد
 "Mullah ko jo hai Hind me Sajde ki ijazat
 Nadaan ye samajhta hai ki Islam hai Azaad"

**The priest in India has the permission to prostrate (prayers)
 The fool thinks Islam has freedom (of practice)"**

The different types of slavery consist of the slavery of thoughts, minds, senses and tongues. When a human being becomes a slave then the laws of slavery and imprisonment apply on him, the one to whom he has become a slave of, establishes the laws and policies for him. But a free person never comes under anyone's laws, his dignity and senses remain free and he does not submit to the policies governed by someone else.

The slavery of the tongue is when a person cannot deliver even a few words of truth. Even if his neck is not shackled with iron chains, he cannot speak the truth. Although Imam Sajjad (a.s) had to wear the shackles of captivity around his neck, in reality he removed the shackles of slavery from the necks of humanity, thereby giving humanity a lesson of the freedom of the tongue . In reality the shackles, which Imam Sajjad (a.s) had worn were the shackles of freedom. A person who has shackles around his neck can be free, whereas those whose necks are free can still be slaves. What kind of person is this who has shackles around his neck, handcuffs on his hand and chains around his legs, but when something is spoken against the constitution of God, his tongue starts to move faster than a sword. Though many necks did not have shackles on them, their tongues were trapped under captivity, hence not a single word came out of them.

At times a human being becomes a slave of many small things and at times of bigger things, but once he becomes a captive then throughout his life his captivity and slavery of things keeps on enhancing. Once he becomes a slave of something, he will become a slave of everything. A Human being sometimes becomes a captive of his desires and passions, and at times starts to obey Satan by becoming his slave. But the worst type of slavery is the slavery of the world. Once a human being becomes a slave of this world, all types of evils and obscene things gets attached to him.

حَبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيئَةٍ

Every mistake springs out from the love of this world

A liberal man is the one who does not become a captive and a slave of this world.

3. Liberal and Free man in the vision of Ali (a.s)

Imam Ali (a.s) introduces a free man in Nahjul Balagha as:

الأحر يدع هذه اللماظة لاهلها؟

“Who is that free person willing to leave the “Lumazat” (food deposits between teeth) for its worthy (one who is worth deserving such things)?”

(Nahjul Balagha, Sayings, No 456)

The astonishing analogies Ameerul Momineen (a.s) has given for this world is such that no one can even have the slightest thought or imagination about these things. From amongst these analogies, one of them is “Lumazat” (food residues). Ameerul Momineen (a.s) resembles this world as “Lumazat”. “Lumazat” means those left-over food deposits which are stuck between the teeth and are removed and thrown away later using toothpicks.

When we eat food specifically meat then small shredded pieces of meat are left between the teeth, these are called “Lumazat”. Ali (a.s) says about the people of worldly desires that those who are desirous of this world are in reality carrying toothpicks in their hands and by opening the mouth of this world they are removing the left-over pieces and putting it into their own mouths. This world is the most disgraceful thing and is similar to the food deposits stuck between the teeth. If someone uses a toothpick, to remove the food deposits from some other person’s mouth and puts it in his own mouth; will this not be a humiliating and disgusting act?

The commander of the faithful (a.s) says that a liberal and free person is one who leaves the “Lumazat” for its worthy and does not pay any attention to it at all. Is man prepared to open someone’s mouth and use a

toothpick to scrub between the teeth and remove the leftover food to eat it himself? Can anyone even think about this? But in the vision of Ali (a.s) the slaves of the world are the ones who are removing the leftover food from the teeth of others and eating it.

4. Imam Khomeini (r.a) – Best example of a free man

Today the entire Muslim nation that considers themselves as pure and others (infidels) as impure; the Muslim governments, are all eating the “Lumazat” of others.

Israel opened its mouth and these people took toothpicks and started eating the meat pieces from the dirty teeth of Israel. America displayed its teeth and a majority of the Muslim governments started to enjoy the leftover food from within its teeth. If this is not captivity, slavery and humiliation, then what is this? Is this what is called emancipation (Hurriyat) and freedom whereby you remove the food pieces from the teeth of a so called superpower and then fill the stomach of your nation with it?

Our (Pakistan) leaders and ministers say that we have a limited budget, we have debts, and hence have made us captive in the hands of others. We have become captives of the World Bank and other organizations. It is not that they have bought us or we are sold to them, they were nicely enjoying their own food, but then some of the food deposits got left behind in their teeth. Some of our well-known leaders who are well wishers, who for the sake of the welfare of the country went to them and requested them to open their mouths, so that they could remove the food residues to put into the stomachs of our people.

If we ask Ali (a.s) about the state of the Muslims, are we free and liberated? Can this state be considered a state of emancipation and freedom? Ali (a.s) will give this same reply “Who is that free person willing to leave the “Lumazat” (food residues) for its worthy?”

Imam Khomeini (r.a) heard the sighs and pleas of Ali (a.s) and with practical words said that I am a free person, I am that free person who will not just bury this “Lumazat” within the teeth itself, but instead I will break the teeth too, so that other Muslim nations can also get relief from eating this “Lumazat”.

The kingdom of Iran had everything to eat but its king had developed the habit of eating this left-over food deposits, he had become used to removing the “Lumazat” from the mouth of others and putting it into the mouths of the Muslims. The son of Ali (a.s) stepped into the battlefield and by burying the “Lumazat” within the teeth broke the teeth as well. This was the lesson of freedom that Imam Khomeini (r.a) took from Ali (a.s).

5. The world in the vision of Ali (a.s)

The worst example of slavery is the slavery of the world, which is the root cause for all other types of slaveries. Imam Ali (a.s) says about this world that, this world, which you love by your heart and highly admire, let me show you the state of this world

والله لدنياكم هذه أهون في عيني من عراق خنزير في يد مجنوم

“By Allah ! For me this world of yours is lower than the intestines of a swine in the hands of a leper (person suffering from leprosy).”

(Nahjul Balagha, saying no 336)

It is an amazing picture that He (a.s) has painted for this world. Leprosy is a severely undesirable disease, May Allah (s) protect everyone from this. But if someone gets this disease then he is not even worth looking at , he is removed from the community and no one wishes to do any kind of dealing with such a person. Now if this person suffering from leprosy is standing with the intestines of a swine in his hands, and on the other side is a person who is well dressed in neat and clean clothes thinking himself to be some great personality., is desperately observing this scene and

waiting for an opportunity when this leper closes his eyes and he can grab the intestines from his hands.

Definitely, such a world would be admired by no one else, but captives and slaves. A free person will never even go near this world, thus we know that the slavery of the world is the worst of all slaveries.

6. Ali (a.s) - The man who disgraced this world

The picture that Ameerul Momineen (a.s) painted for this world and the way in which he showed the world its disgraceful face throughout history, no one else has ever done it in the same way. It is essential to refer over here the sayings of my esteemed teacher, the commentator of Quran, the research specialist, a perfect Gnostic, an expert on Nahjul Balagha and Quran, one familiar and a practical follower of the character of Ali (a.s), Ayatullah Jawwadi Amouli (Amouli). This saying of Ayatullah Jawwadi Amouli is not just close to reality but is the absolute reality and hence necessary to mention over here. The respected scholar says *“If this world was asked, who has disgraced you the most, who has humiliated you the most, who has made your respect taste the dust of ground. The world will yell and reply that it is Ali (a.s) who has disgraced me the most”*. If the world is asked to lodge its complaints, to write down its complaints, then this world will have all complaints against Ali (a.s). There is no doubt or uncertainty that Ali (a.s) has severely criticized this world and has humiliated it always.

At times by referring to the world he says:

يادنيا يادنيا ، اليك عنى ، أبى تعرّضتِ ؟ أم الّ تشوّقتِ ؟ لا حان حينك
ههّ هات ! عرّ غير ، لا حاجة ل فيك ، قدطلّقتك ثلاثاً لا رجعة فيها !
فعهّ شكّ قصير ، وخطرک يسير ، وأملك حقيّر ، آه من قلّة الزّاد
وطول الطريق ، وبُعدِ السّفَر ، وعظيم المورّد

“O vicious world! Be away from me, why do you come in front of me like this? Do you want to allure me? Allah forbid, that I should be allured and tempted by you and your pleasures. It is not possible. Go and try your allurements on somebody else. I do not desire to own you and do not want to have you. I have divorced you thrice after which it is not possible to unite again. The life of pleasures that you offer is of a very short duration. There is no real importance in what you offer, the desire of holding you is an insult and humiliation. Sad is the plight of those who want to acquire you. They do not provide for the Hereafter. They have to pass through a long journey over a very difficult road towards a set destination.”

(Nahjul Balagha, Sayings, 77 Page 831.)

At another place while writing the will to his son Imam Hasan (a.s), he says

وَأَرَاكَ أَنْ تَغْتَرَّ بِمَا تَرَى مِنْ أَخْلَادِ أَهْلِ الدُّنْيَا إِلَيْهَا، وَتَكَالِبَهُمْ ...
عَلَيْهَا ، فَقَدْ نَبَّأَكَ اللَّهُ عَنْهَا، وَنَعَتْ لَكَ نَفْسَهَا، وَتَكشَّفَتْ لَكَ عَنْ
مَسَاوِيهَا ، فَأَتَمَّا أَهْلِهَا كِلَابٌ عَاوِرَةٌ، وَسَبَاعٌ ضَارِعَةٌ، يَهْرُ بَعْضُهَا
...بَعْضًا وَيَأْكُلُ عَزِيزُهَا ذَلِيلَهَا ، وَيَقْهَرُ كَبِيرُهَا صَغِيرَهَا

Beware my son, do not be carried away and be allured by the obsessions of the worldly people in the vicious life and its pleasures, and do not be impressed by the sight of their acute struggle to possess and own this world. Allah has very mercifully explained to you everything about this world. Not only the Merciful Lord but also the world has told you everything; it has disclosed to you that it is mortal; it has openly declared its weakness, its shortcomings and its vices. Remember that these worldly-minded people are like barking dogs, hungry and ferocious beasts. Some of them are constantly barking at others. The mighty lords (of this world) kill and massacre the poor and the weak.

(Nahjul Balagha, Letter 31.)

7. The treatment of world to its captives.

Sometimes human beings become a slave of someone who is very low and humiliated. The person to whom the human being becomes a prisoner will treat him in relevance to his own status and position. If the person is some great human being, some respected elder and a generous person then he will treat the prisoners also in a kind and decent manner, but if he himself is a low and inferior person then he will treat the prisoners also in the same lowly manner.

The examples of both cases are present in history. One example is when the daughter of Hatim Tai became a prisoner in the hands of the army of Islam and was brought in the presence of the Messenger of Allah; the Holy Prophet (s.w.s) kept the lady with utmost respect and honor. He (s.w.s) treated her well, not just because the lady was related to an esteemed family and was the daughter of a generous person like Hatim Tai, this was because the person to whom she became a prisoner was a magnificent personality. The person to whom she was captive was extremely merciful; he meted her good treatment because He (s.w.s) was a gentle and noble personality.

The worst examples of the maltreatment of prisoners is shown by the American forces on the Muslim prisoners in Iraq. The maltreatment instilled upon the Muslim men and women in the prison of Abu Ghuraib by these inferior and humiliated beings is extremely shameful and grievous for our entire humanity. The prisoners were made naked and their chastity was insulted, and it went to an extent that those sinless prisoners gave preference to suicide rather than bearing these atrocities. The type of insolence done to them, the way their dignity was tortured is such, that even discussing it makes human beings shameful.

The pictures of these acts of oppression and unchaste actions are present on the world media and Internet, and it is intolerable to even glance at them. These pictures make the hearts of Muslims bleed; such was the treatment meted out to those prisoners. This was because those who had made them prisoners were very low, inferior and humiliating, and this is a principle law that an inferior person will always perform inferior acts

only, whereas a respected and dignified person will always do respectful and dignified acts.

In a similar way if a person becomes a captive of the world, then this world is also a very lowly thing like the Americans. The word "world" in Arabic means "Dunya", and the literal meaning of this word "Dunya" itself means lowly and humiliated. The word "Dunya" comes from the root word "Adna" which means low. "Dunya" is the feminine word for "Dana". The word "Dunya" is used as an opposite to "Aali" (means high). As opposed to the collective word of "Ulya" (high and great things) for lowly and inferior things the word "Dunya" is used. Thus, if someone becomes a captive of this disgraceful world then the world will not treat its prisoner as per the status of the prisoner, but will treat him as per its own position and status. The world is so humiliated that it makes its captives humiliating too. Hence the captives of this world should not expect good treatment from this world. This is the reason, if you want to find the most humiliated human beings in history, you will see that the most humiliated person is the captive of this world.

8. The treatment of Satan to his captives.

Some people become captives of Satan. When a human being becomes a slave then the treatment meted out to him is that of slaves only. If someone becomes a captive of Satan then it is not that Satan will give him a lot of respect and honor. Satan will put shackles of slavery around his neck and take him through every street and alley humiliating him in front of every person. This is what is done with prisoners; they are passed through all the streets and lanes with shackles and chains around their neck. Satan also does the same, he puts the shackles of lust and desires in the necks of his slaves and drags them through every street and lane. Though the shackles of Satan are not visible, if you want to see the prisoners of Satan then there is no need to visit any prisons, though there might be some over there who are also prisoners of Satan. But a majority of the slaves and prisoners of Satan are found in markets, shops, offices, mosques and even Hussainiyahs. You might also see the slaves of Satan within the precincts of the Holy Kaaba. The one who has the shackles of

lust, passions, desires and fear on his neck is the slave of Satan, whereas one who is free from the traps of desires is really a free person.

9. When should we celebrate freedom?

If we want to assess whether we are living a life of freedom or slavery, we should not try to find whether we have shackles on our necks or not, in fact we should look at our dignities, religion and values. We should look at our words, thoughts, beliefs economy, our politics and society to see whether they have shackles of slavery around their necks or not? If we see the shackles of slavery and humiliations here, then are we liberated? As such we celebrate the freedom anniversary of Pakistan every year, but what kind of freedom is this?

What kind of shackles have come out of our necks for us to celebrate the freedom day? What kind of ropes have been untied, that we celebrate this day? Which chains have been removed from us to make us celebrate so? In fact, the day we got our freedom we had less shackles on our necks as compared to what we have now after fifty years of freedom. It is just a mockery and making fun of freedom by celebrating it after having tied us again with so many shackles of slavery around our necks.

This in reality is a celebration of slavery in the name of freedom. If, Hussain ibn Ali (a.s) (Abul Ahrar), the leader of the admirers of freedom is forgotten and people start to follow the leaders of slaves, then what you will get, is only a freedom that ties you again with slavery. The time to celebrate freedom is when we are free in all respects, when our political system is free, when our economy is free, when our decisions and jurisdiction are free, when our minds and thoughts are free, when our movements are not under the instructions of someone else and we have our own will and we are free to pass our own resolutions.

10. Those who took the lessons of freedom from Imam Hussain (a.s)

If people want to understand, then every step taken towards Karbala, will help them discover thousands of values that came alive here . If we have the desire to take lessons of emancipation and freedom, then we should come to the leader of the admirers of freedom. If we want to walk on the path of emancipation then we have to learn this from the leader of emancipators. There are some who only verbally talked about Karbala but there are also those who considered Karbala as an institution and took lessons from there.

Imam Khomeini (r.a) says:

ماهرچه داريم از سيد الشهداء داريم
“Whatever we have is from the Doyen of Martyrs (a.s)”

If people like us say this then a question could arise as to what do we possess to even say this? But when such words are delivered by a person who has everything, a revolution, religion and Marjaiyat, leadership and guidance, the Quran, respect, status and power, freedom and resolution and even after this, if he says that all this is due to Hussain (a.s), then we can confidently say that he is a true follower of Hussain (a.s). If someone asks a slave like me, as to what you have taken from Imam Hussain (a.s)? My only answer would be that I have taken the name of Hussain (a.s). But the former person besides adopting the name of Hussain (a.s) has also imbibed the values of Imam Hussain (a.s) .

11. Imam Hussain (a.s) - The Role Model of Emancipation (Hurriyat)

Imam Hussain (a.s) brought emancipation (Hurriyat) back to life. Any known-value (Maroof) cannot be brought back to life merely by speeches of preachers from the pulpits, schools and mosques. In order to bring back the values to life, we have to get into the battlefield where the value is being slaughtered; it is only by going there that we can bring respite to it.

Emancipation (Hurriyat) was being ridiculed in the battlefield of Karbala while slavery and captivity were being declared as victorious. Under the shadow of swords, in the battlefield of assassinations, Imam Hussain (a.s) brought back to life this great value of freedom and defeated slavery and captivity.

When Imam Hussain (a.s) was left alone in the battlefield he started to fight alone. Even in his acute state of thirst when enemies saw the marvels of his bravery (it is narrated in traditions also that He (a.s) attacked in such a manner that he almost reached the Euphrates (river)); they realized that they could not fight Him (a.s). Hence an accursed person said that, the best method to defeat Hussain (a.s) is to leave him on his own and turn towards his camp. Let us move towards the tents where the daughters of Hussain (a.s) are present, let us unveil them and loot their tents. When this voice was raised the leader of freedom lovers, the "Father of Emancipators" (Abul Ahrar) while mounted on his saddle itself said "*O the followers of Abu Sufyan, O the inheritors of the values of Abu Sufyan, O the inheritors of the values of Bani Ummayyah!*" . He(a.s) did not address them as the nation of the Messenger of Allah (s.w.s) or even as Muslims because they did not possess the values of the Messenger of Allah(s.w.s), they had no signs of any Islamic values in them, hence he called out to them as the followers of Abu Sufyan.

اشيعة آل ابى سفيان، ان لم يكن لكم دين وكنتم لا تخافون المعاد فكونوا
احراراً ف دنياكم

"If you do not possess any religion, if you have no belief on the day of judgement, if your hearts don't have fear of the day of judgement, then at least live a free life in this world. If your intellect does not accept religion, then at least be free human beings in the world".

(Mawassae Kalamat Imam Hussain, Page 504)

He (a.s) wanted to say that at this time you are slaves, neither your religion is free nor your world. At least ponder over your ancestors, you are from an Arab generation and Arabs have some ethics and etiquettes,

they have some tribal traditions. When an Arab fights a war, he will never oppress the children, nor create problems for women. He will never attack those who cannot defend themselves. These were the ethics of the ignorant and polytheist Arabs and they used to abide by these strictly.

Even if a polytheist Arab fights, he will not be a slave of his desires to this extent; he will not be a captive of his lust, of his desirous self and Satan to such a degree. He is allowed that much freedom, where he can stop atrocities against women. If you do not follow any religion, at least show this much freedom in this world, at least respect the ethics of the Arabs. This is where we come to know that the progeny of Abu Sufyan are those whose religion as well as the world both are of slavery, whereas the progeny of Ali(a.s) and the progeny of the Prophet(s) are those whose religion as well as the world are both free. This is the difference between the progeny of the Prophet(s) and the progeny of Abu Sufyan. The path of slavery is never the path of progeny of the Prophet(s), the progeny of Ali (a.s) and Hussain (a.s). The path of Hussain ibn Ali (a.s) is to never become a captive of anyone and nor submit to anyone out of humiliation. He (a.s) says:

ان لا ارى الموت الا سعادةً والحياة مع الظالمين الا برماً

“I consider death in the way of Allah(s) as an honour; I consider it as shame and disgrace to spend my life with oppressors”

(Mawassae Kalemate Imam Hussain, Page 356)

When enemies decided to attack his camp, he said:

ويحكم، يا شبيعة آل ابي سفيان ! ان لم يكن لكم دين، وكنتم لاتخافون
المعاد ، فكونوا احرار ا فى دنياكم هذه وارجعوا الى احسابكم ان كنتم
عربا كما تزعمون

“O the follower of the progeny of Abu Sufyan! If you do not possess any religion and are not afraid of the Day of Judgement, at least live like free persons in this world of yours, if you are Arabs and since you consider that you are Arabs than at least turn towards your ancestors”. The accursed Shimr said: **“O the son of Fatema (s.a)! What are you saying?”**

Imam Hussain (a.s) said:

انا الذى اقاتلكم ، وتقاتلونى ، والنساء ليس عليهن جناح ، فامنعوا
عتاتكم وطُغياتكم وجهالكم عن التّعرض لحرّمى مادمتُ
حَيًّا

“We men have fought with each other, these women have no fault in it, till the time I am alive keep your rebellious, transgressors and ignorant away from my Harem (women of family).”

(Mawassae Kalemate Imam Hussain, Page 504)

12. The captives of Damascus and Freedom

A. Imam Sajjad (a.s)- The captive of Damascus and Freedom

Hussain ibn Ali (a.s) has delivered to us lessons of emancipation (Hurriyat). He has removed the shackles of slavery from our necks; he has untied the ropes of slavery that had gripped the nation (Ummat) in its claws. But in order to remove these shackles and to untie these ropes, sometimes you have to become captive and have yourself chained too. Thus Imam Sajjad (a.s) had to put sharp iron shackles around his neck, but we need to remember that a lion is never disgraced even if it is shackled in chains. This is because, only those who cannot tolerate and accept a lion to move around freely, will think of tying it up with chains. Only those who are afraid of a lion, will chain the lion. A lion tied in ropes will still remain a lion. Imam Sajjad (a.s), the son of the Lion of Allah proved that they could put ropes around his neck but they could never tie up his tongue and thoughts. Imam Sadiq (a.s) says:

ان الحر حر على جميع احواله ، ان نابتة نائبة صبرلها ، وان تداكت
عليه المصائب ، لم تكسره وان أسر و قُهر ، واستبدل باليسر عُسرا ،
كما كان يوسف الصديق الامين و صلواة الله عليه ، لم يضرر حرّيته ان

ستعبد وقهر واسر، و لم تضرره ظلمة الجب وحشته

“A free man is free in all states and situations. If some calamities fall on him he adopts patience, if difficulties come on him he still remains undefeated. Even if he is made a captive and prisoner, he is oppressed and tortured and if his state is changed to that of solitude and helplessness, it will still not effect his emancipation (Hurriyat). The freedom of a truthful and trustworthy person like Yusuf (a.s) was not even slightly affected even though he was made a slave and prisoner, and was a victim of atrocities. Even the dreadfulness of the well could not leave a slight negative affect on the emancipation (Hurriyat) of Yusuf (a.s)”

(Usool-e-Kaafi, Vol 2, Page 18)

The free son of the leader of freedom lovers presented a good disposition of freedom by putting on iron shackles around his neck. He fought against slavery and captivity with chains on his legs. Even in this state of captivity and emancipation (Hurriyat), he achieved freedom for religion. He got freedom for the entire humanity from the degrading clutches of the progeny of Abu Sufyan and thus demonstrated the way of truthful living. A free man is free even after wearing shackles and chains, but a slave is a captive even without shackles and chains. Slavery and captivity are not the grandeur for believers because Allah(s) has created human beings as free.

Imam Ali (a.s) says:

لا تكن عبد غيرك ، فقد جعلك الله حراً

“Do not become a slave of others, Allah has created you free”

(Nahjul Balagha, Will, Letter 31)

B. The captive of Damascus - Lady Zainab (s.a) and freedom

Freedom does not come so easily, to get freedom the daughters of Ali (a.s) had to pass through markets and courtyards. The daughters of the Messenger of Allah (s.w.s) had to tie ropes on their hands. The daughters

and sisters of Hussain (a.s) untied the shackles around religion and humanity and instead put forward their own shoulders for the chains. As traditions have handed down to us many statements made by the great family of Imam Ali (a.s), there is one very heart rendering statement made by Lady Zainab that brings pools of tears to our eyes.

When Lady Zainab (s.a) with hands tied behind her neck reached the courtyard of Kufa she saw that all Muslims were sitting there and amongst them were scholars, experts of the Holy Quran and religious people, but their thoughts, religion and their world was only of slavery. This great lady looked at herself and then looked back at the crowd and passed a statement, which shakes our hearts. Lady Zainab (s.a) said, *“Is there any Muslim in this entire gathering? Is there any human being in this entire gathering?”*

The daughter of Ali (a.s) wanted to say that, ‘is there any free person in this entire gathering, or are all those who are sitting here just slaves?’

13. Hurr (a.s) and Emancipation (Hurriyat)

A scene that occurred in Karbala was when the ropes and shackles of slavery were thrown away and the neck-loop of Martyrdom was welcomed in a most humble way. Though the name of Hurr Riyahi (r.a) was “Hurr” meaning emancipated or free person, in reality his religion was of slavery and also his world was of slavery. He had the shackles of cowardliness around his neck. With a convoy of one thousand soldiers when he stopped the way of Abul Ahrar (Father of free persons), Imam Hussain (a.s) asked him, “Who are you?” He replied that I am Hurr; Imam Hussain (a.s) said, “Why have you come?” Hurr (r.a) said, “I have come to block your way”. Imam Hussain (a.s) said, “May your mother cry on you, what do you desire?” Hurr (r.a) being a slave wanted to block the path of freedom. Hurr (r.a) said “If someone else in this Arab world would have said this to me I would have replied the same way, but I can’t do this to you since your mother is such, that I cannot live without taking her name with respect, I cannot even bring that name on my tongue, I am not such a rude person.” From this we understand that this person whose name was

Hurr (r.a) was not a captive to that extent, because when it was the turn to take the name of Lady Zahra (s.a) he demonstrated respect and honour.

O Hurr! You had this much shame and modesty that you did not utter the name of Lady Zahra (s.a) in a rude and disrespectful manner. We wish! O Hurr (r.a), you were present in Medina when the slaves and captives of this world burnt the door of the house of Lady Zahra (s.a). You should have seen that scene in close proximity, when Lady Zahra (s.a) kept on calling "O you slaves! O you captives! Don't put fire here, as this is the house where the Messenger of Allah (s.w.s) used to recite Ayah-e-Tatheer (verse of purification), this is the door in front of which the Messenger of Allah (s.w.s) used to send his salutations."

We wish! If you had been in Medina, your sentiments would have felt this and the house of the Ahlulbayt (a.s) would not have been burnt down. O Hurr! You really are "Hurr", a free man. When Hurr (r.a) reached Karbala he realized his position of slavery and he said to himself that, 'my mother has named me "Hurr" (a free person) but my religion and my world are both of slavery. The leader of free persons is in front of me and he is just a guest for one more day, if I don't remove these chains of slavery today then until the day of judgement I will remain a slave.'

Hurr (r.a) was gratified with the opportunity that he had got and came to the leader of the freedom lovers. By raising his hands he said, "O the leader of free persons? Is there any way to remove the chains off me, Will my repentance be accepted? Can "Hurr" get freedom or not?" Imam (a.s) said, "Hurr (r.a)! You are my beloved, get up from the ground, do not put yourself in the dust, you are my guest. Hussain (a.s) has accepted you, now you are unchained and your days of slavery have passed away." Hurr (r.a) said "O my Master! If I am free now, then I want to witness the sign of this freedom and this can be done only by giving me the permission to be foremost at the battlefield (Jihad)." Imam (a.s) granted the permission of battle to Hurr (r.a)

Hurr (r.a) demonstrated his greatness of virtue by first sending his young son to the battlefield, instead of going to fight first. When his young son

was martyred, he took the corpse of his son in his hand and placed it at the feet of Hussain (a.s) and said "O the leader of free persons! O the one who gives salvation from slavery! Please accept this sacrifice of your slave." After this he went into the battlefield and fighting bravely, he faced martyrdom. When he was about to fall down from his horse he called "O the master of free persons! Come to the dead body of your slave and bless me with the last opportunity to see you." Imam Hussain (a.s) came to the sacred body of Hurr (r.a), lifted his hand and placed it on His (a.s) lap and said "Your mother has righteously named you Hurr (r.a), you are free, and you have removed all the chains before your death."

والله ما اخطات امك انسمتک حراً فانتم والله حر في الدنيا وسيعد في
الآخرة

**I swear by Allah your mother did not commit a mistake by keeping
your name as Hurr. I swear by Allah that you are a free man in this
world and glorified hereafter.**

. (Mawassae Kalemate Imam Hussain, Page 440)

6th Value

Patience (Sabr)

Patience (Sabr)

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1. Patience – A Value of Ashura

An important value of Ashura, which the Doyen of Martyrs (a.s) brought back to life by reviving its soul and saving it from being throttled and thereby introducing it to mankind; is the value of Patience (Sabr). An important value like Patience which was crushed just like the other Islamic subjects, meanings of the Quran and other divine values with its soul removed; was once again introduced with its correct meaning by Imam Hussain (a.s), and He (a.s) presented this as a gift to the entire humanity.

Thus we can say that Patience is a value of Ashura, which has been nurtured by the blood of Imam Hussain (a.s) and his loyal companions . In the battle of values, Patience came out as victorious and colourful. Imam Hussain (a.s) taught us how to be patient and by expressing the true meaning of patience He (a.s) gave salvation to this great divine value.

2. The status of patient beings in the Holy Quran

There are different states of elevation for human beings mentioned in the Holy Quran by Allah(s) and Allah (s) has appreciated human beings for acquiring these various statuses. Amongst these statuses and positions, lies the important status of those who have Patience. At several occasions in the Holy Quran the human being has been commended for being patient, and rewards and returns have also been mentioned.

The status of a patient being is expressed by the Holy Quran in these words.

وَبَشِّرِ الصَّابِرِينَ
الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

“... .. and give good news to the patient

“Who, when a calamity befalls them, say: Surely we are Allah's and to Him we shall surely return.”

(Surah Baqrah, Ayah 155, 156)

When others will see the status of patient beings in heaven they will feel aggrieved and talk amongst each other and say, 'we wish we were also amongst those who were patient.'

Patient beings when they enter paradise will be greeted with esteemed glorification and grandeur. The heaven will be waiting for their footsteps; the angels and even the doorkeeper of paradise (Rizwan) will be waiting for them. The angels will come forward to welcome them with these words:

..... سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ

"Peace be upon you for your patience (which you adopted in the world ..."

(Surah Ar-raad, Ayah 24)

Thus we understand, that patience is such an esteemed position for human beings that it has been referred to as a divine gospel in this world. And hereafter also, it develops the eligibility in human being that when they as patient beings enter paradise the angels will come to welcome them and will send greetings and salutations on them.

From the soul of the Holy Quran we can understand that Patience is a great virtue for mankind. Traditionally too, we will find that the Infallibles (a.s) emphasised on this virtue more than they laid emphasis on any other virtue.

3. Patience in the Sayings of Infallibles (a.s)

Their powerful sayings and traditions were all closely related to Patience. In order to clarify the significance of patience we present some sayings from Nahjul Balagha.

Imam Ali (a.s) was questioned regarding faith, in reply to which he said:

وسئِلَ عن الايمان ؟ فقال : الايمانُ على اربع دعائم : على الصّبر ، واليقين ، والعدل ، والجهاد ، والصّبر منها على اربع شعب : على الشّوق ، و الشّفق والزّهد، والترقّب، فمن اشتاق الى الجنة سلا عن الشّهوات، ومَن اشفق من النّار اجتنب المحرّمات ، ومَن زهد في الدّنيا استهان بالمصيبات ومَن ارتقب الموت، سارع الى الخيرات

Faith is supported by four pillars: Patience, Conviction, Justice and Jihad.

Patience or Endurance has four branches: Eagerness, Fear, Abstinence from world, and Anticipation. Whoever is eager for paradise will ignore temptations; whoever fears the fire of Hell will refrain from forbidden things; whoever acquires abstinence from the world will easily bear the difficulties of this life and whoever anticipates death will hasten towards good deeds.

(Nahjul Balagha, Saying 30)

لايعدّم الصّبور الظّفر وإن طال به الزّمان

One who adopts patience will never be deprived of success though it may take a long time to reach him.

(Nahjul Balagha, Saying 152)

من لم ينجّه الصّبر ، اهلكه الجزع

One whom patience does not give relief dies in grief and restlessness.

(Nahjul Balagha, Saying 188)

وصيكم بخمس، لو ضربتم اليها أبط الأبل، لكانت لذلك اهلاً : لا يرجون احد منكم إلا ربّه ، ولا يخافنّ إلا ذنبه، ولا يستحيين احد (منكم) اذا سئِلَ عمّا يعلم أنّ قول لا اعلم، ولا يستحيين احد اذا لم يعلم الشّئى ان يتعلّمه ، وعليكم بالصّبر، فإنّ الصّبر من الايمان

كالرأس من الجسد ولا خير في جسدٍ لا رأس معه ، ولا ف إيمانٍ
لا صبر معه

I want to teach you five such things; to acquire them if you have to mount a camel and ride it crazy it will be worth it. None of you should have hopes on anyone else other than Allah(s) and you should not fear anything other than your sins. If someone amongst you is asked something which he does not know, then never feel ashamed to admit your ignorance. If you do not know a thing, then never hesitate or feel ashamed to learn it. Acquire patience and endurance because their relation with true faith is that of a head to a body, a body is of no use without a head, similarly true faith can be of no use without attributes of patience and endurance.

(Nahjul Balagha, Saying 82)

واستتمّوا نعمة الله عليكم بالصّبر عليّ طاعة الله ، والمحافظة ...
على ما استحفظكم من كتابه ... اخذ الله بقلوبنا وقلوبكم الى الحقّ و
الهمنا واتاكم الصّبر

Accomplish bounties by being patient on the matters of obedience of Allah(s) and by protecting those things which are demanded for protection by you in the Holy book... May Allah(s) concentrate our hearts towards Righteousness (Haqq); May He(s) grant us and you all patience and opportunities to serve (Taufeeq)?

(Nahjul Balagha, Sermon 171)

4. Patience - The station of Saints of Allah(s)

Patience has always been discussed in all the discussions related to elevated positions and the status of Prophets. Though it is well known that amongst the Prophets, Prophet Ayub (a.s) was the most patient but if we study the stories of other Prophets (a.s) and analyze the circumstance of the Prophets (a.s) in the Holy Quran, we can see that the Holy Quran has referred to the status of Patience for every Prophet (a.s). Prophet

Ibrahim (a.s) has been referred to as patient and while discussing about Prophet Noah (a.s), Prophet Moosa (a.s), Prophet Isa (a.s), patience has been remembered in all discussions. If one Prophet (a.s) was more known for his patience, it cannot be assumed that the other Prophets (a.s) and Infallible Imams (a.s) had a lower degree of patience in them. In fact in the character of all the Infallibles (a.s) the element of patience is significantly manifested. Patience is considered as a spiritual station amongst the different stations of Saints of Allah (Awliya Allah) as discussed by the Gnostics. This implies that patience is not just an attribute in a human being, instead it is a status and a spiritual rank for the human being, by acquiring this attribute the human being reaches that spiritual station of patience.

5. The positive meaning of Patience

There are several values whose meanings are positive, but we have changed them into negative meanings. We have introduced these values in the negative sense. An example of this is Piety (Taqwa). Piety has been introduced to us as someone not possessing certain things, not having certain attributes and certain qualities. Absence of such things is known as Piety (Taqwa) for us. Now take the Quran and see, the Quran does not say that if someone does not possess certain things he is Pious (Muttaqee), instead in the vision of the Quran, Piety means doing and possessing something. Similarly, patient is not the one who has certain negative attributes in him or does not possess certain things . Patience has a positive position , it is the name of having and doing something, and not the name of not doing anything. People took the meaning of patience in the negative sense as not to do something (remaining quite and silent), thus they removed the soul out of it and crushed it. The Doyen of Martyrs (a.s) brought back soul to it and demonstrated that patience is not the name of not doing anything, but it is the name of doing something.

The Human being has understood the meaning of several things in the negative sense, so much to the extent that he talks about negative things while discussing and explaining significant terms like Infallibility (Ismat) and Justice (Adl). As an example while explaining Infallibility it is said

that an Infallible is one who does not commit sin, does not make a mistake, who does not approach forbidden things and who does not miss any obligatory act.

With this explanation, it seems that not doing anything is Infallibility (Ismat) and this is where the Doyen of Martyrs (a.s) informed us that Infallibility is not the name of not doing anything but it is the name of doing something. An infant when born is also an infallible (Masoom) because of his incapability to do something. But there is a vast difference between the Infallibility of a child and that of an Infallible Imam (a.s).

People have taken the meaning of great values like Infallibility, Justice, Piety and Patience as negative and as not doing something . They think that Justice can be acquired by not doing anything, Piety and Infallibility are also considered the same. Thus, we think that we can take a rosary bead (Tasbeeh) in our hand, sit on the praying mat in the mosque and easily become Just, Pious, Patient and even Infallible by just sitting and not doing anything. But the Doyen of Martyrs (a.s) taught us that these values are not acquired by not doing anything, they are acquired by doing something. Until and unless the required actions are not performed, a person cannot become Just, unless he performs some specific deeds he cannot become pious and patient. If he becomes an Infallible by virtue by not doing anything, then he will be placed in the ranks of children, not in the ranks of the Saints of Allah (Awliya Allah). The Infallibility of children is very cheap because it comes by not doing anything. Human beings after growing up, do not desire to be an Infallible like a child, but just like the children who do not do anything, he feels that I too can become a beloved of everyone by not doing anything.

There is a big difference between children and elders. Children lack intellectual sense; they do not have the capability of doing things because Allah(s) has not given them the power, authority and intelligence. Allah (s) has not laid down any criteria for not doing something, but there are conditions and criteria's prescribed for doing something and these criteria's are intelligence, authority and maturity.

When Allah(s) blesses someone with intelligence and power, then he expects something from him and the person has to do something because he has been given the capability to do something. This capability has been given by Allah(s) so that you do something. Thus Infallibility does not come by not doing anything, Piety and Justice are not acquired in this manner either, and similarly Patience is also not the name of not doing anything (means remaining silent).

6. Adolescence – The best era for exercising Patience

The age of human beings passes through different stages and Allah(s) has divided the life of human beings into three different periods. The first period is of infancy and childhood where the human being is weak and is incapable of doing things. Then step-by-step his strength increases and while his body is growing in strength his age reaches that era where he acquires complete strength.

This is that golden period of adolescence when the entire strength and the ability of human being is at its peak. Those who still have this opportunity , should benefit from it. During this period of life, the human beings ability to think is complete and all the abilities reach their pinnacle and this is the time when he gets the opportunity to do something.

After this, the third period starts when gradually his strength begins to diminish and his state eventually becomes that of a new born. He becomes feeble and is again in need of a caretaker. Thus, Allah(s) has divided the life age of human beings into three periods, and the era of adolescence is that of zenith and strength.

A human being should think, that the moment I enter the fifteenth year of my age, my body gains strength and at the same time the religious laws becomes obligatory for me. When we relate these two, we realize that by granting the period of adolescence, Allah(s) is expecting the delivery of obligations and duties from all human beings. Allah(s) wants some work out of him now, as in childhood, no obligations had been imposed on him

by Allah(s), in fact, a child's actions are free from being written in the book of deeds, as he lacks the ability to do things.

Similarly during old age, due to hardships, the delivery of obligations is excused. It is not obligatory for him to fast. From the beginning of the age of adolescence equivalent obligations are imposed on human beings. When I had no strength in my body, had lack of intellectual sense, Allah(s) did not consider me capable enough to impose his religious rituals and obligations on me. If religion and its laws were related to not doing anything then this waiting period of fifteen years would not have been present, hence religion and its laws tell us to do something and not sit idle, the divine values guide us to do something.

Sheikh Tusi in his "Amaali" narrates a tradition from the Messenger of Allah (s.a.w.s). The Messenger of Allah (s.a.w.s) said to Abuzar (r.a):

يا اباذر! اغتنم خمساً قبل خمس، شبابك قبل هرمك ، وصحتك قبل
سقمك و غناك قبل فقرک ، و فراغك قبل شغلك ، و حياتك قبل
موتك ،

O Abuzar! Consider five things as bounties before five things, Adolescence before old age, health before sickness, wealth before poverty, free time before being busy and life before death.

(Amaali, Sheikh Tusi, Page 526)

From here we come to know that the best period to practice patience is Adolescence because patience means to do something, to be firm under circumstances of calamities and difficulties including facing swords and spears. Adolescence is the best age to demonstrate the marvels of bravery and courage. In this period of his life a human being can do many things and this is the age when human beings can acquire the position of patient beings (Saabireen). If a person in his age of Adolescence acts with laziness and wastes this period of his life and does not learn to face calamities and difficulties, he will later lose courage even at the smallest issues and will not acquire the ability to withstand endurance.

7. Distortion in the meaning of Patience

Human being desires to live a weak life despite being strong; he likes to be like a feeble child so that someone else takes care of him. When it comes to his daily needs and necessities of life he is not lazy, because if he adopts an approach of dependency, he knows the consequences of it and hence he considers such an approach to be unacceptable. But in matters of Islamic values, he moves forward to distort the meanings of the values to serve his own interest. He changes the meaning of Islam too and says that Islam does not want me to do anything, hence the meaning of Piety, Justice and Patience were changed to meaning, something not to do.

This is how the soul from Patience was removed. The meaning of Patience was changed to accepting insolence and tolerating oppression. Patience became silence, compliance with the circumstances, not to speak up, not to have any movement, it only meant, that one should sit comfortably and spend away their time; and these are the meanings of patience in use today. All this is to the extent that people remind each other with advices on acquiring such type of patience. If some insolent person usurps your rights and you complain to someone else he will say, 'Brother you should be patient.' You just take for granted what he has said; you don't even bother to ask the meaning of patience here? In fact, it comes to your mind too that he is asking you to sit quietly and not to do anything against this oppression. Though the tone of this statement (Be Patient) is positive, negative meanings are derived from it. If you look at the exterior vocabulary of this statement "Be Patient", it sounds as if someone is asking you to do something, he is asking you to acquire patience, but in his conscience he was telling you not to do anything, and we all know that a hypocrite is one whose exterior and interior self are different.

Similar to this is, if human being starts to present religious values in a positive manner on its exterior but in his conscience he kills its soul then too it would be called hypocrisy. The Human being has started this hypocritical behaviour in religious teachings as well, this means that he has

created the exterior of religious teachings in a different manner than its internal meaning .

Adopt Patience! The meaning of this statement is not to do anything. How is this possible when Allah (s.w.t) is giving you the good news to the patient beings and says:

وَبَشِّرِ الصَّابِرِينَ O Prophet! Give good news to those patient beings. Is this gospel of good news given for not doing anything or is this for doing something? This tells us that to change the meaning of religious values is a form of hypocrisy, and those who change and distort the religious values are in reality, hypocrites.

8. The meaning of Patience

The way Imam Hussain (a.s) removed hypocrisy from the hearts of the people, in the same manner, He (a.s) also removed it from religious teachings where this kind of hypocrisy had entered religion due to the distortion created by people. He made the exterior and the interior of religion to mean the same. Patience which until now, externally meant, not to do something, Imam Hussain (a.s) changed its meaning both internally as well as externally to, something that must be done. Imam Hussain (a.s) did this and conveyed the message to the people to witness that Patience is the name of whatever I am doing.

During the battle when He(a.s) saw his loyal companions and people from his clan of the Bani Hashim, the combating soldiers who were very thirsty, He(a.s) gathered them together and delivered a sermon, and He(a.s) started this sermon by addressing them as: *“ O the sons of magnificence ! O the masters of magnificence! In this state of extreme thirst take your swords and spears and be firm, in this hot battlefield and fight with the enemies, this is your patience.”* He (a.s) did not say that, as you are all very thirsty, adopt patience, which means do not do anything and sit comfortably in the tents. If He (a.s) wanted them to practice this type of patience then he would have left everyone in Medina. We understand with this that in this situation the status of being patient was not to be in Medina, but the

acquisition of the status of being patient (Saabireen) was in the shadows of swords on the grounds of Karbala.

These are the patient one's who in the severest of heat and in the state of extreme thirst demonstrated the marvels of their bravery, walking through the strokes of swords and spears. These are the one's whom the Angels will give a warm welcome by sending salutations while divine gospels will be bestowed upon them only by Allah(s).

Thus the real meaning of patience is adherence, endurance and firmness. As mentioned earlier that best period to acquire patience is the period of adolescence. In the age of adolescence the human being can withstand tough things, which might not be possible for him to do in old age. Though as an exception, those whose hearts are young, whose intentions and willingness are still young they can still endure hardships.

Therefore, Patience means combating calamities and difficulties with swords, spears and above all the self carnal desires. It is an evident fact that during a combat you have to do something; you cannot sit and watch during a combat.

Imam Hussain (a.s) says:

صبراً بنى الاكرام ، فما الموت الا قنطرة تغبر بكم عن البؤس
والضراء الى الجنان الواسعة والنعيم الدائم ، فائكم يكره ان ينتقل من
سجن الى قصر ، وما هو لأ عدائكم الاكم ينتقل من قصر الى سجن و
عذاب ، ان أب حدثن عن رسول الله ﷺ: ان الدنيا سجن المومن وجنة
الكافر

“O the sons of magnificence! Adopt Patience, Death is just a moment through which you will pass over the difficulties and calamities, and will move towards the immortal bounties and vast paradise. Who amongst you does not like to move from a prison to a palace? And death

for your enemies is like someone taken out from a palace and taken towards a dungeon and wraths. My respected father has narrated a tradition to me from the Messenger of Allah (s.w.t) that this world for a believer is a prison and for an infidel it is palace.

(Mawassae Kalemate Imam Hussain, 417)

Imam Sadiq (a.s) narrates that Imam Hussain (a.s) offered his dawn prayers and then addressed his companions as:

وَأَنَّ اللَّهَ أَذِنَ فِي قِتْلِكُمْ فَعَلَيْكُمْ بِالصَّبْرِ

Allah has granted you the permission to fight with the enemies and now you should adopt patience.

9. The circumstances for Patience

Imam Ali (a.s) has a tradition that patience should be adopted in two situations:

الصَّبْرُ صَبْرَانِ ، صَبْرٌ عَلَىٰ مَا تَكْرَهُ ، وَصَبْرٌ عَمَّا تَحِبُّ

“Patience is of two kinds: Patience over what you dislike and Patience over what you desire.”

(Nahjul Balagha, Saying 55)

One kind of patience is when you are faced with things that you dislike and the second kind of patience is when you are faced with something that you desire or crave for. This means you have to adopt patience in situations of both love and hatred.

In another tradition the Commander of the faithful (a.s) narrates:

الصَّبْرُ عَلَىٰ الْمَصِيبَةِ، وَالصَّبْرُ عَلَىٰ : قَالَ عَلَىٰ -، الصَّبْرُ ثَلَاثَةٌ
الطَّاعَةَ، وَالصَّبْرُ عَنِ الْمَعْصِيَةِ

“Patience is done in three situations; this in reality means Love and Hatred has three situations:

First: Patience on hardships
Second: Patience in Obedience
Third: Patience in Disobedience”

(Tohful Uqool, Ibne Sheba Harani, Page 206)

This means when calamities and difficulties come then you have to adopt patience. Love and Hatred have a major role in matters of obedience and disobedience. Hence all the three situations are dependent on love and hatred. Thus to be patient in these three situations is same as having adherence, endurance and firmness, to mention again that it is the name of doing something and not the name of not doing anything.

A. Patience in situations of hardships

The Human being should be patient in situations of trouble because calamities descend to take the human being away from his right path. Only those who are surrounded by calamities adopt patience. Those who are traversing the path are the ones surrounded by calamities; otherwise people sitting inside homes also consider luxuries as calamities. Calamities are always faced by the slaves of Allah(s) on the path of Allah(s); they want to continue on this path where different types of difficulties and blockades come up. They have been instructed to continue on this path, not to show laziness because of calamities and blockages, be firm on the path, do not take a single step backwards, do not move your tongues in sigh and pleas, do not leave the path and return back but in fact bear all the hardships and complete the journey on this path so that others too can consider traversing this path as easily.

Imam Ali (a.s) says:

ينزل الصّبر على قدر المصيبة ، ومن ضرب يده على فخذه عند
مصيبته حبط عمله

“Patience is granted in proportion to the extent of calamity. One who expresses irritation by beating his thighs with his hands at times of

calamity his efforts are nullified. Therefore at times of difficulties rather than demonstrating irritation you should be firm, demonstrating endurance and with a raised head continue on the path.”

(Nahjul Balagha, Saying 143)

B. Patience in situations of Obedience

Patience should be adopted at times of obedience, because obedience is very tough. An obedient person can only feel how hard it is to be obedient. The Holy Quran has repeatedly asked human beings to pay attention to the matters of obedience:

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

“Obey Allah(s), His Messenger (s.w.t) and the guardian of your affairs
(Uloom Amr)”

(Surah Nisa, Ayah 59)

This emphasis was necessary because people were experiencing difficulties in matters of obedience, hence it is said that you must adopt patience in situations of obedience or else you will fail in obedience because obedience is a very difficult affair. We might be under this impression that we are obedient to Allah(s), but we have not faced any difficulties! The reality is that, a truthful and obedient person only knows how difficult it is to be obedient.

Disobedient, criminal, lazy and lethargic persons cannot understand how difficult obedience is and the level of patience that is required for obedience. There is a tradition of the Infallibles (a.s), “O Allah! We have not delivered the rights of your obedience”. The Messenger of Allah (s.w.t) says:

شعّبتني سورة هود

Surah (chapter) Hud has broken my back

(Khisaal, Sheikh Sudoq, Pg 199)

It has made me old and turned my hairs grey. Though there are many other chapters of the Quran present, then why is He (s.w.t) saying this in

relevance to Surah Hud only? Whether this commentary has made Him (s.w.t) old or is it just a recitation and propagation? The analysis made by different commentators varies on why the Messenger of Allah (s.w.t) said that this Surah had made Him (a.s) old.

Some commentators unveiled this secret, that there is one verse in this blessed Surah Hud which is not present in the entire Quran. It is because of this verse that the Messenger of Allah (s.w.t) has said that Surah Hud has turned my hairs grey.

..... فَاسْتَقِمْ كَمَا أُمِرْتَ

“Demonstrate endurance the way you are commanded”

(Surah Hud, Ayah 112)

You should demonstrate endurance the way you have been commanded to do, you have to be obedient the same way you have been told and you should not drift even in the slightest manner. It is because of the practicality of this verse that the Messenger of Allah(s) says that Surah Hud has broken my back. This verse says:

O Messenger of Allah (s.w.t)! Demonstrate your obedience with endurance the way you have been commanded. So by being continuously patient in matters of obedience my situation has become such that my back is broken.

From here we can realize how tough obedience is. Obedience just does not mean to pray, fast, perform Hajj but what it really means is to perform acts, which are in accordance with the pleased of Allah(s) and to refrain from every act which is disliked by the divine essence.

If you really want to feel the bitterness of obedience then try to be obedient for just twenty-four hours. You will then understand the philosophy behind the Prophet(s) hair turning grey. Just be obedient for only twenty four hours, meaning eating, drinking, speaking, standing, sitting and everything else should be for the sake of Allah (s.w.t), then

only will you realize that obedience is really a tough deal. But what will those rebellious eyes feel about obedience; the forever-speaking tongue will never realize the hardships of obedience. But for whom Allah (s.w.t) says:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ (3) إِنَّ هُوَ إِلَّا وَحْيٌ يُوحَىٰ (4)

“Nor does he speak out of desire.. It is naught but revelation what is revealed”

(Surah Najm, Ayah 3, 4)

The one who does speak out of his own, but his tongue only moves by the instructions of Allah(s.w.t), we can say that his eyes also see only that which has been instructed by Allah(s.w.t) , his ears only listen to what Allah(s.w.t) wants him to listen. This personality (of the Holy Prophet(s)) whose tongue, eyes and ears are obedient to such an extent, that even after spending his entire life says that Surah Hud has broken his back?

We become old due to personal problems, difficulties related to money, family matters and other worries. The Messenger of Allah (s.a.w.s) is saying: O people come if you want to break your backs, acquire the position of being obedient. If your back has to break on the commands of Allah, then let it break. If you start to make excuses then your name would be wiped off from the list of the Patient ones (Saabireen). The patient ones don't make excuses; despite the thousands of difficulties they remain firm in obedience.

C. Patience in matters of Disobedience

Patience should be practiced at times of calamities because to defend calamities, a high level of strength is required. When the human being becomes a slave of the world, he puts shackles of lust in his neck, his reins are in the hands of desires and then these desires and the world take this human being into the jaws of disgrace. A passionate person has the desire to pass through every lane, he wants to have his share in everyone's

wealth, his greedy eyes are always staring at the wealth of others, his desire is to stare at unacquainted (Na-Mahram) women, and such a kind of person is completely involved in fulfilling his desires. The example of such a kind of person is like that of a pet dog. People who have pet dogs put a collar around the neck of the dog with the lead in their hand. Now wherever the owner goes the dog also has to go too, if the master goes into a filthy canal of garbage the dog will also go with him. In a similar way if human beings becomes a captive of this world and their desires, then they are likely to go in the same direction where their desires wants them to go. You very well know the lanes of desires, desires would never take human beings towards esteemed merits; their direction is always towards impurities and disgrace, always towards filthy and dirty lanes. This is the condition of disobedience where the human being has to practice patience. This means he should be firm and never give in to desires, in fact by giving his reins in the hands of the merciful lord he should keep denying the call of desires, should fight with full energy and strength, he should never allow endurance to slip out of his hands, if he does this then this is Patience in matters of Disobedience.

It is found in a tradition that once a person came in the presence of Imam Hussain (a.s) and said I am a disobedient person, I have no control and patience hence I disobey, please give me some good tidings. Imam Hussain (a.s) said:

Do five things after which commit whatever sin you want to:

- 1. Do not eat the sustenance given by Allah(s), then do any sin you desire to do.**
- 2. Get out of the kingdom and authority of Allah(s), then do any sin you desire to do.**
- 3. Find some place where Allah(s) cannot see you, then do any sin you desire to do.**
- 4. When the angel of death comes to seize your soul, keep him away from yourself, then do any sin you desire to do.**
- 5. When Allah(s) wants to throw you in the fire of hell, then do not enter the fire of hell, after this do any sin you desire to do.**

روى ان الحسين بن على جاءه رجل وقال : انا رجل عاص ولا
اصبر عن المعصية ، فعظني بموعظة ، فقال :- افعل خمسة أشياء
واذنب ماشئت ،
فاول ذلك : لاتاكل رزق الله ، واذنب ماشئت ،
والثاني : اخرج من ولاية الله ، واذنب ماشئت ،
والثالث : اطلب موضعا ، لا يراك الله واذنب ماشئت ،
والرابع : اذا جاء ملك الموت ليقبض روحك فادفعه عن نفسك واذنب
ماشئت ، والخامس : اذا ادخلك ملك في النار فلا تدخل في النار و
اذنب ماشئت

(Mawassae Kalemate Imam Hussain, Page 773)

Whoever adopts the path of any kind of patience, whether it is patience in obedience or patience on occasions of disobedience or at times of calamities, divine gospels are showered upon him by Allah(s) and he becomes eligible for a reception by the Angels? The Angels will welcome him with salutations. Those who want to continue on the path of righteousness with patience and endurance Allah(s) also assists and helps them.

10.Allah is with the Patient (Saabireen)

For those who are demonstrating endurance and have high spirits, the determination and intentions to traverse the right path and reach its end, Allah (s.w.t) says; since you have determined to cover the right path until the end, and since you have started this journey, this is my gospel for you, that I am with you.

.... وَاللَّهُ مَعَ الصَّابِرِينَ

“... and Allah is with the patient”

(Surah Baqrah, Ayah 249)

At times a person starts his journey on a path and he ends up facing difficulties and hardships on the path, then you give him consolation that brother continue your journey, we are with you, act with patience, we are coming for your help.

But if someone feels defeated in traversing the path and runs away, will you tell him to keep on running away and that you are with him? This would then mean that you are also a coward like him. Allah(s) says I am with the patient (Saabireen), this means the patient ones are those who are doing something, those who will not leave the path, those who desire to do something, they are the ones relying on the help from Allah(s) because without the help from Allah(s) it is impossible to continue on the right path. Allah(s) gives them confidence that they should not lose courage, I am with you.

11.Imam Hussain (a.s) – The Role Model(Uswa) of Patience

Imam Hussain (a.s) is the personification of patience and it is He who gave life to patience and has shown us the path to patience (Saabireen). He (a.s) has blown soul into the value of patience and brought it back to life, otherwise we would also have been similar to those so-called patient ones who are sitting inside their homes in a cowardly manner. Hussain ibn Ali (a.s) has shown us the path that if you want to acquire patience then patience is to be found on the battlefield, you can never become a patient being (Saabireen) by sitting inside your home. Thus Patience is a virtue of field; in fact all the human virtues are virtues of field only.

Though we have divided our affairs into household affairs, social affairs etc. but Allah(s) has not made any divisions in religion, the entire religion is a field of actions, all virtues and religious qualities are in that same field. If you want to develop these traits in you then you will have to come into the field of patience like Hussain ibn Ali (a.s). If someone wants to become a patient being outside the field of patience he can never become one.

Unless he becomes a patient being he is not eligible for the salutations and greetings of the Angels. By just listening to the stories of patient beings , the human being cannot become a patient being. In order to acquire patience human being has to come under the shadow of swords and spears. By raising his voice for truth and righteousness and by challenging falsehood, the human being can become patient (Saabireen). Patience is the name of defending righteousness (Haqq), by taking risks of sacrificing his life in the way of Allah(s), human being can become a patient being. This is the patience taught by Hussain ibn Ali (a.s). This is not the patience which can be acquired in abbeys of Sufis, mosques, pulpits, Hussainiyahs, to acquire this you have to come out into the field of Jihad, you have to play with death, you have to present the sacrifice of your children, only after carrying their corpses can someone become patient.

The children, sons and nephews of Imam Hussain (a.s) demonstrated that degree of patience, which was not seen before and would not be seen in future either. Thus when Qasim (a.s) asked his uncle on the eve of Ashura: "My dear Uncle, is my name also present in the list of martyrs?" Imam Hussain (a.s) then asked Qasim (a.s):

كيف الموت عندك

"My son! How do you perceive death? What do you say about death?"
Qasim (a.s) replied:

احلى من العسل

"Death in my eyes is sweeter than Honey"

(Mawassae Kalamat Imam Hussain, Page 402)

This kind of steadfastness, endurance and excitement is named as Patience, which takes up death by considering it sweeter than honey. There is no doubt that in the arena of patience Imam Hussain (a.s) is the role model, he is the Leader of Patience, and the minds of the world are stunned by his patience.

7th Value

Zeal and Honour (Ghairat)

Zeal and Honour (Ghairat)

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1. Zeal and Honour (Ghairat) - A Value of Ashura

One of the important values that the Doyen of Martyrs (a.s) defended and brought back to life with his blood along with other values is Zeal and Honour (Ghairat). When everyone was indulged in the evil of shamelessness (Be-Ghairati), He (a.s) enlightened the lamp of the religious and divine Honour within this darkness of shamelessness (Be-Ghairati). If Ashura had not taken place, then today the name of this value of Zeal and Honour would have been lost forever; hence without any doubt, Zeal and Honour can be considered a value of Ashura.

Allah(s) has given such a quality to a human being's innate nature and his physical system that by birth a human being is born as Honoured (Ghayyur). In the Holy Quran, amongst the religious and divine values taught, preached and enlivened by the Prophets, Zeal and Honour (Ghairat) are the most important ones, but just like the other values that got trampled and lost their meaning; Zeal and Honour also did not remain safe. They too lost their spirit, got trodden upon and became a victim of distortion.

Imam Hussain (a.s) witnessed that Zeal and Honour (Ghairat) had lost its spirit amongst the people and in the name of Honour (Ghairat) evils were taking place. Zeal and Honour (Ghairat), which was a Quranic value and a heavenly attribute, had been transformed into an evil amongst other evils present in human beings, and this evil was known as "Favouring in Ignorance" (Haamiyate Jaahilya).

It has been specified in the Holy Quran, traditions and in the character of the Infallibles (a.s) that at times people are guilty of evils in the name of Honour (Ghairat). Thus, people kept the name of "Favouring in Ignorance" (Haamiyate Jaahilya) as Zeal (Ghairat) and considered themselves as Honoured (Ghayyur).

Favouring (Haamiyat), whether it is in a small quantity or large, is present in not just all communities, but in every human being in some or the other form. People adopt favouring (Haamiyat) and prejudice

(Asabiyat) considering these as Honours (Ghairat), though they do not possess any attributes of the Honoured persons and neither do any of their actions resemble those of the Honoured one's. At times people develop some evil traits inside them and then to justify these they associate them with the name of some good virtue, but by just giving a good name it does not become a good virtue or a value, it remains as a negative trait and an evil only.

The doyen of martyrs (a.s) witnessed that people were practicing favouring (Haamiyat) and prejudice (Asabiyat) instead of Honour and had given favouring and prejudice the name of Honour (Ghairat). When he saw that people have not only disassociated themselves from Zeal and Honour (Ghairat) but had also separated themselves from all those other values which were an outcome of Zeal and Honour, he brought back Zeal and Honour to life with his campaign of blood in Karbala and revived the soul of this crushed value, thereby introducing it to the entire humanity in its correct form. He (a.s) said:

اريد ان آمر بالمعروف وانهي عن المنكر

(Mawassae Kalamate Hussain, Page 291)

This means, I want to do Amr Bil Maroof (invitation towards values) and Nahi Anal Munkar (forbidding evil) and the most important value (Maroof) is Zeal and Honour. Hence in order to bring back to life this value He (a.s) started an uprising against evil. We can comfortably state that amongst the values and qualities of Ashura and Imam Hussain (a.s), Zeal and Honour (Ghairat) is an important value.

2. The meaning of Zeal and Honour (Ghairat)

The word "Ghairat" has been made from "Gair" meaning stranger or outsider. Ghairat will always be referred to in context with some outsiders or the name and effects of outsiders present on something. If there is no reference of an outsider in any context, then the subject of Zeal and Honour (Ghairat) also does not exist there. In order to

understand the relationship between “Gair” (outsider) and “Ghairat” (Zeal and Honour) we need to go through some clarifications.

1. Haram and Harim

Human being in his life has certain things, which are exclusively related to his own self. He secures those things to such an extent of exclusivity for himself that he cannot tolerate any sort of interference from anyone else and he is not willing to accept any outsider demanding rights on these things. Allah(s) has also established certain things for every human being that are exclusively for him only and anyone else or any outsider has no permission to step onto those things.

For these certain things, which are made exclusively for individuals, Allah(s) has set limits. Their precincts are set and in Arabic literature such type of precincts of exclusivity are termed as “Harim”. In Arabic, the four walls of a house are also called “Harim”. We construct four walls around a house in order to block the movement of strangers and to ensure that the outsiders do not enter the house without permission. These four walls prevent strangers from entering the precincts of the house and these four walls are termed as “Harim”. Through the concept of “Harim” the land gets divided into two parts, one inside the precincts i.e. inside the “Harim” and the other outside it. Strangers are instructed to sit outside this “Harim” and they are not allowed to come inside these four walls (i.e. the “Harim”) because the area within this “Harim” has been exclusively and specifically allocated to me by Allah(s). Hence this area is forbidden for strangers to enter. Those things that fall within the area covered by the “Harim” are known as “Haram” and those things which remain outside of it are considered to be out of “Haram”. Those people who are given the permission to come inside the “Harim” are “Mahram” (acquainted) and those who are not given permission to enter the precincts are “Na-Maharam” (unacquainted).

2. The etiquettes of the Holy Land (Haram e Makani) of Allah(s)

After this discussion on “Haram” and “Harim” you should now be able to realize that when you travel to Mecca for Hajj, all of a sudden as you are walking through the sandy deserts you are stopped and asked to undress, remove your shoes and wear an “Ihram” (specific dress for Hajj), after which you have the permission to move ahead.

You might wonder and start to ask “O God! I was constantly walking on this land which looked familiar to me, but then Why was I stopped and asked to undress, remove my shoes and my attire of sins, everything I was wearing had to be removed so that I could be free to wear this “Ihram” and proceed forward?” The reply from Allah(s) comes “Though this land seems to be a sandy desert all alike and the land ahead of you is also part of the same desert, but the land ahead now is that land where Allah (s) has made his “Harim”, he has made four virtual walls around it. The area inside this precinct of four virtual divine walls is termed as “Haram” and the land outside it is known as the “Hill” (outside of precincts). You are allowed to do whatever you want to do outside the “Harim”, but once you enter the “Harim” you can only do what we give you permission for, you will only wear the type of dress that we allow, put on those shoes that we tell you to, and only then can you come, but with the intention that we ask of you.

The land inside the “Harim” becomes “Haram” and is specific for acquainted people (Mahram) only, whereas the land outside the “Haram” becomes Non-Haram and it is for unacquainted (Na-Maharam) people only. The unacquainted people are allowed to wear whatever they want to wear, but they need to stand outside the precincts (Haram) being termed as unacquainted (Na-Mahram) people.

The land of “Haram” means that land around which there are set precincts so that the land outside and inside can be separated. Hence the laws are different for the land outside and inside of the “Haram”. You can do certain things inside “Harim”, whereas you do some other things outside of it. To enter the “Harim” you have to wear the specific dress known as “Ihram”. Those who are granted permission to enter the “Harim” are “Mahram” (acquainted) and those who are prohibited to

enter are “Na-Maharam” (unacquainted). There are several things that are allowed (Halal) to the “Na-Maharam”, but for “Mahram” even many permitted (Halal) things become forbidden (Haraam). For a “Mahram” (acquainted with the holy land of Allah) twenty four things are forbidden, whereas the same things are permitted (Halal) for the “Na-Maharam”. This is where we understand the difference between “Mahram” and “Na-Maharam”, “Mahram” is one who does not go near forbidden things (Haraam) because for him many permitted things are also forbidden for him, and “Na-Maharam” is the one who not only goes to permitted (Halal) things, but also adopts forbidden (Haraam) things. Hence in order to enter the precincts (Harim) of Allah many permitted (Halal) things also need to be avoided and it is essential to follow the etiquettes of entering the “Haram”

3. The etiquettes of the Holy Period (Haram e Zaman) of Allah(s)

Allah(s) has also established “Harim” for periods (means certain periods of year). During these periods only certain things become permissible and certain forbidden. As like in the Holy month of Ramazan, certain permissible things like eating becomes forbidden during the day. These are the Holy Periods (Haram e Zaman) where precincts are created around time periods and only those who respect the etiquettes of these “Harims” are allowed to enter.

4. Mahram and Na-Maharam

A person who has the ability to enter the precincts (“Harim”) and becomes acquainted with the secrets of the “Haram” is called “Mahram” or the host of the “Haram”. The one who can step inside the precincts of Allah, has become a “Mahram” of the secrets of Allah (s) and now he has the rights to invoke Allah(s) and when Allah(s) calls him he replies with “Labayk, Labayk” (I am here, I am here). This is because he is now acquainted with the secrets of Allah(s). The “Mahram” who knows of the secrets of Allah(s) invokes, supplicates and whispers to Allah(s) and Allah(s) also meets him, listens to his invocation, his words and accepts his supplications.

But, the one who does not have the capability of entering the “Harim” is a “Na Mahram” who sits outside the “Harim” and calls Allah, invokes, supplicates and even if he takes the name of Allah on loudspeakers, since he is not a “Mahram” of the secrets of Allah(s), Allah (s) too does not listen to his call and invocations. Even if he bursts out his throat and calls, Allah(s) will not reply to him. From here we come to know that Allah(s) only accepts the prayers of those who are “Mahram” of Allah(s) and those who have not entered the precincts of Allah(s), their supplications will never get accepted.

5. The etiquettes of the Holy Essence (Haram e Zaati) of Allah(s)

The Almighty Allah(s) made a “Haram” on the land and established its precincts and limits; similarly from amongst the time that he made certain periods as his “Haram” and made precincts for it too, He also made a “Harim” and “Haram” for his divine attributes and legislations, where everyone is not granted permission to enter and only those who by fulfilling its etiquettes become a “Mahram” of its secrets are allowed to enter.

The good and pure slaves of Allah(s) possess the ability to enter these “Harims”. Those who not just refrain from forbidden (Haraam) things, but also do not go near many permitted (Halal) things; become the “Mahram” of secrets and can step inside these pure “Harims”. Allah(s) has established a sacred “Haram” for his essence also, where no one is allowed to enter.

... وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ ...

... *and Allah makes you to be cautious of (retribution from) Himself...*
(Surah Ale Imran, Ayah 30)

Allah(s) has established such a “Haram” for his essence that even the name of a stranger or a disassociated person is not tolerated here. He does not like the presence of anyone else in his sacred essence (Haram-e-Zaati). Hence, he has said that when you desire to worship me then

worship me only. If you come inside the precincts of my essence and while worshipping me even if you think about someone else, I will pass over these worships of yours to that someone else, whom you associated with me during your worship. This is because I am your Honoured (Ghayyur) Lord who does not tolerate any stranger in your worships. Just imagine the level of Honour (Ghairat) the essence of Allah(s) possesses, whereby he does not allow anyone else to enter it, his essence is totally disassociated from any partners. The precincts of the sacred essence of Allah is such that no one can enter it, though good and pure souls can enter the sacred land and sacred periods but when it comes to the "Harim" and "Haram" of essence no one has the permission to enter.

6. Human being - A manifestation of the peak of Divine Honour (Ghairat-e-Ilahi)

The Human being is a representative of Allah(s), a representative of his divine names and is an example and manifestation of the divine attributes on earth. One of the beautiful and respected names of Allah(s) is "Honoured" (Ghayyur). Since Allah(s) is "Honoured" (Ghayyur) he expects human beings to also be "Honoured" (Ghayyur). Allah (s) has not allowed outsiders to come inside his "Harim" and "Haram", hence he desires from human beings also to make for themselves a "Haram" and "Harim" and then prohibit the entry of outsiders and "Na Maharam" (unacquainted) persons into it. First, Allah(s) made a "Harim" and "Haram" for himself and then he guided and educated human beings to establish "Harim" and "Haram" for themselves, thus educating them to become Honoured (Ghayyur).

The purpose of inviting you to Hajj, is to make you aware of the meaning of "Haram" and "Harim", and learn how to become "Mahram". You should learn to make a "Haram" and become a "Mahram" so that when you return you should make a "Haram" and "Harim" for the rest of your life. You should be able to identify the acquainted ones (Mahram) in your life and then only permit the acquainted ones (Mahrams) to enter your "Harim", thus disallowing a "Na-Maharam" to enter the precincts of your "Haram".

Hajj is a lesson of Zeal and Honour (Ghairat), which a human being receives from his creator. If we consider the concept of “Mahram” and “Na-Maharam” only between men and women, then this stands true in Jurisprudence (Fiqh) where these terminologies are presented in relevance to the relationship between men and women, but in reality this similar concept of “Mahram” and “Na Maharam” applies within men and also within women. This means men amongst themselves are also “Mahram” and “Na Maharam” to each other and the same applies to women too.

Every such person who has the ability and the qualification to enter the “Harim” and “Haram” of another man becomes acquainted (Mahram) to that person, and apart from him all other men and women are unacquainted (NaMaharam) for him. Similar orders are there for women also, anyone whether it is a man or a woman who has the permission to go inside the “Harim” and “Haram” of this woman becomes her Mahram and all others are Na-Maharam.

7. Zeal and Honour (Ghairat) - An outcome of strangers (Gair)

The way Self-Respect (Ghairat) comes out of strangers (Gair) is by people first establishing a “Haram” and “Harim” for themselves, and then through this, identifying the acquainted and unacquainted ones (Mahram and Na-Maharam). An Honoured person is one who does not allow any stranger to step inside his “Haram”, and a honoured woman is one who does allow any unacquainted (Na-Maharam) man to enter her precincts (Harim). An acquainted (Mahram) person is allowed to step inside the precincts (Harim) set, but only on the condition that he or she will not be a cause of disturbing the Honour (Ghairat), but if an unacquainted (Na-Mahram) person attempts to enter the precincts (Harim) then a zealous person will never allow him to enter, as this value of zeal and honour will never grant the permission to enter.

Thus, Honour and Zeal (Ghairat) mean, not tolerating even a sense of the presence of strangers in your “Haram” and “Harim”, thereby pushing them out of limits of your “Haram” and “Harim”.

3. The difference between “Favouring in Ignorance” (Haamiyate Jaahilya) and Honour (Ghairat)

There is a big difference between prejudice, favouring in ignorance and Honour (Ghairat). Honour is a divine value whereas prejudice and favoritism are those evils for which Imam Hussain (a.s) started his crusade and said *اريد ان امر بالمعروف وانهي عن المنكر*

I have come for a clash with evils, means I have come to fight against prejudice and favouring which are evils and to replace them with known-values (Maroof) thus bringing back to life the value of Zeal and Honour (Ghairat).

Prejudice, favouring in ignorance and being biased means defending and favouring each other under the pretext of blood, linguistic, communal or geographical relationships. This implies that without making a sacred “Haram” and “Harim” for themselves, human beings start to favour and defend acquainted and unacquainted, transgressors and sinners, believers and unbelievers, capable and incapable in a justified or an unjustified way just on the basis of blood, linguistic, communal or geographical relationship. He explicitly declares that they are my relatives, from my community, generation, living in the same hometown, speaking the same language as mine, my people and hence I will always defend and favour them. This is prejudice and favouring in ignorance, and not honour (Ghairat), and in fact this is an evil.

The precincts (Harim) set by the value of Honour (Ghairat) is sacred and not everyone has the permission to enter it. Those who can fulfil the etiquettes of the “Harim” and are cautious about its conditions can become the “Mahram” and have the permission to enter. Unacquainted (Na-Maharam) and incapable beings will remain outside, irrespective of

them being relatives, from the same community, same party and same country.

When Imam Hussain (a.s) witnessed the fact that Bani Ummayyah was a group possessing prejudice and favouring, and rather than demonstrating Zeal and Honour (Ghairat) they were victims of prejudice and indulged deeply in favouring, he (a.s) demolished prejudice and brought back to life Honour (Ghairat).

When it comes to Honour (Ghairat) you do not take into consideration that someone belongs to your community or speaks your language, has hereditary relations with you, sits and spends time with you or helps and supports you. But, Zeal and Honour demand to assess that the person is within the same precincts (Harim) as yours, as the one who is outside your "Harim" and does not fulfill the etiquettes of the "Harim" and is unacquainted (Na-Maharam) to you, is kept away and has no rights to receive your favour. In fact, he does not even have the rights to even step into my sacred "Harim" because I have to be honoured (Ghayyur) and honoured is the one who does not allow shameless (Be-Ghairat) beings to enter his "Haram".

4. Who is the most self-respected person?

A self-respected person makes a "Haram" and "Harim" for himself and "Harim" is made only where sacredness and respect is found. The term "Haram" itself means something possessing respect, sanctity and sacredness. Since the land (Kaaba) is sacred it is called "Haram". We do not allow shameless (Be-Ghairat) beings to come to sacred and holy places, thus non-Muslims are not allowed to come to Mecca for any reason because this land is sacred. It is not just that we do not allow non-Muslims to come to "Haram", in fact, the sanctity of the "Haram" itself cannot tolerate the presence of non-Muslims in it; hence even in normal mosques which are also places of sanctity the entry of non-Muslims is prohibited.

Every "Haram" has this law of sanctity that strangers are not allowed there. When a human being gets into a married life his house also becomes a small "Haram" for him, now he should defend this "Haram" and not allow any stranger to come inside his house. But if he opens up his doors for all outsiders and does not stop anyone from entering and gives freedom to all "Na-Maharam" to come in, then he would never be called an honoured (Ghairatmand) person. In Hadith-e-Qudsi, amongst the preachings which Allah(s) has given to Prophet Moosa (a.s) one of them is *"O Moosa! A self-respected person never does adultery and never desires for such acts, but one who possesses prejudice and favouring has the possibility of getting into such kind of acts"*

A honoured person whether he is a Muslim or a non-Muslim will never enter the "Haram" of anyone else, will never tread on the sanctity of someone else's "Haram". Therefore, an honoured person does not allow the presence and interference of any outsider inside his home, family, his "Haram" and "Harim", but if someone tolerates such interference then it is said that he is a shameless (Be-Ghairat) person. Similarly if someone wants to usurp the property of a person, wants to rob him and this person does not try to defend it and allows him to usurp his wealth and loot him, then too it will be said that he is not a self-respected person. This is because wealth and property are also part of the "Haram" of a human being, hence someone allowing the interference of strangers in it is not a nhonoured (Ghayyur) being.

One who defends his women, wealth, assets, home, family, everything in his "Harim" and does not tolerate the interference of outsiders in it is considered as a great zealous and honoured (Ghairatmand) person, because he has maintained the sanctity of his "Haram".

It is the religion that has made the women, wealth, blood and relationships sacred for human beings. This religion has established the sanctity of the relations of a human being and all others associated with him. A human being demonstrates very well his zeal within the "Haram" established by religion (i.e. when it comes to women of his family, he protects them and demonstrates his honour), but when an outsider enters

the “Haram” of this religion , then why does this not challenge the Zeal (Ghairat) of this human being?

There is no doubt that, he is a zealous (Ghayyur) person , one who by defending his “Haram” does not allow any outsider to come in, does not tolerate the presence of any stranger in it, but what is the greatest of all “Haram's”? The greatest and the most sacred “Haram” are not his women, so if he protects and defends the chastity and sanctity of his women he becomes eligible for being the greatest zealous and honoured person. He is definitely an honoured person but not the greatest of all. Similarly the country or wealth is not the most sacred of “Harams” so that the one who defends them can be considered as the greatest zealot and honoured.

The greatest and the most sacred “Haram” is religion, it has such a level of sanctity in it that due to religion the women, wealth, country and everything else for a human being has acquired sacredness. Hence the greatest zealot is the one who does not tolerate the presence of any outsider within the “Haram” of religion.

He is not considered as the greatest zealot and honoured person, who secures his wife and sisters, but the greatest is one who defends religion and blocks the way of anyone interfering with their religion. God forbid, if someone’s woman from the family (wife, mother or sister) is being molested or even teased in the market place and he despite of being present there, closes his eyes to the scene. He presents the justification that he is all alone, he has no friend in this market place, if he speaks he might loose his job and might also end up losing his life, to this everyone will say that he shameless . The honoured persons will issue verdicts of transgression and evil against him and pursue him to leave the town. They will say that the presence of such a shameless person in the locality will spread the evil of shamelessness (Be-Ghairati) amongst others. Everyone calls a person shameless if he tolerates and remains quiet when the women of his family are molested, because a woman is sacred for a man.

But we have forgotten that the sanctity of women comes from religion. Religion has said that your women are sacred. The Holy Quran has said that the women are sacred, she has not received this status of sanctity on her own, it has come from religion. Now, if in an open market religion is mocked, religious laws and principles of the Quran suffer sacrilege, all religious sanctities are being disturbed and under such a situation if a person closes his eyes, tolerates these and does not demonstrate zeal (Ghairat) for Religion (Ghairat-e-Deeni), then is such a person eligible to be called Zealous and Honoured (Ghairatmand)? Never! In fact he is the most shameless person who cannot stop the interference and the mockery that the strangers make in the "Haram" of religion.

He is not the most shameless person who does not demonstrate zeal for the sake of insult on the chastity of his women, instead the most shameless being is one who does not show zeal when the chastity of his religion is interfered and allows outsiders to come inside the precincts of the sanctities of his religion. Thus we know that the most zealous and honoured person is the one who possesses Zeal (Ghairat) for defending religion and the most shameless person is the one who does not care for the honour (Ghairat) of religion.

5. Zeal for Religion (Ghairat-e-Deeni) - Foundation for all other Zeal and Honour (Ghairats)

It is certain that one who does not possess Zeal for Religion will not demonstrate zeal even when it comes to his women. The one who shows zeal for religion can only demonstrate the virtue of zeal for his women; this is because the sanctity of women is from religion, and the one who cannot protect his religion cannot protect his women either. Similarly, the nation is also a "Haram" and "Harim" for human beings, but one who cannot defend his religion, can he defend his nation?

One who is not having Zeal for religion can never be expected to protect his nation and community, one who cannot show zeal for religion cannot show self-respect for anything else. Today we see how strangers have

entered our precincts (Harim), plundering and causing blasphemy to our sanctities , but we have become so helpless that we are not even capable of defend these sanctities of our community; this is just because the zeal for religion has vanished from us.

6. Peaks of Shamelessness (Be-Ghairati) - Examples

A. First example

A few years before there was a statement issued by an American during the discussions on the arrest of Aimal Kansi. When those who arrested him in Baluchistan were questioned on how they managed to arrest him and bring him to America, they answered that we have done it with the cooperation of the Pakistani people. We caught him on the land of Pakistan, and we were successful in arresting him by giving twenty thousand dollars to some Pakistani people who cooperated and gave us all the information. One questioner in the interview said that it is useless to spend twenty thousand dollars for arresting a spy and it is also a loss to the American treasury, so why did you spend twenty thousand dollars? He also says openly in the interview that the Pakistani community is such that for just two hundred dollars they can even give their women, only fifty dollars were more than enough for getting espionage information through them.

O you who possess Zeal (Ghairat) for the nation! O you who are the claimants of Zeal (Ghairat) for the community! O you who raise the slogans of communism and language! O you who raise the slogans of Pakistan! Where have you lost your Honour (Ghairat)? These outsiders have come so deep inside your precincts (Harim) that they have insulted your women but there was not even a word of opposition to this, all this is because people have exited themselves from Zeal and honour of Religion (Ghairat-e-Deeni).

B. Second Example

The world's most humiliated criminal and assassinator (ex president of America, Bill Clinton) went on a tour of some countries, which included Bangladesh, India as well as Pakistan. He sat on your television and mocked at you. He challenged your Honour (Ghairat), on those things that you were showing your Self-Respect with, while he challenged those things from your channel, from your speakers and through your people and no one expressed even a statement of Zeal (Ghairat) here. O the possessors of Zeal for the nation! You should know that if you do not care for the sanctity of the land (Pakistan), which was made sacred by the religion then this land also does not remain sacred for you.

In reality you are indulging in treachery with this land, with this community and with this nation. All this is because you are treacherous to the religion, and being treacherous to the religion means treachery to all other things. We have tolerated these outsiders to such an extent that they come and sit on our own television, insult and mock at our community and religion and even after this we call ourselves Zealous and Honoured (Ghayyur). Woe on such Honour (Ghairat), if this is Honour (Ghairat) , then what is shamelessness (Be Ghairati)?

If a person constructs a house in which anyone can come in and do whatever they want, and then this person goes out to deliver speeches that we are honoured (Ghayyur) people, we will blow off those eyes who even dare to look at our nation, we will pull out those tongues who speak against our nation, if this behaviour is known as zeal and honour then what is shamelessness (BeGhairati)?

If you really want to learn what Zeal and Honour is, then come and learn it from Hussain ibn Ali (a.s). Do not deceit people in the name of prejudice. Do not bring Favorism in Ignorance (Haamiyat-e-Jaahilya) in place of Honour (Ghairat). Honour only comes when a person has his "Harim" and "Haram" and then does not tolerate any stranger in it. Our religion has told us that you should have a "Haram" which has some acquainted (Mahram) and some unacquainted (Na-Maharam) ones visiting it. Do not allow unacquainted (Na-Maharam) beings to come inside your "Haram", hence until and unless you have a "Haram" for

your religion, the “Harim” and “Haram” for the nation will never remain secure, and neither will the “Haram” of families and the community remain secure.

C. Third Example

Today not even our food, family and the four walls of our homes are secure; the strangers have entered and have reached the extent of the dining table and even the bedroom. Today when you close the doors of the bedroom, do not think that you have locked it and no one can enter it. You have only locked it to stop the entry of dirt and dust; the outsiders have placed their rituals, practices, entire culture, vulgarity, evils, nudity, dance, songs and everything of theirs in your bedroom. Now even your bedroom is not safe from the hands and interference of outsiders. Tolerating the presence of outsiders for the entire night (on TV), is this Honour (Ghairat) or shamelessness (Be-Ghairati)? When they enter so deep inside the home, to reach the bedroom, when the father, daughter, mother, wife and sister are all sitting together and watching the scenes of shamelessness . so are these people honoured (Ghayyur)? Where is this shamelessness coming from? The most respected “Haram” (religion,) which taught us honour (Ghairat) is being degraded by the people. From the day we tolerated the presence of outsiders in our religion, we opened up the doors of religion for outsiders, from that day onwards all these shameful things entered into us. When these outsiders saw that we cannot protect the most significant “Haram” of religion , they very easily took under control the other small “Harams”too. Hence one who cannot protect his religion from outsiders, his wife, his mother, his sister and his daughter’s “Haram” will also not remain secure. The sanctity of his house and his wife can never remain protected from the hands of outsiders. These outsiders have come and caused sacrilege to the sanctity of all our “Harams”, they entered inside as per their choice and spread their culture and practices.. So is this Honour (Ghairat) or Shamelessness (Be-Ghairati)?

7. Imam Hussain (a.s) - A Role Model (Uswa) of Zeal and Honour (Ghairat)

When Imam Hussain (a.s) witnessed that the value of Zeal and Honour (Ghairat) had perished, He (a.s) realized that there was a need to bring it back to life. This is because until and unless Zeal and Honour do not revive themselves inside the human being, other values also will have no room for it, hence Imam Hussain (a.s) himself demonstrated Zeal and Honour (Ghairat). Though many people at that time were thinking that the sanctity of their homes, mosques and prayers were all secure and that they too were secure and their worships also protected. In this regards even the "Harem" (women) of Imam Hussain (a.s) was secure. Who had the courage to even look at the daughters of Imam Hussain (a.s) in Medina? It was such a secure household that when youths of Bani Hashim like Abbas (a.s) and Ali Akbar(a.s) were present, who could even dare to look at the "Harem" of Imam Hussain (a.s). The sisters and daughters of Imam Hussain (a.s) were absolutely secure, but then what made Imam Hussain (a.s) change this secure situation into an insecure one? Why did he take his family out of the security of Medina into the plains of Karbala and put them in the tents over there? Imam Hussain (a.s) would reply "My "Harem" was no doubt safe and secure, they were at peace and protected in Medina, but the "Haram" of Allah(s) was not safe, outsiders had entered into the religion of Allah(s). Till the time these outsiders remain inside the religion of Allah(s), the honour (Ghairat) of Hussain ibn Ali (a.s) does not permit Him (a.s) from not manifesting the Zeal for Religion (Ghairat-e-Deeni), how can I not strive to save the "Haram" of Religion? The reason why I have turned my secure household into an insecure one in Karbala is to secure the "Haram" of religion". Hence, he says that the safety of my "Haram" is only possible when the "Haram" of the Religion of Allah(s) becomes secure. This is Zeal and Honour (Ghairat) that does not tolerate any outsider entering the religion, not to tolerate strangers coming into Islam and the "Haram" of our religion. This was the Zeal and Honour (Ghairat) with which Imam Hussain (a.s) demonstrated and delivered a lesson of Zeal and Honour, taught Zeal and

Honour and therefore Imam Hussain (a.s) is a role model and an ideal for Zeal and Honour (Ghairat), he is the most Honoured (Ghayyur) being.

8. Abbas (a.s) – The peak of Loyalty and Zeal (Ghairat)

Abbas (a.s) was an icon of loyalty and Zeal and Honour (Ghairat). His loyalty itself was Zeal (Ghairat). Since Abbas (a.s) was highly Honoured (Ghayyur), he proved to be very loyal too and his loyalty was an outcome of his Honour (Ghairat). His Zeal (Ghairat) was not just limited to the fact that no one could look at Zainab (s.a) and Umme Kulsoom (s.a), none could stare at Fatema (s.a) and Sakina (s.a), or at any other sister or daughters of his family, but in fact his Honour (Ghairat) was to the level that no one should even look with a crooked eye towards the religion. Since Abbas (a.s) is highly Zealous and Honoured (Ghayyur), only the one who possesses the similar virtue of Zeal and Honour (Ghairat) like that of Abbas (a.s) can be his true follower. The one whose hearts beats the same way that Abbas(a.s)'s heart used to beat, the one who is the possessor of a similar type of loyalty, has the rights to associate the name of Abbas(a.s) with himself. Imam Hussain (a.s) did not take Abbas (a.s) with him just for the protection of the "Harem" of his family, but took him for the protection of the Religion of Allah(s).

Ali (a.s) made arrangements for the birth of Abbas (a.s) and asked his brother Aqeel to look for him a woman from the most courageous tribe of Arabs. I want her to give birth to such a courageous son who would be self-respected and loyal, and would immediately blow off the eyes of those who even dare to look at the religion of Allah(s). I want a statue of Zeal and Honour, and loyalty, and for this Ummul Banin (a.s) was found. Ummul Banin(a.s) was the only one capable and through her Allah(s) gave Ali (a.s) a body of Zeal and Honour (Ghairat).

Thus, to enliven the Honour of Religion (Ghairat-e-Deeni) Imam Hussain (a.s) sacrificed such zealous (Ghayyur) personalities like Abbas (a.s). If zealous persons like Abbas (a.s) would not have been sacrificed their lives for religion; there would not have been anything like Zeal and Honour of Religion (Ghairat-e-Deeni) today, even for name sake. Abbas (a.s) was the

manifestation of the peak of Zeal and Honour. What really kept Abbas (a.s) totally submissive and obedient to Imam Hussain (a.s) till the end was the Zeal of Abbas (a.s). The Zeal (Ghairat) of Abbas (a.s) could not tolerate the entry of outsiders into the religion; hence by sacrificing his life he brought back to life the Self-Respect of religion, of women and of all other things.

8th Value

Sacredness of Affairs (Taqaddus-e-Umoor)

Sacredness of Affairs (Taqaddus-e-Umoor)

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1. The character of Imam Hussain (a.s) and the battle of Values

Imam Hussain (a.s) said "I am starting this uprising for the sake of Amr Bil Maroof and Nahi Anal Munkar"

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(Mawassae Kalamat Imam Hussain (a.s), Page 29)

"Maroof" are those values which have been established by the Holy Quran for human beings and "Munkar" are those abased, obscene attributes and qualities which Allah(s) has declared as forbidden and prohibited for human beings. Imam Hussain (a.s) brought back to life the "Maroof" values and demolished the "Munkar" values. This is the reason why "Maroof" values are known as "Values of Ashura", because they were introduced by "Ashura" and it was "Ashura" which blew the spirit of life into the dead "Maroof" values and defeated the "Munkar" values.

The history of values is full of ups and downs. In order to win this battle of values it is necessary to follow the character of Imam Hussain (a.s) so that human beings can bring back to life the "Maroof" values and eradicate the evils (Munkarat). He (a.s) proved through his holy character how to fight the battle of values and how to win it also. He (a.s) saw that just within half a century after the demise of the Holy Prophet(s) the system of values had changed, people had forgotten "Maroof" values and in its place they were involved in evils (Munkarat).

From amongst these values one of the important values that not only got run down, but in fact transformed into an evil was the "Sacredness of Affairs" (Taqaduss-e-Umoor). Evil and unsacred means were used by the people for performing sacred affairs, and today also a similar situation exists.

This value has suffered adulteration within human beings to such an extent that not just its importance even its meaning is lost. The human society is suffering from a vacuum of such values and hence Imam

Hussain (a.s) enlivened this value and throughout the incident of Karbala, from Medina to the evening of the day of Ashura, sacredness is seen at all instances.

2.The meaning of Sacredness (Taqaddus)

“Quddus” which means the purest, the most holy or sacred, is one of the beautiful names of Allah(s) and is included amongst the other beautiful names in the supplication of Jawshan-e-Kabeer. The literal meaning of the word “Taqaddus” is to purify something, remove adulteration and faults from something. This is the meaning of “Tasbeeh” (recitation of glorifications) also, apart from a very fine difference the essence and meaning of the words “Taqaddus” and “Tasbeeh” are the same.

Sacredness (Taqaddus) has been established by Allah(s) as a value for human beings so that man can also become sacred and respect the holiness and sacredness of the essence of Allah(s). He should glorify Allah(s) without considering any impurities in his essence, should not associate any faults with him. The Human being should only bring honored and purified things in the presence of Allah(s), if he presents things adulterated with impurities then the sacredness (Taqaddus) will be stamped.

It is not that the human being only presents ritual worship to Allah(s), even the ritual worships should be honored by purifying them from all sorts of impurities and adulterations before presenting it to Allah(s). Apart from this anything else which he wants to present to Allah(s) should be pure and unadulterated, so that it is worthy of being presented in the sacred domain of Allah(s). If someone presents an evil, impure and filthy thing to Allah(s) then he has ignored the sacredness of the essence of Allah(s) and has thus stamped the sacredness of the presented affairs. Hence, for the sake of sacredness of the essence of Allah(s), the sacredness of each and everything involved in our affairs has to be maintained.

The axis of the teachings of the Prophets (a.s) is this same sacredness (Taqaddus) and glorifications (Tasbeeh). The Human being should ensure the sacredness and purity of everything that he presents to Allah (s) so that he himself can become sacred and glorified.

3. Stampede of Sacredness

A. The point of objection by Angels

Allah(s) created Adam (a.s) and briefly introduced him to the Angels, the first thing which came in to the minds of the Angels and they raised it as a point of objection was that human being is ignorant of sacredness (Taqaddus) or in other words human being is not sacred.

“O our Lord he will not just care about his own sacredness but will demolish the sacredness of your essence as well”, they said:

أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ
وَنُقَدِّسُ لَكَ

“What! Will you place in it such a creation that shall make mischief in it and shed blood, and we celebrate Thy praise and extol Thy holiness?”

(Surah Baqrah – Ayah 30)

This means they were saying that we are the ones who keep on glorifying you and are concerned about your holiness and sacredness. This was the first thing which came to the mind of even angels that it is possible that the human being might not be able to become a custodian of this value of sacredness and would sacrifice this value for something else. They presented the weakness of the human being to Allah(s) saying that the human being was going to spread mischief and bloodshed and would not fulfill the rights of the divine sacredness.

B. Allah(s)’s reply to Angels

The sacredness of human being is such a fundamental and living thing that Allah(s) defended human being and said to the Angels

إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

“I am aware about that reality about him which you do not know”

(Surah Baqrah - Ayah 30)

This means Allah(s) was saying that you have objected that he will spread mischief and bloodshed and in this way loose his sacredness and also hamper my sacredness, then there is a hidden reality which you are not aware of which I know. This reality is that by this bloodshed itself he will keep his sacredness alive and also that of his Lord; he will be the custodian of the holiness of the angels and will prove the holy aspects of every sacred thing.

Allah(s) gave this brief reply to the Angels which they accepted and said

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا

“We only have knowledge of what you have taught us”

(Surah Baqrah - Ayah 32)

We do not know more than this, we will wait and see how he takes care of your sacredness. Now the Angels are waiting to see how this human being becomes a true human being and he manages to be a custodian of the sacredness of Allah's(s) essence. Then comes a time when the Doyen of Martyrs (a.s) returns back to life the lost sacredness of all holy things, refreshes all the trampled holy things and thus Allah(s) accomplished the proof of his words which he said to the Angels as “إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ”. This was also bloodshed but in this bloodshed the sacredness of Allah(s) was secured and also that of human beings and Angels. The sacredness of human values also achieved a status quo with this bloodshed of Imam Hussain (a.s). This also proves that sacredness (Taqaddus) is such an important value that it became a serious question for both Angels and human being, no matter whether the human being would be able to protect this value or not?

4. Different types of Sacredness

Every thing has its own specific sacredness. The mosque, religious gatherings, holy Kaaba, mosque of the Holy Prophet(s), shrines of the

infallibles, all these have their own specific holiness and sanctities. Your house, your self, your neighbors, everyone has their own sacredness and the sacredness of every thing has its own specific type.

Similarly the adulteration for everything also is of different and specific type. Water being pure is different from water being adulterated and impure. It is possible that water is pure and suitable for ablution but the same water might not be suitable for drinking, or the other way where water might be suitable for drinking but not suitable for ablution like water mixed with something else (like juice). A physician in a laboratory might declare water to be free from germs but that water still might contain such impurities which makes it unsuitable for ablution. That type of water will be considered as absolutely pure or sacred which is not just pure from germs but also from all sorts of other impurities. Even if it is free from impurities but still if germs are found in it, then also this water won't be considered as sacred (Muqaddas). Similarly, the sacredness and adulteration for dress is of different type. A dress suitable for offering prayers should be not just free from impurities but also should not have been usurped.

It is a very important value for human being to give specific sanctity to every different thing and be a custodian for respecting the sacred things. But human being has forgotten this value, did not respect his own sacredness and also started to stampede the sacredness of Allah(s). He made unsacred and impure all his divinely affairs presented to Allah(s) and in fact lost the sacredness of all things and affairs.

The same concern which the Angels had slowly started to develop inside human beings. This was the point of objection of the Angels that he will not be able to do justice with this status of being sacred. It was getting manifested by the actions of human beings that the rights of this sacredness was not getting delivered, hence there was a need to again make human being aware of this value. But before getting into this discussion first let us see how and where this value got stamped.

5.The Sacredness of Mosque

Mosque is a sacred place; it is also a house of Allah bestowed with favors. Everything which is not as per the status of the mosque should remain away from the mosque then only the mosque remains pure and sacred. Whereas every activity that is as per the status of the mosque if performed inside the mosque establishes the sacredness (Taqaddus) of the mosque. It is not that only if physical impurities come inside the mosque it is a sacrilege to the sanctity of the mosque, instead every such act which is not related to Allah(s) if performed inside the mosque, then the sacredness of the mosque gets stamped. Mosque is a place of remembrance of Allah(s), it is a place where divine values should be presented, now if someone offers prayers inside the mosque just for showing off then he has stamped the sacredness of the mosque. If a mosque remains empty from worshippers not coming to offer prayers then this is an insult to the mosque. The sacredness of mosque is not just that people come and offer two units of prayer and go, if a mosque is locked for twenty four hours then this is a sacrilege of the mosque.

6. The Sacredness of commemoration gatherings (Majalis)

There are certain etiquettes of the commemoration mourning gatherings of Imam Hussain (a.s), if anything which is not as per the elevated status of this holy gathering is done then the sacredness of the "Majalis-Hussain (a.s)" gets stamped. Even if people sit in a state of ablution, still the sacredness of this gathering for Hussain (a.s) will be lost if any action , ritual or activity is done that does not rhythms with the purpose of the uprising of Imam Hussain (a.s) and is away from the very basic objectives of the Ashura and the values of Ashura. The holy Infallible Imams (a.s) have asked to do an excellent preaching by writing elegies (Nauha's) and they have even given big rewards to poets who have written and recited elegies for Imam Hussain (a.s). But what type elegies were these which were rewarded by the Imams (a.s)? These elegies (Nauha's) were such that when they were recited they would revolutionize the hearts of the people, changed the state of the nation, which shook the courtyards of Bani Umayyad. Those type of elegies which present Imam Hussain (a.s) as a

dependent and helpless person should not be recited, these are a sacrilege to these holy gatherings. Instead such elegies should be recited which presents and proves the nation (Ummat) as helpless and Hussain ibn Ali (a.s) as the guide of this nation.

The sacredness of the mosque is not that we just have to sit listen and someone has to speak, but we need to assess as to what the speaker is speaking and what are we listening. If the speaker does not care about the sanctity of the gathering then those who are listening are also part of this sacrilege. If the Hussainiyahs (specific places of mourning gatherings) remain closed throughout the year and only for ten days of Moharrum Azadari is done there, then this is also an insult to the sacredness of these places. If professionals come and sit on the pulpits, they lie, invite people towards illicit deeds, create discord in the unity of believers and Muslims, then this is a stampede of the sacredness of this "Majalis".

As mentioned before, this was the concern of the Angels whereby they said "O Allah! This human being is being created unsacred, he will stampede your sacredness, he would sacrilege the sanctity of your holy slaves, and he will not maintain the sacredness of the mosques and holy gatherings." Allah said that I know of something which you are not aware of, some people will continue stampeding sacred things, but I will also send some of my sacred beings, I will create holy and sacred places and will establish sacred seasons. Then after this I will arouse a sacred being like Hussain (a.s) who will again return back the sacredness of the stampeded holy things, he will make sacred things sacred and will protect the sanctity of all sacred things.

7. The Sacredness of Pulpit

Amongst all the sacred things one of them is the Pulpit, which Allah(s) has established as a magnificent means of propagation. Initially the Holy Prophet(s) used to deliver discourses and lessons by the support of a pillar in Masjid-e-Nabawi. He was later commanded by Allah(s) to have a firm place instead of taking support from a pillar. The first pulpit in history was created by the messenger of Allah(s) and established in Masjid-e-

Nabawi. This is a very sacred pulpit where our respected Prophet(s) used to sit, preached, delivered discourses and did the propagation of Islamic teachings. The sacrilege of a pulpit takes place if the talks done from the pulpit are not as per the status and sacred position of the pulpit. The sacredness of the pulpit does not lie in sitting on it and talking about different stories, it lies in talking those things which are as per the status and purpose of the pulpit.

If we turn the pages of history we see that just after a short duration of demise of Holy Prophet(s) the sacredness of the pulpit of Holy Prophet(s) started to get lost. The Holy Prophet(s) had narrated the etiquettes, merits and holy aspects of pulpit much before and with this he has also said that very soon the sacredness of the pulpit will be stampeded. There will be a time soon when monkeys will start to dance on the pulpits, such type of beasts will sit on the pulpit who will imitate monkeys, who will make people laugh, will deceive people, and will misguide people by playing with their emotions and sentiments. Then within a very short time the entire world witnessed that monkeys came on the pulpit of Holy Prophet(s) and the Pulpit of Hussain (a.s) and danced as it is narrated in the traditions:

فى المستدرک، عن ابى هريرة: ان النبى ﷺ قال رأيت فى المنام كان بنى
الحکم
بن ابى العاص ينزون على منبرکما تنزوا القرده فلم يرى ضاحکا
حتى مات

(Biharul Anwar, Vol 62, Page 240)

In the book “Mustadrak”, it has been narrated by Abu Huraira that the Holy Prophet(s) said “I have seen in my dreams that Bani Hakam Bin Abi Aasir are dancing on the pulpit the way monkeys dance”, after this I never saw prophet laugh until his last breath.

Imam Sadiq (a.s) says:

قال أرى رسول الله ﷺ فى منامه، بنى امية يصعدون منبره من بعده
ويضلون الناس عن الصراط القهقرى، فاصبح كهيباً حزينا، قال، فهبط

عليه جبرائيل فقال يا رسول الله ﷺ مالي اراك كيبا حزينا، فقال يا جبرئيل انى رايت بنى اميّه فى ليلتى هذه ،يصعدون منبرى من بعدى ويضلون الناس عن الصراط القهقرى، فقال جبرئيل، والذي بعثك بالحق نبياً، ان هذا شىء، ما اطلعت عليه ، ثم عرج الى السماء فجاء بأرء (١) "وما جعلنا الرؤيا التى اريناك الا فتنةً للناس و الشجرة الملعونة فى القرآن و نخو فهم فما يزيدهم الا طغياناً كبيراً

(Biharul Anwar, Vol 62, Page 240)

It is narrated through Imam Sadiq (a.s) that the messenger of Allah(s) saw a dream that after Him(s) Bani Ummayyah are sitting on the pulpit and misguiding people. He became very sad after this dream, after which He(s) says that Jibrael (a.s) descended and asked him as to why he was so sad, He (s) says "O Gabriel, tonight I saw Bani Ummayyah sitting on the pulpit after my demise and misguiding people". Gabriel said, I swear by my lord that Allah(s) has sent you as the righteous Prophet and I was very disconnected from this fact. After this he went back to the heavens and came back with the verse stating that, the dream which we have shown you is the means of examination for the people, similar to the cursed generation tree in the Holy Quran and this is the way we keep on warning people but still their deviations keep on increasing.

Imam Hussain (a.s) apart from just being trustee and inheritor of the sacredness of religion is also the trustee of the sacredness of all the things which comes under the domain of religion. He (a.s) just did not recover the sacredness of Kaaba, Haram, Mina and Arafah, but he also got back the sacredness of Mosques, Quran, Religion and the pulpit.

8. Example of the peak of sacrilege of the sacredness of pulpit

There are certain bitter things in history which our self-respect does not allow us to even speak or write about , we are not even prepared to listen to such things, but history is for getting lessons, it is for the purpose of predicting the future. Martyr Muttahheri has a research statement about

history from which we can determine the reality and philosophy of History. Martyr Muttahheri says "If history is just related to the circumstances of the past, if the circumstances of the past are narrated for the sake of past only, then this is not history these are just stories and fables. If the circumstances and incidents of the past are read with the purpose of identifying future, if past is used to determine the ways forward for future, then this is what is called History"

(Majmua Aasaar, Martyr Muttahheri, Philosophy of History, Vol 1, Page 130, 131, 190, 191).

Here we are not discussing this (narration of prophet about pulpit) past for the sake of past, or presenting this as some fable or story, but instead we are presenting a proven fact of past for the future. This reality is that after thirty years of demise of Holy Prophet(s) certain type of people came, who sat on the pulpit of the Messenger (s.a) and cursed Ali (a.s). A formal protocol was issued from Damascus for all the speakers, Imame-Juma and Imam-e-Jamaat to start their sermons first with Bismillah and then curse Ali (a.s).

This is a proven fact which all sincere and even insincere writers of Shias, Sunnis, Muslims and even non-Muslims have written as the worst example of sacrilege of the pulpit. For at least one hundred and fifty years this worst act continued, at times it was done openly and at certain times it was done in a hidden manner. This continued until the era of rulership of Abdul Aziz of Bani Umayyah, then he ended this filthy and evil culture, but it was still going in a hidden way. It was not that he came and asked all to stop this and it just stopped, he had to make a law that this act was forbidden. It was now legislatively prohibited to curse, abuse and pass taunts on Ali (a.s). These monkeys who sat on the pulpit of Holy Prophet(s) and in front of the nation (Ummat) abused the true leader of the nation (Imam-e-Ummat), they kept on cursing him and the same nation continued to pray behind them and tolerated the cursing culture going on with Ali (a.s). This was the concern of the Angels also, O Lord! This human being will stampede the sacredness of your holy servants also, and this proved to be true where the sanctity of a sacred personality like Ali (a.s) was stamped from the pulpit of the Messenger (s.a.w.s)

9. The sacrilege of the sacredness of Ali (a.s) is the sacrilege of all sacred things.

The sanctity of all the sacred things suffered sacrilege with the stampeding of the sacredness of Ali (a.s). This was because Ali (a.s) was not just the name of some person; Ali (a.s) was the name of a personality. It was not just that Ali(a.s) was the son of Abu Talib (a.s) but he was also the Guardian (Wali) appointed by Allah(s), he was the leader of the nation, a guide, a master, he was the guardian of the kingdom, Ali (a.s) is also a guardian of the nation and the religion. If something ill is said about the leader of the nation then this is the sacrilege of the entire nation, it is a stampeding of the sanctity of the entire religion, complete kingdom. Ali (a.s) is the enlightened Quran, one by Allah (s.w.t), successor of the Messenger of Allah(s) and inheritor of the Messenger (s.a.w.s) and also the inheritor of all Prophets (a.s).

If something ill is spoken against Ali (a.s) then this is a sacrilege of the Quran, sacrilege of Allah(s), his Messenger (s.a.w.s) and in fact of all Prophets (a.s). Hence if the sacredness of the pulpit of the Messenger (s.a.w.s) is stampeded then it stampedes the sacredness of all holy things, in fact a sacrilege and stampeding of all values.

The nation, the people had also become unsacred and lowly because those speakers who were fed by Bani Umayyah mounted the pulpits and cursed the true leader of the nation and the nation used to listen to this as silent spectator's .This listening was also a sacrilege to the sacredness. If the sacredness of the leader of the nation is stampeded in front of the nation and that nation after listening with their own ears still continues to pray behind such speakers then this nation is also involved in the stampeding and sacrilege of the sacredness.

Ameerul Momineen (a.s) said to his companions:

وقال على لا صحابه: اما انه سيظهر عليكم بعدى رجل رحب البلعوم،
مندحق البطن ياكل مايجد و يطلب ما لا يجد، فاقتلوه ولن تقتلوه، الا
وانه سيامركم بسبى والبرائة منى، فاما السب فسيبوني فانه لى زكاة
ولكم نجاته، واما البرائة فلا تتبرأوا منى فانى ولدت على الفطرة وسبقت
الى الايمان والهجرة

Soon after me there would be put on you a man with a broad mouth and a big belly. He would swallow whatever he gets and would crave for what he does not get. You should kill him but (I know) you would not kill him. He would command you to abuse me and to renounce me. As for abusing, you do abuse me because that would mean purification for me and salvation for you. As regards renunciation, you should not renounce me because I have been born on the natural religion (Islam) and was foremost in accepting it as well as in Hijrah (migrating from Mecca to Medina).

(Nahjul Balagha, Sermon 57)

In context to this sermon, Mufti Jafar Hussain (r.a) writes that the person towards whom the Commander of Faithful (a.s) has pointed, many refer to him being Ziad bin Abih, some say it is Hujjaj bin Yusuf and some say it is Mugira bin Sheba, but most of the commentators consider this person to be Muawiya. This is correct because the attributes which Ali (a.s) has specified in the sermon fits truly on Muawiya. Ibn Abil Hadid has written about the over eating of Muawiya and says that the Prophet(s.a.w.s) once called Muawiya and came to know that he was having his food, he called him the second time and the third time also sent a person to call him the same news came back that he is eating. On this the Holy Prophet (s) cursed him as: O Allah! Never fill his belly. This curse had such an effect that he used to get bored by eating and would ask his servants to take the food away by saying “ By Allah, I have become tired of eating but stomach is not getting full at all”

(Ibn Abil Hadid, Sharh Nahjul Balagha, Vol 4 , Pg 55)

This practice of abusing and cursing Ali (a.s) and giving instructions to his scholars are amongst the historical facts which has no chance of denial. Such types of words were said from the pulpits which encompassed the sacrilege of Allah (s) and his Messenger (s.a.w.s). Hence, Ummul Momineen Umme Salma wrote to Muawiya:

انکم تلعنون اللہ ورسولہ علیٰ منابرکم وذلک انکم تلعنون
علی ابن ابی طالبومن احبه وانا اشهد ان اللہ احبه و
رسولہ

“You are the cursing Allah and his Messenger (s.a.w.s) from your pulpits; this is because you curse Ali ibn Abu Talib (a.s) and his friends. I bear witness that Ali (a.s) is also a friend of Allah(s) and his Messenger (s.a.w.s)”

(Aqdul Farid, Vol 3, Pag 131, in the translation of Sharh e Nahjul Balagha, translated by Mufti Jafar Hussain, Sermon 57, Page 177)

10. The Sacrilege of the means and purpose

Human being excelled so far in the sacrilege of this value (“Sacredness of Affairs”) that he started to adulterate the purpose, means to achieve the purpose and all other things, though the Prophet(a.s) had taught the human being to remain sacred and also to keep his purpose and goals sacred. Human being started to stampede this value gradually and by using unsacred and evil means to achieve his goals and objectives (irrespective of they being sacred or unsacred), he went to an extent whereby everything that was imparting a lesson of sanctity and sacredness to human beings became unsacred.

Today also we see the same situation where many follow the practices of others (who have no concern with Islam) and by looking at them they now have this belief that if purpose is holy and sacred, then to achieve that holy purpose it is permissible to use any sacred or unsacred means. This is an ideology now that for a holy purpose all means and ways are permissible; even if someone does not express this belief explicitly still a significant majority is practically seen to have accepted this logic.

In this context verdicts and religious rulings have been demanded. A person working for some organization comes up and asks that the organization in which I work, there is no other way than taking bribe, whereas I know that taking a bribe is forbidden, but under this situation can I take the bribe? Can I take this bribe money and use it to build

mosques and Hussainiyahs, organize mourning gatherings (Majalis)? There are many for whom there is no need to even consult and ask, for them this issue is already resolved that when your purpose and objectives are good, then in order to achieve this purpose you can adopt any legitimate or illegitimate means. These people even justify this belief with a comment that their intention is pure and if the intention is pure then all means are also purified, all actions and all things associated become pure and sacred. Their logic is for sacred objectives whatever means and resources are utilized, all become sacred; this in other words means that with the purity of purpose the means also become sacred.

Thus some people use some money from their illegitimate earnings in some holy and sacred activities and then they believe that this illegitimately earned wealth has also become pure and sacred.

11. Imam Hussain (a.s) - The Reviver of sanctity of sacredness

In such a situation when Hussain ibn Ali (a.s) saw that the greatest of values was being demolished, the value which was established by Allah(s) for human beings as "O human being! I am pure and sacred, your duty is now to accept this sacredness of mine and glorify it. But if you leave sanctity and sacredness, then you cannot come near to me, because my essence is pure and sacred"

When Hussain (a.s) saw that the human being has left the way of sacredness and has started to demolish all sacred things, he decided that the time had come to return the sacredness of the mosques, religious gatherings (Majalis), pulpit, house of Allah(s), Quran, Imam, nation (Ummat) and religion. The nation should now be demonstrated the way of sacredness and the method for keeping it fresh and alive. The sacrifice, which Imam Hussain (a.s) gave was a testification of sacredness; this sacrifice was given to save the sacredness of the divine values when divine values died within a nation, governance and society. It does not take much time for values to die, they die very fast, and just within half a century of the demise of the Holy Prophet (s.a.w.s) values were dead.

Then in order to bring back to life these dead values Karbala was required, so within the last fourteen hundred years many such half centuries have passed away, and for at least eighteen times the values would have died. Hence, today the situation is similar, the sacredness of mosques, Majalis, pulpit, purpose and means are getting annihilated. The sanctity of the pulpit is not that someone starts his speech by saying "Bismillah" and then there are no worries on whatever comes out of his mouth, the purpose then is to take appreciations from the people and make them raise emotional slogans. They do not realize that by the sacrilege of the pulpit they are annihilating the sacredness of the Quran, the Prophets (a.s), the sacredness of the Imam and the sacredness of religion. This is where we need Karbalai, Ashurai and Hussaini's. Some people should come forward as Hussaini's and by following the character of Hussain ibn Ali (a.s) they should revive the values and return the sacredness of everything, so that no leftover progeny of Bani Ummayyah can have the courage to sit on the pulpit of Ali (a.s) and stampede the sacredness of the inheritor and successor of Ali (a.s) (refers to the abusing done these days on Wali e Faqeh). No one should have the courage to sit on the pulpit of Hussain (a.s) and instead of presenting the values of Hussain (a.s) present the values of Bani Umayyah because at that time too the pulpit speakers were delivering the roles assigned to them by Bani Ummayyah and for one and half century they abused Ali (a.s).

Imam Hussain (a.s) saw that along with the sacrilege of the sacredness of the pulpit the sanctity of religious laws and rituals were also being stampeded. The Friday congregation prayers were being offered on Wednesday. To offer Friday prayers on Wednesday is a joke of religion and mockery of the divine values. Hence, Imam Hussain (a.s) with his great sacrifice returned the sacredness of religion, pulpit and mosque. He revived the sacredness of means, resources and purpose in such a manner that whenever the process of sacrilege of sacred things start, whenever those who intend to stampede the sacred things come forward, you can fight with them by following the character of Imam Hussain (a.s), though it is certain, to push them back we have to deliver the character of Imam Hussain (a.s).

He has said that a person like me can never do allegiance to a person like Yazid, and in a way he has also said that whenever a person like me decides to bring back the values to life, then he has to give a sacrifice like me, he can follow my character and can fight with them. He has shown us the method of the revival of sacred things, He has taught us the art of refreshing the sacredness of religion and He has us given a lesson of sacredness that will last till the end of this world.

12. Karbala - A Path of Sacred Means

To ensure sacred means and resources for achieving sacred goals was a value that had changed and was dead. Imam Hussain (a.s) blew back the soul in this dead value and from Medina to Ashura throughout we have had great lessons of how to use these sacred means. He (a.s) has practically demonstrated to us that for achieving a holy purpose it is illegitimate to use unsacred and evil means.

It is necessary to present a historical example, which has lessons all over as proof to this point of discussion. When Imam Hussain (a.s) left Mecca and was traveling towards Iraq he met a person on the way by the name of Ubaidullah bin Hurr Al-Johfi. This person was a resident of Kufa. Kufa was the capital city during the caliphate of Ameerul Momineen (a.s) and this person was available for the Holy Services of Ameerul Momineen (a.s) and was an admirer of Ahlulbayt (a.s). When he saw that the people of Kufa had written letters to Imam Hussain (a.s) and very soon He (a.s) was coming to Kufa, but then before His (a.s) arrival the accursed Ubaidullah bin Ziad had entered and overtaken Kufa, thereby changing the environment there and causing the people of Kufa to change their intentions . This person with the intention of escaping the eyes of Imam Hussain (a.s) left Kufa. He took his swords; spears packed his bags went to a place near Kufa and camped over there. His intention was neither to support Imam Hussain (a.s) nor Ibne Ziad. In other words this person wanted to save his world, both in the present and thereafter . He was aware that under such circumstance if he supports Imam Hussain (a.s) then he has to loose this world and if he supports Ibne Ziad then he loses

his religion, hence he declared his irresponsibility. By chance Imam Hussain (a.s) passed by that place and set His (a.s) camps near his camp. He then dispatched someone to inquire about this person who was camped there. The messenger of Imam Hussain(a.s) returned with the information that he is a person by the name of Ubaidullah bin Hurr Johfi and he has declared his irresponsibility and does not want to be concerned with either side involved in the current situation. Imam Hussain (a.s) again sent his messenger to call him for a meeting. When the message came with the invitation of Imam Hussain (a.s), Ubaidullah told the messenger of Imam Hussain (a.s) "Go and tell Imam Hussain (a.s) that I definitely love Him, and respect him, but he has called me at a time when I apologize for not coming because I have pledged that neither I will go to Imam Hussain (a.s) nor will I party with His (a.s) enemies, else my covenant would be broken".

When Ubaidullah bin Hurr refused to come to Him (a.s), He (a.s) himself stood up and went to his tent. This misguided being sat in his camp and the guide of the nation (Ummat) went to him with guidance. This misguided person was thinking that Imam Hussain (a.s) was in a helpless state and trapped in difficulties; hence he was in need of persons and had to come to me for seeking assistance. But in reality Imam Hussain (a.s) did not go to this misguided person to take something but in fact he went there to give him something, he went there to remove this misguidance, to give him salvation from being drowned in the sea of evils.

From amongst the titles of Imam Hussain (a.s), there is one title which the Holy Prophet (s.a) narrated as "**Safinate Najaat**" (Oyune Akbare Riza, Vol 1, Page 59). Imam Hussain (a.s) wanted to tell him that there is disturbance now in the sea of assassinations, there are storms in the world of evils and you are standing on the shore of evils about to be drowned very soon. I had to come to you as a ship of salvation, come and board this ship of values and you will get salvation.

But Ubaidullah bin Hurr replied "O Hussain (a.s)! At this time you need my horses more than me, my spears and swords would meet your purpose more than me. Being an Arab poet, he started to recite poems

about his horse, spears and swords, even today those poems are recorded in history. He said I have gained victory in many battles with this horse, several chests I have shredded with this spear and many necks I have cut with this sword of mine. By saying all this he wanted to give his unsacred and impure resources to Imam Hussain (a.s)

But Imam Hussain (a.s) in reply narrated the verse:

وَمَا كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَضُدًا
"I cannot take help from misguided beings"
(Surah Kahf, Ayah 51)

I have come to remove your misguidance not take help from a misguided person like you; I have not come to take your horse, spear and sword. I have not come to take these weapons from you, if you are not prepared to come with me, then I also do not need your unsacred and impure resources. If you are misguided then we also do not use unsacred resources for our holy and sacred goals. My Lord has ordered that *"I cannot take help from misguided beings"* This historical incident brings to life the value, that under no circumstances can unsacred means and resources be legitimated for sacred and holy purpose.

(The incident of meeting with Johfi, Mawassae Kalemate Imam Hussain, 365 - 369)

13. Values which came to life from the meeting of Imam Hussain (a.s) and Johfi.

At every step and instance in Karbala dead values are coming back to life, from the statements of Hussain ibn Ali (a.s) the dead values are returning to life and the evils are getting buried. I swear by Allah! May be it can take fourteen hundred years more but still the expression of the values of Ashura might not end, this is not an exaggeration but a clear manifested reality. Let us now take a look at this historical incident to see what values are coming back to life. Three values are getting life from this short meeting.

A. Being unconcerned- An evil attribute

Ubaidullah bin Hurr Johfi announced his irresponsibility and his disconcern for the situation. Now we have to see, whether being unconcerned is a good value or is it from the evils. Today if we ask human beings, Muslims and maybe just ask the majority of followers of Imam Hussain (a.s) as to what kind of attribute is it to be unconcerned? You will see many supporting this vision of disconcern. A Majority of people consider this as a good value (Maroof). But Imam Hussain (a.s) narrated that being unconcerned is not a good characteristic, it is misguidance. To be unconcerned or remain neutral in the battle between Righteousness and Falsehood is worst than being followers of falsehood. It is an obligatory duty for human being to always support righteousness and declare his hatred and frustration towards falsehood, and by being unconcerned falsehood gets support.

B. The guide in pursuit of misguided beings

Today if the scholars and religious schools students are told that in some place there are some misguided people living and they should go there to guide them, we immediately start to find parables for us that those who are thirsty they always come near the well. They always use this logic that we are scholars sitting in mosques, schools and our homes; if people need us then they should come to us and ask, we will teach them religion. This is because we are the wells of water and the people are the thirsty ones, and the well never goes in search for thirsty people, but always the thirsty people come near to the well. They consider this as a matter of dignity and solemnity to not to approach the misguided people.

In fact to consider yourself as well (source of water) and then keeping others thirsty is one of the biggest evil. There is a difference between the water of a well and that of a stream. The water in the well sits at its base and the thirsty person starts to look for it. If some thirsty person comes to remove water, the well gives the water in small quantities. But the stream is also a source of water which is in search of thirsty; it desperately moves around to find someone who is thirsty, so that it can water its roots. Hussain ibn Ali (a.s) said that I am not a well; I am in similitude to a water spring. If some misguided one does not come near to me then I myself

will go near him. Why do we only consider a well when it comes to thirsty people? Why can't we see a river or a stream in relevance to thirsty people? The crops never walk towards the stream; it is always the water of the stream which finds its way towards the crops. It has been mentioned in the Holy Quran:

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ
وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ.....

"He it is Who raised among the inhabitants of Mecca a Messenger from among themselves,, although they were before certainly in clear error"

(Surah Juma, Ayah 2)

We have sent the Messenger amongst the misguided people and did not sent the misguided people towards the Messenger. Hussain ibn Ali (a.s) acted on the character of the Messenger of Allah(s) and introduced this behavior of going after misguided people as a value.

C. The guide instead of taking something goes to give something

When Imam Hussain (a.s) approached this misguided person (Johfi), it came to his mind that Imam Hussain (a.s) is in dire need of something, and is into some difficulties which can be solved through me, so let me see what he asks from me. Today also people say the same thing, if some religious scholar goes to someone, the person thinks that this scholar is in need of something and is indulged in some problems; he needs something hence he has come to me.

It is possible that there are some people, who go to people dressed as religious scholars to rob them by making different excuses to suck money out of people, but the true scholars act on the character of Imam Hussain (a.s) and instead of expecting something from people they approach them to give something. They visit people with the values of Hussain (a.s); they only go to people to remove their misguidance and to guide them. Amongst the values of Hussain (a.s), there is a value known as "Infaq" (Giving in the way of Allah), which means He (a.s) has taught us the

method of giving away and not taught us the way of taking. The inheritor of the Messenger of Allah(s) is the one who like Him(s) approaches people to give them something. This is because the misguided people don't have anything to give, they can only give misguidance. Hence always the prophets have come to give people something, this is the reason the Messenger of Allah (s.w.t) says:

لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا

"I do not ask any reward from you"

(Surah Ash-Shura, Ayah 23)

I have not come to take any wages from you but instead I have come to gift you with the love of Ahlulbayt (a.s). I am not telling that pay me wages but I am saying that take this Thaqlain (two precious gifts) from me and love them because there is a great benefit in this love for you, and this is benefit is that you will not be misguided.

D. Identification of un-sacred means.

It is not that only bribed, robbed or usurped wealth is considered as un-sacred and impure, but instead each and every means present with an un-sacred and misguided person is un-sacred. All the wealth present with sacred and holy persons is sacred. If un-sacred means are taken from un-sacred persons and used for sacred purpose, then the same law of purity and impurities applies whereby whenever pure things are mixed with impure things then the impurities do not accept pure things, in fact the impurities leaves their effects on pure things.

When sacred and un-sacred things are mixed then the un-sacred things convert the sacred things also to un-sacred, therefore un-sacred means will change the sacred purpose also to be un-sacred (this logical rule is presented here as a pre-requisite case). The essence of Allah(s) is pure and does not accept impure things. If people want to make mosques, Hussainiyahs or want to organize religious gatherings, then they should spend money from sacred and pure people.

E. Sacredness of Actions is the condition for acceptance

If something has to be presented to the Glorified and Sacred Essence of Allah(s), then it should be an outcome of sacred means only, that essence is pure, sacred and will not accept anything un-sacred, thus many have given in millions, since it was un-sacred Allah(s) did not accept it.

The incident of “Habel” and “Cabel” is in front of you, one of them presented an expensive sacrificial gift and other presented a cheap one, but the one who presented the expensive one was un-sacred and hence Allah(s) did not accept it, the one whose was cheap was accepted by Allah(s) since it was sacred

إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ

“Allah accepts only from those who are pious”

(Surah Maida, Ayah 27)

This means Allah(s) only accepts from those who are pious, sacred and pure.

14. Conclusion

The value which Hussain ibn Ali (a.s) brought back to life and made it a value of Ashura and which will be always preserved as a Value of Hussain (a.s) is “Sacredness of Affairs” (Taqaddus-e-Umoor). Thus, Imam Hussain (a.s) revived the sacredness of mosques, Majalis, pulpit, house of Allah and other divine signs, and above all these he brought back to life the sacredness of Leadership (Imamat) and Guide (Haadi).

Even if today there is a sacrilege of sacred places happening then come and learn from Hussain ibn Ali (a.s) so that no one can sacrilege the holy places. It is always the un-sacred and evil persons who stampede the sacred things. This is because for an un-sacred and evil person nothing is sacred, even the blood of someone is also not sacred, to the extent that shedding the pure and sacred blood of Hussain (a.s) is considered as obligatory. May Allah(s) curse that accursed person who issued the verdict to shed the blood of Imam Hussain (a.s)

What was the crime of Imam Hussain (a.s)?

His only fault was that he started a sacred uprising against falsehood, stood against un-sacred beings, and came to the battlefield to return the sacredness of sacred things and by giving his life he proved on how to save values.

9th Value

Enmity in the way of Allah(s)

Enmity in the way of Allah

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1. Making Enemies - A Hussaini Value

One of the important values amongst the values of Ashura and the qualities of Imam Hussain (a.s), which the doyen of Martyrs (a.s) revived on the day of Ashura by blowing its soul back into it and reintroducing it to humanity, is the concept of inviting calamities, troubles, dangers, as well as making enemies.

Imam Hussain (a.s) proved with his character that to procure difficulties, to endanger yourself, and to enter inside the enemies camps is a divine, Quranic, and Hussaini value. The soul of this value has since been removed; and even today after Karbala it is seen that the soul of this value remains missing.

The human being of today is habituated to comfort, happiness and the luxuries of life. The Holy Prophet (s.a.w.s) has said:

“A time will come when Values (Maroof) will become evils (Munkar), and Evils (Munkar) will become Values (Maroof).”

(Wasaelus Shia, Chp of Amr and Nahi, Vol 16, Pg 122)

This era appeared at that time and today it has yet again reappeared. It is commonly understood that a person who makes enemies is not considered to be a good being. A person who gets into fights and causes others to develop hatred for him is not normally considered in a positive light. However, the doyen of Martyrs (a.s) has said that good beings are those who get into disputes solely in the way of Allah.

There are people who can be seen fighting on the streets for their materialistic desires, holding each other by the necks, assassinating humanity and promoting bloodshed for the sake of their selfish desires. These fights and disputes are not at all the subject and intention of this discussion. We are discussing that value which Imam Hussain (a.s) revived, whereby he mentioned that if you melt your desires and intentions in the intentions of your Lord, and if you are not against the

will of Allah(s), then in the same way that you desire comfort and peace, you should desire difficulties and calamities whenever there is a need. You will seek troubles and disputes also, solely in the way of Allah(s). You will have to chase enemies also, only in the way of Allah(s). This is a Hussaini value which Imam Hussain (a.s) brought back to life.

2. The relationship of Calamities and Virtues

If someone becomes a possessor of Hussaini values, then these virtues and the values of Ashura which Imam Hussain (a.s) introduced in an enlightened form becomes developed within the person, and the effect of these qualities will be manifested in the form of various calamities. Thus, the calamities which befell on Ahlulbayt (a.s) were a result of the virtues they possessed. If the Ahlulbayt (a.s) did not have these virtues in them, then no calamities would have come to them.

In reality, the source of calamities is virtue; and it was these virtues which made the Ahlulbayt (a.s) procure these calamities. These virtues sent calamities into the laps of Ahlulbayt (a.s). Hence, Imam Hussain (a.s) established a policy that will continue until the last day; a policy which states that one who possesses virtue can never escape from calamities.

If someone in this world does not get subjected to calamities from the time he is born up to the time of his death, then it is understood that the person possessed little virtue. Thus, if someone possesses values such as self respect, dignity, courage, awareness of one's responsibilities, and generosity (Infaq) inside of him, then he cannot sit idle inside his home. He will never attempt to save his skin from calamities. Rather, he becomes a buyer of calamities.

3. Tawalla and Tabbarra

Allah (s) has mentioned a type of business for human beings:

وَمِنَ النَّاسِ مَن يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَؤُوفٌ بِالْعِبَادِ

**“And among men is he who sells himself to seek the pleasure of Allah;
and Allah is Affectionate to the servants.”**

(Surah Baqarah, Ayah 207)

This verse tells us that there are some who carry out a deal with Allah, whereby they sell their existence in order to buy His pleasure. Thus, those who have buy the pleasure of Allah (s) present themselves to Him with sincerity. If they are happy, then their happiness is for the pleasure of Allah(s); and if they are grieved, then their grief is also for the pleasure of Allah(s). It has been mentioned numerous times in religious teachings and Islamic ethics that both love and hatred should be for the sake of Allah(s) and Him alone.

This is due to the fact that once you have sold your self for the pleasure of Allah, you have sold your wills, desires, and intentions all for the pleasure of Allah.

Hence, for the pleasure of Allah(s) he hates someone, fights, and performs the minor and major struggle (Jihad.) For the pleasure of Allah(s), he makes enemies, encounters calamities, and experiences troubles. These are the people whose entire existence is completely filled with virtue. They are friends of the friends of Allah(s) and enemies of the enemies of Allah(s).

Tawalla and Tabbarra, Amr Bil Maroof and Nahi Anal Munkar, Love and Hatred, are all different ways of describing the same thing. In the same way that Allah(s) has demanded love from us; He (s) has also demanded hatred from us. The way it has been ordered for us to do Amr Bil Maroof, it has also been ordered to do Nahi Anal Munkar. Similarly if Tawalla is demanded from us, then Tabarra is also demanded from us. When the emotions of love and hatred inside a human enter into an elevated state, they automatically turn into Tawalla and Tabarra.

When Tawalla and Tabarra come into practice for human beings, it becomes Amr Bil Maroof and Nahi Anal Munkar. And when Amr bil Maroof and Nahi Anal Munkar come into a practical arena, it manifests itself as a Jihad against enemies and a message of martyrdom for friends. Tawalla and Tabarra is religion in totality; as expressed by Imam Baqir (a.s) in a narration:

وهل الدين الا الحب

Is religion anything other than love?

(Usoole Kaafi, Vol 8, Pg 79)

4. The Character of Prophet Moosa (a.s) and Tabarra

The Holy Quran has talked about the character of Prophet Moosa (a.s). Prophet Moosa (a.s) was the prophet who used to make enemies in the way of Allah(s); he used to have frequent clashes, and used to rise in the way of Allah(s). Though Prophet Moosa (a.s) had a comfortable life after marrying the daughter of Prophet Shoaib (a.s), as all the necessities of life were present in the house of Prophet Shoaib (a.s), but still he rejected all these facilities and told his lord that "O my lord! After spending a long time I consider myself to be eligible to make enemies in your way, I can now bear hatred in your way, and I am now able to bear calamities in your way, Show me an enemy with whom I can have an encounter". An order came from Allah (s) "O Moosa! You have now developed virtues in your self to the extent that you are now eligible to buy enmity, thus go and buy enemies; I am telling you that Pharoah is the world's biggest oppressor and transgressor".

Prophet Moosa (a.s) brought the enmity of the biggest transgressor (Taghoot) though he had many ways to save his skin. His wife was pregnant and near to the time of delivery during this journey. Prophet Moosa (a.s) had all justification accomplished that he had just had a new born baby, he needed to think about family welfare, he had the rights of others around him and he needed to save his life as well. But when Prophet Moosa (a.s) had made up his mind to get into an encounter with

Pharaoh, Allah(s) demonstrated his miracles to him and Moosa (a.s) was scared.

Allah (s) said, **“O Moosa (a.s), our messengers are not scared in our presence”**.

يَا مُوسَى لَا تَخَفْ إِنِّي لَا يَخَافُ لَدَيِّ الْمُرْسَلُونَ

(Surah Naml, Ayah 10)

When Prophet Moosa (a.s) was capable enough to come into the presence of Allah(s) to demonstrate his willingness to encounter the enemy, then Allah (s) referred him to the world’s biggest and most dangerous enemy. Now Moosa (a.s) left in pursuit of this enemy, whereas there was a period when Pharaoh was searching for Moosa (a.s), because he felt that someone like Moosa (a.s) should not be born because he will be my enemy. Now, when Moosa (a.s) became a bearer of virtues, developed dignity and self respect within himself, Moosa (a.s) was in search of Pharaoh.

5. The Inheritor of Moosa in pursuit of Yazidiat

Imam Hussain (a.s) is the inheritor of Prophets (a.s). This subject has appeared several times in the pilgrimage testimonials

السلام عليك يا وارث آدم صفوة الله... السلام عليك يا وارث موسى
كليم الله

Imam Hussain (a.s) took this quality of making enemies in inheritance from Prophets (a.s). It is not that Yazid forced Imam Hussain (a.s) and as a result He (a.s) had to undergo all the calamities in an undesired way. There were thousands of ways available for Imam Hussain (a.s) to escape from calamities and people also gave several suggestions to him. Some advised Him (a.s) out of sympathy , some advised him out of deception and for worldly benefits, some advised him for their own acquisition of

position and power, some advised him to go to Yemen and similarly many came forward advising him to do something or the other.

Imam Hussain (a.s) listened to everyone's advises. The doyen of martyrs (a.s) was himself aware that in order to avoid calamities, martyrdom, captivity and troubles for his women there were many options available. But Imam Hussain (a.s) was not the type of person who would take refuge somewhere to avoid calamities. Instead he said, now the time has come for Hussain (a.s) to be a bidder of calamities and to buy the enmity of the enemies of Allah(s). Thus the objective was not to save his skin from the calamities, but it was to buy the calamities.

Imam Hussain (a.s) did not desire refuge, peace, comfort, security of life and well being of his family from Allah(s). Instead He (a.s) said, "O my Lord! By placing these virtues inside me you have made me a highly responsible person, you have made me the bearer of Leadership (Imamat), you have granted me self respect, you have shown me the way of doing Infaq, hence now you show me your enemy so that I can start a battle with him." Thus Imam Hussain (a.s) left in pursuit of the Yazid of his era. History tells us that it was Yazid who was in pursuit of Imam Hussain (a.s), but if you see in reality it was Imam Hussain (a.s) who was in pursuit of Yazidiat. He (a.s) encircled Yazidiat and gave such a stroke to it that until the dooms day it will not be successful. It was the attack of Hussaini values, which eradicated Yazidiat forever. Thus anyone who develops inside himself the values of Hussain (a.s), the virtues of Hussain (a.s), that person never runs away from enemies, but instead he chases the enemies to buy their enmity.

6. Tabarra (Disassociation) in the Character of Imam Ali (a.s)

Everyone is aware about the character of Imam Ali (a.s). He (a.s) moved his sword in the way of Allah(s) to that extent that He (a.s) became a man who was continuously making enemies. This has been mentioned in Dua-e-Nudba

يُحْذُو حِذْوَ الرَّسُولِ صَلَّى اللهُ عَلَيْهِمَا وَآلِهِمَا، وَيُقَاتِلُ عَلَى التَّوِيلِ، وَلَا تَأْخُذُهُ فِي اللهِ لَوْمَةٌ لَائِمٌ، قَدْ وَتَرَ فِيهِ صِنَادِيدَ الْعَرَبِ، وَقَتْلَ أَبْطَالِهِمْ، وَنَاوَشَ ذُؤْبَانَهِمْ، فَأَوْدَعَ قُلُوبَهُمْ، أَحْقَادًا، بَدْرَةَ وَخَيْبَرَ وَحَنْزِيَةَ وَغَيْرَهُنَّ، فَاضْبَتَ عَلَى عِدَاوَتِهِ، وَكَتَبَتْ عَلَى مَنَابِذِهِ، حَتَّى قَتَلَ النَّكَثِينَ، وَالْقَاسِطِينَ وَالْمَارِقِينَ

“He (a.s) was walking on the footsteps of the Holy Prophet (s.a.w.s). He fought the Holy wars on the instructions of the Quran with such grandeur that he was unconcerned about the criticism of any critic. On this path He (a.s) defeated many Arab chiefs, assassinated many of their courageous people and overtook their ferocious beings. Their hearts accumulated the malice of Badr, Khaibar, Hunain and other wars; hence they made an accord to fight united against Him (a.s). He (a.s) assassinated those who violated the allegiance, those who had enmity towards Islam and those who stepped out of religion”.

(Mafatihul Jinan)

Imam Ali (a.s) had made a deal with Allah (s.) whereby he had sold his self and brought the pleasure of Allah(s). In Childhood, teenage, youth, old age, in every period of his life He (a.s) was chasing the enemies with his Zulfiqar. Irrespective of whether the enemy was in search of Ali (a.s) or not, but He (a.s) was always in pursuit of enemies. By His (a.s) character He (a.s) announced as to who was willing to have enmity with me in the way of Allah (s), who is ready to have a war with me in the way of Allah (s).

The question that comes up is why did Ali (a.s) buy so many enemies, did He (a.s) not have any ways or means to get out of this? There is no doubt there were many ways available but it was the virtues of Ali (a.s) that lead him straight to the enemies. Ali (a.s)'s courage, self respect, emancipation, dignity and covenant towards responsibilities aroused him to make enemies.

Ali (a.s) was a possessor of virtues and hence He (a.s) became a possessor of calamities also. When it comes to values like Self Respect, the path of Self-Respect is full of calamities. Self-Respected and courageous persons are not those who walk through the streets in comfort. Those who spend in the way of Allah (Infaq) are not those who only know to take, in fact they are those who know to take and then to give out of what they have got.

7. Those who save their skins from Calamities

Imam Hussain (a.s) has taught that the street of calamities passes through the lane of virtues. The virtues of Imam Hussain (a.s) did not permit him to stay inside his home, his esteemed values made him restless. All the calamities which came down on Him (a.s) were due to He (a.s) possessing virtues like Self Respect, Courage, Emancipation, Covenant and realization of responsibilities. During that period and in fact in all eras it was a goodness to stay away from getting into troubles, calamities, issues and disputes. It was very commonly said that people should save their skins from difficulties, troubles, dangers and enmities. But there is only one way to save your skin from calamities, and that is the non-existence of any virtues inside the human being. He should not have self-respect, dignity, courage, Infaq and realization of responsibilities, and then only will he be safe and secure from calamities.

Any one who does not possess these virtues will be free from calamities, he will be secure from making enemies. If man desires not to face any calamities, then the easiest way is to vacate his existence from all virtues and values. Wherever there are no virtues, there will not be any calamities either. Those who want to be relieved from calamities in reality are the one's who are free from virtues because virtues and calamities have a deep relationship.

8. Effects of Virtues

Our Infallible Imams (a.s) have instructed us that whenever we remember and talk about Ahlulbayt (a.s) we should talk about both, their virtues and calamities. This is because the virtues of the Ahlulbayt (a.s) and the calamities of the Ahlulbayt (a.s) have a deep relationship with each other, and the one who understands this relationship will become a Hussaini. By just listening to virtues and calamities in isolation, neither can we understand the essence of virtues nor of the calamities. These virtues are not stories and fables the way they are recited today from our pulpits, if we want to listen to the virtues of Hussain ibn Ali (a.s) then come and listen to these in His (a.s) own sacred words. If we want to listen to the virtues of Ameerul Momineen (a.s), then listen to them in His (a.s) own words, in fact virtues don't need to be talked about much, they are manifested by the character itself.

It is like musk and perfume that demonstrates their existence by themselves. There is no need for the perfume seller to sing praises about the perfume, the smell of the perfume itself talks about itself. Hence virtues are not those that needs big lectures to express them, in fact virtues show their effects themselves. By these effects we can find the presence of a particular virtue and if there are no effects seen then it is clear that there are no virtues present.

9. A dirty attempt to move virtues from their position

A dirty attempt of distortion was made in history by misplacing the virtues. Discussing the virtues that the Holy Prophet (s.a.w.s) talked about, Ali (a.s) and the Ahlulbayt (a.s) were moved and placed in some other context by people. But since the merits and virtues show their own effects this attempt had a disastrous failure.

A famous Sunni historian says, "What can I say about Ali ibn Abu Talib (a.s), whose virtues were kept hidden by enemies due to enmity and by friends due to fear, but still today wherever we move our eyes, we can see the virtues of Ali ibn Abu Talib (a.s).

There were factories set up to associate the virtues of Ali (a.s) towards someone else, and in this activity massive wealth, efforts and power was used, but still all these attempts failed because virtues are not proven by words, writing books, giving speeches and fabricating narrations, instead virtues reveal their own address. Wherever there are virtues its effect would be manifested.

And one of the effects of virtues is the presence of calamities with virtues. Those who did not buy calamities; did not deal with difficulties and dangers are known to possess no virtues in them.

Ibn Abil Hadid Mutazalli writes:

“What can we say about Ali (a.s), whose staunch enemies also could not resist from accepting His (a.s) virtues; even they could not deny His (a.s) virtues and position. Though you know that Bani Ummayah was in power over all the Islamic lands from west to east and they exerted all possible efforts to extinguish the light of Ali (a.s). They aroused people against Him (a.s), fabricated evil traits against Him (a.s), declared cursing Him (a.s) as mandatory from all pulpits, threatened, and even arrested and assassinated all those who sung His (a.s) praises. Bani Ummayah prevented people from narrating those traditions that consisted of the virtues of Ali (a.s) and elevated His (a.s) status, and they even went to the extent that no one was allowed to use the name Ali. But despite of all these efforts the status and position of Ali (a.s) remained high. His (a.s) resemblance is that of Musk, the more you hide it, the more its fragrance spreads. His (a.s) resemblance is like that of the Sun, which cannot be hidden by the palm of your hand. He (a.s) is like a bright day which is seen by many eyes even if veils are put on one eye.”

ما اقول في رجل أقر له اعداؤه و خصومه بالفضل ، ولم يمكنهم جحد مناقبه ، ولا كتمان فضائله ، فقد علمت انه استولى بنو اميه على سلطان الإسلام في شرق الارض وغربها، واجتهدوا بكل حيلة في أطفاء نوره، والتحريض عليه ، ووضع المعاييب والمثالب له ، ولعنوه

على جميع المنابر ، وتوعدوا مادحيه ، بل حبسوهم وقتلوهم ، ومنعوا
من رواية حديث يتضمن له فضيلة ، او يرفع له ذكرا حتى حظروا ان
يسمى أحد باسمه فما زاده ، ذالك الا رفعة وسموياً ، كان كالمسك كلما
سُتر انتشر عرفه ، وكلما كُتم تَضَوَّع نشره ، وكما الشمس ولا تُسْتَر
بالراح ، وكضوء النهار ، ان حجبت عنه عين واحدة أدركته عيون
كثيره

(Sharh e Nahjul Balagha, Ibn Abil Hadid)

Fakre Razi mentions in Tafseere Kabere in relevance to the discussion about the question on whether “Bismillahir Rahmanhir Raheem” should be recited loudly or slowly during prayers? He writes:

“Ali (a.s) used to always recite Bismillah loudly during prayers and had emphasized on its loud recitation. But after Bani Ummayah came into power they strictly instructed the people not to recite Bismillah loudly during prayers, this was because they did not leave even a minor attempt to eliminate the signs of Ali (a.s)..... The intellectual proofs are with us and the actions of Ali (a.s) are also with us. Anyone who accepted Ali (a.s) as his leader in religion, has firmly caught hold of the rope of Allah in his religion and self.”

ان علياً - كان يبالغ في الجهر بالتسمية فلما وصلت الدولة الى بن
امية ، بالغوا في المنع من الجهر ، سعياً في ابطال آثار علي -...، انّ الدّ
لا نل النقلة موافقة لنا، وعمل علي ابن ابي طالب معنا ، من اتخذ
علياً اماماً لدينه فقد استمسك بالعروة الوثقى في دينه ونفسه

The Messenger of Allah(s) has said regarding Ali (a.s) that “I am the city of knowledge and Ali (a.s) is its gate”. Then others came and said that this virtue is not specific to Ali (a.s) only, it is for others as well. They said someone else is the roof, someone else the window, someone else the chimney, etc. If Ali (a.s) is the gate of the city then there are others who are also other parts of this city.

They can issue several titles, put big posters, call someone as Allama or Ayatullah; it is of no use if their knowledge does not get manifested. Once the Prophet (s) has said that **انا مدينة العلم وعلى بابها** Ali (a.s) is the gate of the city of knowledge, then this knowledge is not just a virtuous title to Ali (a.s), this was manifested practically in the character of Ali (a.s). Thus the method or the criteria of accepting someone's virtue is only by the manifestation of the effects of the virtues. If the virtues could not demonstrate its effects then we cannot accept those virtues. The Holy Prophet (s.a.w.s) narrated the virtues of Ahlulbayt (a.s), and these virtues also got clearly manifested in their lives. Amongst the signs of the virtues of Ahlulbayt (a.s) is the coming down of calamities. The level of calamities which befell on the progeny of the Prophet (s) did not fall on anyone else in this entire world.

10. The virtues and calamities of Lady Zahra (s.a)

The esteemed status for Lady Zahra (s.a) found in traditions is just limited to the written words in these traditions only. Despite being the daughter of the Prophet (s), wife of Ali (a.s), mother of Hussain (a.s), having such esteemed status and respect, still her virtues made her a buyer of calamities.

When there was an attack on Wilayat, when people refused to accept Wilayat, the virtues of Lady Zahra (s.a) came forward. She came all alone into the battlefield and purchased all the calamities. Though there were senior personalities present in Medina, personalities for whom big traditions are present, but when the time came to buy calamities none of them bought it.

They all left Ali (a.s) alone and all these people of merits stepped back and it was this Lady who came out into the battlefield to demonstrate the status of virtues. Who are then the real people of merits and virtues? Those for whom only words of virtues were mentioned closed their doors and locked it from inside.

Situation is not good, it is not the expediency, jobs are in danger, issues with children and wife, all these were the excuses they made to sit inside their homes. These were not just excuses but in fact they wanted to demonstrate with their actions that whatever virtues have been talked about them were all false and fabricated. They did not possess any virtues and if they did then they would have been out in the field.

Lady Zahra (s.a) proved that she had not become a virtuous woman just because of the narrations and traditions present about her virtues. These words and narrations are just anecdotes of my virtues, if you want to witness my virtues with your own eyes, then come over here and see how by my virtues I have come out into the field of calamities. She bought so many calamities that she herself said:

صَبَّتْ عَلَى مَصَائِبٍ لَوْ أَنَّهَا صَبَّتْ عَلَى الْإِمَامِ صَرْنِ لَيْلِيَا

“The calamities which fell on me were such that if it had fallen over bright days they would have turned into dark nights.”

O great Lady! Why did such calamities descend on you?

This was because Lady Zahra (s.a) was a virtuous lady. The maximum number of calamities came on her because she possessed the maximum virtues in the entire universe and no other Lady had the virtues that she had. She is the Leader of the women of the universe.

11. Gratification on Calamities

Imam Hussain (a.s) demonstrated with his pure character that we should not run away from calamities. If we run away from calamities then we will lose our virtues as well. The one who is empty of virtues is a humiliated, lowly, coward and an irresponsible person. Allah(s) has given you the merchandise of virtues and in lieu of these virtues you are expected to impose all calamities on your self. You should bear and tolerate all the calamities for the sake of the virtues given to you. Thus not

even on a single occasion did Imam Hussain (a.s) complain, He never said, that, O Allah! Such big calamities are coming on me; I wish these calamities had not come upon me. Instead He (a.s) expressed his gratefulness in the presence of Allah(s) for these calamities.

Lady Zainab (s.a) expressed a high level of thankfulness on the calamities, She said:

اللَّهُمَّ تَقَبَّلْ مِنَّا هَذَا الْقَرْبَانَ

“O our Lord! Accept this sacrifice from us.”

Lady Zainab (s.a) expressed gratefulness on the calamities because she knew the relationship between calamities and virtues. She knew that they have been selected for these calamities because they possessed the maximum virtues in the entire universe and hence the maximum calamities had to come upon them. And she also knew that the path of virtues was not a path of comfort and peace.

12. Imam Hussain (a.s)- Role Model of Virtues and Calamities

Imam Hussain (a.s) said in the sermon, which he delivered on the morning of Ashura that لَكُمْ فَاَسْوَةٌ. My life is a role model and example for you. You need to see what I am doing and you have to do the same. The purified character of Imam Hussain (a.s); and He (a.s) as an ideal is full of values of Ashura. If you want to make Imam Hussain (a.s) your role model then it is not that by just taking his name he will become our role model. In order to make Imam Hussain (a.s) our role model we will have to select the path of calamities, we will have to tread on the path of Hussain (a.s) and this is the path, which passes through the lanes of calamities to reach the valleys of virtues. This is because Imam Hussain (a.s) is standing in the battlefield of calamities on the day of Ashura, on the day of calamities, in the land of calamities, and while positioned amongst his companions, Hurr bin Yazid Riyahi is delivering a sermon where He (a.s) says:

“If you want to make this person who is standing in the field of calamities as your Role model, then be assured that you will have to select many such troubles and calamities. Your end will be the same as that of Hussain ibn Ali (a.s). Before entering the world of calamities you will have to acquaint yourself with virtues, because if someone leaves the world of virtues and enters the world of evils and humiliations then no calamities will fall on him. To reach the valley of virtues you will have to buy calamities.”

فانا الحسين بن علي وابن فاطمه بنت رسول الله ، نفسى مع انفسكم ،
واهل مع اهليكم ، فلکم فَّ اسوة

(Mawassae Kalamat Imam Hussain, Page 369)

In a letter sent to Ashraf bin Sard Khazee of Kufa, he mentioned the same, i.e. to make him as Role Model.

ونفسى مع انفسكم، واهل وولد مع اهليكم و اولادكم فلکم ف اسوة

(Mawassae Kalamat Imam Hussain, Page 377)

13. Every day is Ashura and Every land is Karbala

Imam Hussain (a.s) said that his life is a role model for us and this will only happen when we develop these values of Ashura, these values of Hussain (a.s) within our character. When these virtues and values get developed inside someone then only the subject of Hussain (a.s) being our role model gets enlightened.

كل ارض كربلا وكل يوم عاشورا

“Every land is Karbala and Every day is Ashura”

The land of Karbala just does not become Karbala by its name. The day of Ashura also does not become Ashura by just referring to the day as the day of Ashura. By just commemorating the day of Ashura , this day does not becomes Ashura, in order to get its true essence we will have to make this day as the day of Ashura.

We need to assess this carefully that what we are doing in the name of Ashura and Arbaeen is just a commemoration of the annual anniversary of these historic days. Are we just told to only commemorate ceremonies on these days? Have we been asked to just celebrate the annual anniversary (Barsi) program of Imam Hussain (a.s) just like we do it for other dead personalities of our family and friends? Is it just for the sake of reviving the memories of the late personality (Imam Hussain (a.s)), to have some discussions in his name and then after that for the entire year have no concerns with Him (a.s) and continue with our own business?

We have been told that every day is Ashura, you can make every day as Ashura, you can change every land into Karbala, so how can every day be turned into Ashura, and how can every land turn into a land of calamities? There is only one method of doing this, and this method is bringing back to life the values of Hussain (a.s) in our lives. The day these values are revived in us that day will become the day of Ashura. The land in which these values get revived becomes the land of Karbala.

If you just take the name of Hussain (a.s), organize Majalis (mourning gatherings) in his memory but you do not acquire his values, then this day can only be termed as an anniversary day (Barsi) and not the day of Ashura. This is because Ashura is the name of the field of calamities. If calamities do not befall you then there is a shortfall of values and virtues. Thus those who turn their backs towards calamities can never act on the values of Imam Hussain (a.s). If every day has to become Ashura then Imam Hussain (a.s) has given the formula for it in writing . This formula is that you should not wait for the tenth day of the month of Muharram; don't say that in this entire world there is only one piece of land by the name of Karbala. But in fact the day you desire you can make it Ashura. Everyone knows that the land of Karbala was present before Imam Husain's (a.s) arrival and similarly the tenth day of Muharram was on the calendar even before the saga of Karbala took place. But it was Imam Hussain (a.s); whose arrival on this land transformed this desert into Karbala and this day of tenth Muharram as Ashura by bringing back to life the divine values on this land and on this day. If we can also develop the virtues of Imam Hussain (a.s) and if we can also bring back to life

these divine values, then whichever land we are present on will become the land of Karbala and the day these values are revived that day will become the day of Ashura.

14. Ashura is the Day of Allah

The Yazidis attempted to associate the day of Ashura with Yazid and make this day as the day of Bani Ummayyah. If reference is made to history we can see that they have mentioned many etiquettes of this day. They have instructed several things for the day of Ashura, as the day of celebration, wearing of new dresses, and distributing sweets and even fasting on this day. It is present in traditions also that fasting on the day of 10th Muharram before the martyrdom of Imam Hussain (a.s) was amongst recommended (Mustahab) acts, but Bani Ummayyah fasted on this day as an expression of thanks towards their victory. Hence the believers should not fast on this day; they should be contented by just simple starving ritual. Bani Ummayyah attempted to introduce this day as the day of Eid. They introduced certain things, such as the acts of celebration, like that of Eid. They were under the assumption that if they introduced this day as the day of Eid amongst people then this day will become the day of Yazid and the day of Bani Ummayyah.

Imam Hussain (a.s) desired to make this day as the day of Allah, thus he made this day as the day of Allah forever and presented this day to the people as the Ashura of Hussain (a.s). He made the land of Karbala as the Karbala of Hussain (a.s) and this was because He (a.s) revived the divine values on this day and thus made this day as the day of Allah. Even today whenever the day of Ashura or the name of Karbala comes to our minds, the name of Imam Hussain (a.s) also comes up immediately because on this day Imam Hussain (a.s) enlightened those divine values, which forever will keep the Ashura of Hussain (a.s) alive and Ashura will forever be the day of Allah.

Ashura is the day of calamities and since calamities are an outcome of virtues, thus Ashura is also the days of virtues. In other words it is the day of giving birth to the virtues of Hussain (a.s) and divine values in

ourselves. When virtues get born inside you then calamities will come after you and if calamities don't come these virtues will pursue you to go after calamities and you will start a search for calamities.

It is due to the virtues that human beings develops the ability and strength to bear the calamities with perseverance (Istiqamat). Those who do not possess virtues, the moment they have a small encounter with calamities they start to mourn on it, they loose their direction, and they loose themselves and also loose their lord. The great calamities that descended on Imam Hussain (a.s) on the day of Ashura are anecdotes of the great virtues possessed by Him (a.s).

Ashura is the day of Imam Hussain (a.s) because Imam Sadiq (a.s) addressed Imam Hussain (a.s) and said:

لا يوم كيومك يا ابا عبدالله

“O Aba Abdillah! There is no day as the day of yours.”

(Mawassae Kalemate Imam Hussain (a.s), Page 217)

10th Value
Sacrifice (Isaar)

Sacrifice (Isaar)

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1. Sacrifice - A value of Ashura

On the day of Ashura, Imam Hussain (a.s.) once again revived the great human values, preached them to mankind, made his companions and supporters practice those, he himself acted upon those values, developed attraction towards those values in Bani Hashim and announced in the camp of enemies that if they wanted to see the followers of human character, virtues, divine attributes and a collection of values of Hussain (a.s), then these were all present in the army of Hussain (a.s).

In terms of numbers this army was very small, countable on fingers, but with regards to quality and attributes this army dominated millions because the values and traits that were found in them, each and every attribute and quality of theirs were heavy upon thousands of human beings. Hence the outcome was also the same when a very old feeble crusader from the army of Hussain (a.s) used to step out into the battlefield to assist the Imam (a.s); he would pile up the battlefield with bodies all over. Habin ibne Mazahir was a ninety years old person, a combatant of values, an ideal of sacrifices, when he confronted the enemies; they had to find ways of escaping him. Though his old age was not even permitting him to lift the sword, ride the horse, carry a shield, charge with a spear, prevent or throw arrows, but still his enthusiasm for Sacrifice (Isaar) and giving away everything had manifested his courage, status and dominance in such a manner that just his presence over there was more sharper than any weapon which would cut the enemies apart.

The Doyen of Martyrs (a.s) had not enticed his companions with promises of making them governors of some states like Kufa and Rae. In fact before starting this journey he invited them with a call that if they wanted the privileges of this world and hereafter then they should participate in this caravan of privileges, where they will loose their lives, they will be beheaded, where they will have to let go many things of this world, but all the divine attributes and religious values will come under their custody. This is where they will become role models for humanity until the end of this world, and people will look at them to develop their own character.

Whereas the opposing army of tyrants was based on big numbers, this is because they possessed negative values and satanic qualities. This army till the dooms day will become an accursed one for entire humanity.

Amongst these privileged values, Sacrifice (Isaar) and giving away everything was a value, which was present in each and every member of the army of the Doyen of Martyrs (a.s). Thus the best examples of sacrifices were established by the martyrs of Karbala with their own blood. From the second day of the month of Moharrum when this army steps on the plains of Karbala till the eve of Ashura when even their commander gets martyred, at every step such esteemed examples of sacrifices are seen which cannot be witnessed anywhere else. Thus it is a clear fact that "Sacrifice (Isaar)" is a value of Ashura.

2. The meaning of Sacrifice (Isaar)

Sacrifice is one of the greatest human values possessing a highly dignified position and status. Sacrifice is the final degree of generosity and it itself also has several grades and levels, of which the most esteemed grade of sacrifice is giving away life in the way of Allah(s).

Thus the meaning of Sacrifice (Isaar) is to fulfil the needs of others despite of yourself being in need. It means neglecting our own needs and giving preference to others. Whenever there is goodness and benefits are seen human being should take a step backward giving preference to someone else to avail these, but when there are difficulties, calamities, trouble and losses to be experienced, human being should put others backward and steps ahead himself. This is the essence of Sacrifice (Isaar).

As it is said:

Generosity and Miserliness both have degrees and levels. The highest level of generosity is Sacrifice (Isaar). Sacrifice means despite your needs and requirements giving away your wealth to others, whereas generosity by itself means to give away that which is in excess. But giving away something for which you yourself have a need and

requirement is tough, (hence Sacrifice (Isaar) is the highest level of giving in the way of Allah(s))

اعلم انّ السّخاء والبخل كلّ واحدٍ ينقسم الى درجاتٍ، فارتفع درجات
السّخاء الايثار ، وهو ان يوجد بالمال مع الحاجة اليه، واما
السّخاء عبارة عن بذل مالٍ يحتاج اليه لمحتاج اولغير محتاج والبذل مع
الحاجة اشدّ

(Majmua Viram, Vol 1, Page 172)

In the same way Abil Hadid Mutazilli writes

فالسّخاء هو الرتبة الأولى والوجود بعده، ثم الايثار، فمن اعطى البعض
وابقى البعض فهو صاحب السّخاء ومن اعطى الاكثر وابقى لنفسه
شيئاً فهو صاحب الجود، والذي قاسى الضراء وآثر غيره بالبلغة فهو
صاحب الايثار

Generosity (Sakhawat) is the first stage after which comes Munificence (Jood) and then comes Sacrifice (Isaar). One who gives something to others and keeps something for himself is generous, whereas one who gives more to others and keeps little for himself is munificent. But the one who gives preference to the needs of others over all his needs and gives to others even that which was essential for himself, is the one who Sacrifices (Isaar).

(Sharh Nahjul Balagha, Vol 11, Page 233)

Sacrifice is a great merit which begins from very small things. Small examples of Sacrifice can be seen day and night in our lives. If the human being develops this Hussaini attribute in his self then thousands of opportunities of Sacrifice comes across his way in his life. Imam Ali (a.s) says:

لا تستح من اعطاء القليل فانّ الحرمان اقلّ منه

“Do not be afraid of giving little, because sending someone back empty handed is a very lowly act.”

But our selfishness, self orientation and needs captivate this value of Sacrifice and thus we cannot see the needs of others. There are so many people in our locality, relations who are in need of our help; there are many diseased, hungry, needy persons whose needs can be fulfilled by us. But we have put Sacrifice behind our backs and have forgotten this value of Hussain (a.s.). If this attribute of Sacrifice gets developed within us then it can change the colour of our society, no human being will remain needy and no beggars would be seen.

3. Sacrifice (Isaar) in the vision of Quran

Sacrifice is a value of Ashura and the Holy Quran which the Quran has appreciated a lot.

Allah(s) says in the Holy Quran:

وَالَّذِينَ تَبَوَّؤُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْتُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ

“And those who made their abode in the city and in the faith before them love those who have fled to them, and do not find in their hearts a need of what they are given, and prefer (them) before themselves though poverty may afflict them, and whoever is preserved from the niggardliness of his soul, these it is that are the successful ones”

(Surah Hashr – Ayah 9)

يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا
وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا
إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا

“They fulfill vows and fear a day the evil of which shall be spreading far and wide. And they give food out of love for Him to the poor and the orphan and the captive: We only feed you for Allah's sake; we desire from you neither reward nor thanks:”

Surah Insaan – Ayah 7,8,9

4. Sacrifice (Isaar) amongst Infallibles (a.s)

There are many traditions available from the Infallible Imams (a.s) regarding Sacrifice (Isaar). The Infallible Imams (a.s) practiced this value in their own lives and used to invite and attract others towards this great value. We can find many great examples of Sacrifices (Isaar) if we analyze the character of our Holy Imams (a.s). In this reference we present some narrations here:

Imam Ali (a.s) says:

عند الايثار على النفس تبين جواهر الكرما

Giving preference to others manifests the preciousness of magnificent beings.

(Gararul Hikam, Burudul Kalam, Page 396)

ف وصية النب^ص، لعل - ، قال يا على - ثلاث من حقائق الايمان ،
الانفاق من الاقتار ، وانصافك الناس من نفسك وبذل العلم
للمتعلم

The reality of faith lies in three things 1) To give when in straitened state 2) To be just with others like your own self 2) To transfer knowledge to its seeker.

(Wasaelus Shia, Vol 9, Page 430)

الايثار احسن الاحسان واعلى مراتب الايمان

Sacrifice (Isaar) is the greatest of all deeds and is the highest state of faith.

(Gararul Hikam, Burudul Kalam, Page 396)

5. The Martyrs of Ohud - Appearances of Sacrifice (Isaar)

At the advent of Islam, the Muslims demonstrated great examples of Sacrifices (Isaar). The Ansars (Supporters) have given sacrifices for Mohajireen (Immigrants) and the Mohajireen offered sacrifices for Ansars. During the battle of Ohud when the wounded were feeling thirsty and as such a wounded person feels thirstier due to the drainage of blood from the body.

In this battle seven wounded were lying on the ground in a state of extreme thirst. The water carrier came to them with water, but he only had that much water in the water skin that could quench the thirst of one person. When he came to the first wounded person, the wounded person pointed towards the other wounded person saying that he is thirstier than me and he should be given water first. When the water carrier went to the second person, he pointed towards the third. This way he kept on going to each one of the wounded and they asked him to go the next, and by the time he reached the last person, the first wounded person passed away. This way all the seven wounded passed away but none drank the water. Thus they left this world in the state of being wounded and thirsty but established a great example of sacrifice (Isaar).

(Majmaul Bayan - Vol 9, Pg 391)

6. Ahlulbayt (a.s) - Ideals of Sacrifice (Isaar)

The Ahlulbayt (a.s) are such exemplary ideals of Sacrifice (Isaar) that none can be found competing with them. The books of historical incidents are full with narrations about Ameerul Momineen's (a.s) sacrifices (Isaar). On the night of the migration of the Messenger (s.a.w.s) Ameerul Momineen (a.s) offered his own life by sleeping on the bed of the Messenger (s.a.w.s). This is what the last degree of sacrifice (Isaar) is and hence Allah(s) talked about this sacrifice of Ameerul Momineen (a.s) with the Angels. Allah (s) praised Ameerul Momineen (a.s) in front of the angels and then the trustworthy Jibrael descended with this Holy verse in praise of Ameerul Momineen (a.s)

وَمِنَ النَّاسِ مَن يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَؤُوفٌ بِالْعِبَادِ

“And among men is he who sells himself to seek the pleasure of Allah; and Allah is Affectionate to the servants”

(Surah Baqrah, Ayah 207, Merajus Saada Ahmad Naraq, Page 377)

Who could be an example of sacrifice greater than this?

What could be a greater example of sacrifice (Isaar) than this?

The Holy Quran has embossed its stamp of certification for the sacrifices of the Ahlulbayt (a.s) at several places.

In the previous discussions about the value of “Infaq” the incidents of Ameerul Momineen (a.s) and Lady Fatema Zahra (s.a) related to “Infaq” also apply in context with this value of Sacrifice (Isaar), thus for the sake of brevity we leave it here.

If we ponder over Surah Hal Ata, the entire Surah (chapter) has descended in the praise of Ahlulbayt (a.s). While referring to its merits of descent, the commentators say that once Hasnain (a.s) were sick with fever. Imam Ali (a.s) and Lady Fatema (s.a) pledged for their well being saying that they would fast for three days once they recover. After their recovery Ali (a.s), Fatema (s.a) and Fizza fasted. There was nothing to eat at home, hence Ali (a.s) went out of home and brought some barley flour on loan from someone. He gave this to Lady Fatema (s.a), who with her holy hands prepared some pancakes and got them ready to be served after Maghrib to break the fast after Ali (a.s) returned home.

This family had just sat down on the food mat and were about to take their first morsel to break the fast when someone knocked on the door. Fizza went to inquire, the person knocking said that I am a beggar who has come on the door of Ahlulbayt (a.s), and I am hungry and my children are hungry. When Ali (a.s) heard this he gave away his portion of the meal to the beggar. When Fizza saw this, she claimed that I am also brought up in this family and I have also learnt the lessons of sacrifice (Isaar), hence she also got up and gave away her portion. When Hasnain (a.s) saw this,

they also gave away their portions of the meal. Thus after fasting for the entire day they did "iftar" with water and slept.

They again fasted on the second day; when it was evening and the moment the food was set for breaking the fast, again someone knocked on the door. They asked who it was. The answer was that I am an orphan, in need and hungry for food. Ali (a.s) gave his portion of the food to the orphan, and following him Lady Fizza and Hasnain (a.s) also gave their portions of the meal. Thus on the second day as well they slept by just drinking water at the end of the day long fasting.

Then again on the third day when they fasted, right at the time of breaking the fast someone knocked on the door. When they inquired the answer was that I am a captive and I am hungry and in need of food. In the same manner as before, all the members of the family of the Prophet (s.a) and even Lady Fizza gave their food to the captive. They again slept by just drinking water after three days of consecutive fasting, and thus also completed their pledge of the three days of fast.

When Ali (a.s) came in the presence of the Messenger of Allah (s) with Hasnain (a.s), He (s) witnessed the signs of hunger and weakness on the face of Hasnain (a.s) and started to weep. When Allah (s.w.t) saw his beloved in a state of grief, he sent Jibrael with such an ode and poem, the recitation of which became an act of worship for all Muslims, and its name is Surah Hal Ata or Surah Insaan.

(Majmaul Bayan Vol 10, Page 611,613)

This chapter is really Surah Insaan (Means the chapter of human beings), this is the model and criteria of humanity, the sacrifice which a human being has shown presented in this chapter is not found anywhere else. This chapter is named as Surah Insaan (human being), because this chapter was revealed in accordance with the sacrifices of these human beings.

يُؤْفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا

وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا
إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا

“They fulfill vows and fear a day the evil of which shall be spreading far and wide. And they give food out of love for Him to the poor and the orphan and the captive: We only feed you for Allah's sake; we desire from you neither reward nor thanks”

(Surah Insaan – 7, 8, 9)

Scholars have written in context with discussions related to the Love of Ali (a.s) that despite of the fact that they were themselves in need of food, had the desire to eat, were hungry and fasting but by demonstrating Sacrifice (Isaar) they offered their food to the orphan, the poor and the captive. Where can we find an example greater than this for sacrifice (Isaar)?

These are the teachings of our Imams (a.s), whereby they can tolerate their own hunger but when a needy knocks on their door they cannot tolerate that he remains hungry. Ibn Abil Hadid writes;

لم ياتني ضيف منذ سبعة ايام ، اخاف ان يكون الله قد اهانن
(Sharhe Nahjul Balagha, Vol 11, Page 242)

One day someone saw Ameerul Momineen (s) mourning and asked him the reason? He (a.s) said “It has been one week and no needy has come to me, I am afraid if Allah (s) has ignored me”. This is the character of our Imams (a.s) whereby if no needy comes to them for seven days they cry in fear of Allah(s). If we take a look at our near ones, in our locality and town, we can find several in need of our help. If we have food in our house but the children of our neighbour sleeps in a state of hunger then how can we be eligible to be called the followers of Ameerul Momineen (a.s)?

If we are amongst the followers of Ali ibn Abu Talib (a.s), believers of Hussain ibn Ali (a.s), then where are those character attributes of Hussain (a.s), those values of Ashura and the qualities of Ali (a.s)? If the followers of Ali ibn Abu Talib (a.s) do not possess the value of sacrifice (Isaar) then sacrifices (Isaar) cannot be expected from others.

Imam Ali (a.s) says regarding the Sacrifices (Isaar) of the Messenger of Allah (s);

اذا احمرّ االباس واحجم الناس قدّم اهل بيته ، فوقى بهم اصحابه
حرّ السيف والاسنة
فقتل عبدة ابن الحارث يوم بدر و قتل حمزة يوم أحد، و قتل جعفر يوم
مؤتة

This was a practice of the Holy Messenger (s.a.w.s) that when the battles used to reach its peak and the combatants started to step back, at this instance the Prophet (s.a.w.s) would send his family members forward as a shield to protect the companions from arrows and spears. Thus in the battle of Badr, Ubaida ibn Haris (cousin brother of Prophet(s)), in Ohud, Hamza (a.s) and in the battle of Mota, Jafar (a.s) got martyred.

Then Ameerul Momineen (a.s) talks about himself in this regard as:

If I desire I can mention the name of another person as well who desired martyrdom as these martyrs, but for them their life ended earlier but for this person his death stayed behind. I am astonished in these hard times when my name is mentioned with those (means the non eligible companions) who did not demonstrate that swiftness in the field of struggle like myself and neither did they have such prolonged services to Islam which I had.

(Nahjul Balagha, Letter 9, Pg 660)

7. Imam Sajjad (a.s) - Role Model of Sacrifice (Isaar)

Imam Zainul Abideen (a.s) has a title of Sayyadus Sajedeen (Leader of those who prostrate), and due to extensive worship and prostration , people used to call him as Zainul Abideen (the pride of worshippers). He (a.s) used to fast during the day and plead in the presence of Allah (s) with his worships during the nights. But apart from worships and piety, the most evident quality of his character was Sacrifice (Isaar) and the service to creation. When he (a.s) was given the final ritualistic bath after his martyrdom, the person giving the bath saw some big scars on his back, he asked in astonishment about the source of these scars on his back.

Someone said that it might be the scars of the whips, which he had to bear on his back after Karbala. Someone said that these would be the scars of the ropes and chains that were tied on him after Karbala. Someone else said something else. But when his son Imam Baqir (a.s) was asked about the reason behind these scars, he said; These are the marks of grain sacks, when my respected father used to get up for night prayers, then before prayers he used to carry sacks of grains and food on his back to deliver to the houses of the needy.

عن ابي جعفر - : قال انه (على ابن الحسين) كان يعول مائة بيت من فقراء المدينة ، وكان يعجبه ان يحضر طعامه اليتامى والا ضراء والزمنى والمساكين ، الذين لا حيلة لهم ، وكان يناولهم بيده ومن كان منهم له عيال حمله الى عياله من طعامه ، وكان لا ياكل طعاما حتى يبدأ ، فتصدق به ،

Imam Baqir (a.s) says: "My father, Ali Ibne Hussain (a.s) had taken the responsibility of expenses of hundred poor families of Medina. He (a.s) used to be very happy to deliver food to the orphans, needy, disabled and poor who had no other means and ways. He (a.s) used to serve them food with his own hands. Amongst those who families, they used to come to him (a.s) and take food for their families from his (a.s) food. He (a.s) had a practice to offer charity before every meal.

(Manakibe Aale Abi Talib, Vol 3, Page 293)

It has been narrated in another tradition from Imam Baqir (a.s):

انه كان على بن الحسين يحمل جراب الخبز على ظهره بالليل
فيتصدق به ، قال ابو حمزه الثمالي وسفيان الثوري كان يقول ! ان
صدقه السر تطفى غضب الرب

It was the character of Ali Ibne Hussain (a.s) to give charity by carrying sacks of bread on his own back. His (a.s) companions; Abu Hamza Thumali and Sufyan Puri said, that Imam (a.s) had said that to give charity in secrecy calms down the wrath of Allah (s).

(Manakibe Aale Abi Talib, Vol 3, Page 293)

Imam Sajjad (a.s) used to visit homes and knock on their doors, and then by covering his face he used to keep the sacks and return. Is it not that Allah (s) will question those who are offering their midnight prayers (Tahajjud) about the state of their neighbours, about the state of their locality? The people in your neighborhood are dying of hunger and you have come to deceive me with your midnight worship? You have come to do a sacrifice of two units of night prayers for me? First go, do sacrifice (Isaar), first go and fulfill the needs of the needy and then come into my presence. This is because these are creations of Allah(s) and Allah(s) loves his creation so much that Imam Raza (a.s) says:

من لم يشكر من المخلوقين لم يشكر الله عز وجل

The one who is grateful to the creation is also not grateful to the creator.

(Uyoone Akbare Raza, Sheikh Sadook, Vol 13, page 24)

Hence one who is of no use to the creation cannot be of any use to the creator. The street that goes towards the creator passes through the creation. Those who disconnect from the creation and try to find their creator in courtyards (places of isolated and worships as that of the Sufis); they should know that the creator is not found in courtyards and in asceticism. The creator is not found by cutting away from the creation, the creator is present amongst the creation. The creator can be found by establishing humanity and serving humanity.

If the Messenger of Allah (s) is questioned, the Holy Imams (a.s) are questioned about where to find the creator? They will say this only, that by disconnecting from the society you will not find the creator, in fact, if you want to find your creator then he can be found in the services to creation. It is mentioned in narrations that one day the Messenger of Allah (s) asked about the whereabouts of one of his companion who was not seen since a long time. He got the reply from others that this companion had gone to the mountains to worship Allah(s). The Holy Prophet (s) then said about him:

قال طر لرجل أراد الجبل ليتعبد فيه- لصبر أحدكم ساعة على ما يكره في بعض مواطن الإسلام خير من عبادة خاليا أربعين سنة

The Messenger of Allah (s) said: To demonstrate patience and perseverance in resolving the difficulties and hardships related to the problems on Islamic lands is better than forty years of worship in isolation.

(Meezanul Hikmat, Vol 3 , Page 2720)

There is a high emphasis on services to creation and fulfilling the needs of believers mentioned in traditions. In one of the traditions it has been said to an extent that fulfilling the needs of a believer is equivalent to ten circumambulation (Tawaf) of Holy Kaaba.

Imam Sadiq (a.s) said to Isaac ibne Ammar:

يا اسحاق من طاف بهذا البيت طوافا واحدا كتب الله له الف حسنة

O Isaac, Allah(s) writes one thousand good deeds in the account of one who does one circumambulation of the House of Allah and removes one thousand sins from his account, Allah (s) elevates his status by one thousand grades, plants one thousand trees in paradise for him, writes down the reward for releasing one slave and when he comes towards the end of circumambulation, Allah(s) opens eight doors of paradise for him and asks him to enter from any door he wants to enter.

Isaac said, May my life be sacrificed on you; all this is for just one circumambulation? Imam (a.s) said, yes! Should I give you information of something even better than this? Isaac requested to do so, Imam (a.s) said:

من قضى لا خيه المومن حاجة كتب الله طوافا وطوافا وطوافا حتى بلغ
عشرا

And that goodness is whenever you fulfill the needs of one believing brother of yours then Allah (s) writes for him circambulation (Tawaf), circambulation (Tawaf), circambulation (Tawaf), and Imam (a.s) counted up to ten.

(Sawaabul Aamal, Sheikh Sadook, Page 106)

8. Imam Sadiq (a.s) - Professor of Sacrifice (Isaar)

Our Holy Imams (a.s) have spent their lives for others; they have taken the divine values towards their peak and have always taught people about esteemed values. Whatever they did was to teach and educate others. They themselves also possessed all the great values and also tried to ornament others with these ornaments.

Imam Sadiq (a.s) is the professor of the school of sacrifice (Isaar). It is said that once there was a drought in Medina, people had nothing to eat and were dying of starvation. Imam Sadiq (a.s) asked his retainer, "How much wheat do we have?" The retainer by the name Mut'ab replied that, "we have wheat, which can last for several months." Imam (a.s) then said "take all the wheat and sell it in the market". Mut'ab says, "I said, these days there is drought in Medina and it will be very difficult to find wheat later." Then Imam (a.s) said, "Irrespective of any reasons go and sell it". After all the wheat was sold Imam (a.s) told me "Now, you also purchase wheat daily as per the requirements like others".

(Wasaelus Shia, Vol 17, Pg 436, Chapter 32)

You can see that this is a great example of sacrifice. Even if Imam (a.s) would not have distributed the wheat stored for his own use in his house, it would not have been a crime, but the values of sacrifice (Isaar) and giving away in the way of Allah (s) did not permit Imam Sadiq (a.s) to store wheat in his house while others were suffering from drought.

In general there is an objection raised whether religion can fulfill the social needs of our era? Is religion suitable and sufficient for this era? To support this objection the justification which is given is that because we are Muslims and religious people our society does not possess human values. We don't have love, sympathy, sacrifice, cooperation and the service to creation in our Islamic society, but if you go and see the western society, though it is a non-Islamic society, you can find human sympathy, human sacrifices present there. They help each other and have sympathy towards each other, but we do not find such things in a Muslim society.

The answer to this objection is that if within our Muslim society people do not cooperate with each other, they don't help each other in needs; our society is not offering sacrifices, then all this is due to us being away from religion or due to us being religious? All this is due to leaving the values of Ashura or adopting the values of Ashura? If people are not sympathetic and not giving preference to others over themselves, then such persons are not called Muslims. This is because religion says that if you are Muslims you should feel the pains of others in your heart and give preference to the needs of others over your own needs.

Hence whatever evils are seen, they are due to distancing from religion. Wherever we see impurities, devilishness and sins, these are the results of us not being attracted towards religion.

If we are followers of Karbala and Ashura, if we are Muslims then why don't we have in ourselves the values of Hussain (a.s), why are the qualities and signs of Hussain (a.s) not manifested in us? It looks like we are ignorant of the school of Imam Sadiq (a.s). If the followers of this school that emphasizes highly on sacrifices (Isaar) and fulfilling the needs of other Muslim brothers do not demonstrate sacrifice (Isaar) and are not sympathetic towards each other then this is the result of being disassociated from this great school.

9. Karbala – The Ascension (Meraj) of Sacrifice (Isaar)

Imam Hussain (a.s) is the benefactor of Humanity. The favours of Imam Hussain (a.s) are not just limited to Muslims, Shias or Sunnis; in fact His (a.s) favours are on the entire humanity. This is because if Imam Hussain (a.s) would not have given these sacrifices (Isaar), then there would have been no religion, no faith, no Islam. Hence there would have been neither Sunni nor Shia, everyone would have been non religious, and there would be no such thing as religion left because the accursed beings of that era were not just planning to eradicate the Shia or Sunni values, they wanted to eradicate human values.

If today we see a human (means a human with humanity) somewhere then that is the outcome of this great sacrifice (Isaar) of Imam Hussain (a.s). It is all because of the sacrifices (Isaar) of the companions of Imam Hussain (a.s) and Bani Hashim.

A. Companions of Imam Hussain (a.s) - Peaks of Sacrifice (Isaar)

The companions of Imam Hussain (a.s) demonstrated sacrifice (Isaar) reaching its peak. Whenever there was a need felt for water, the companions used to compete with each other and everyone wanted to pick the water skin to rush towards the river for bringing water, to fight with the enemies and bring water for other companions, children and family of Imam Hussain (a.s).

If Imam Hussain (a.s) felt the need for anything, then everyone amongst the companions attempted to be the foremost to fulfill His (a.s) needs. If He (a.s) was in need of protection then the companions used to compete amongst each other to take over this task. If Imam Hussain (a.s) wanted someone to go out into the battlefield for martyrdom, then every soldier desired to take preference over others in moving forward to get this privilege. Thus, the moment Imam Hussain (a.s) used to move his sacred lips, his supporters used to line up immediately to present their justifications for getting priority to go out into the battlefield.

Thus when Imam Hussain (a.s) organized the ranks of his soldiers against the enemies on the morning of the day of Ashura, at this instance Habib

Ibn Mazahir (a.s) justified his preference to go first on the basis that he was the oldest amongst all. On the other side Wahab (a.s) placed his argument that he should go first since he was the youngest. Hurr (a.s) said that my repentance has just been accepted hence I should be given preference, before I commit any other act of disobedience. Zuhair ibn Qain said that since I belong to the tribes and family of the enemies, hence I should be sent first to fight them.

Every companion was presenting his justifications to take preference over others, and this was because Imam Hussain (a.s) had developed in their existence the ability of Sacrifice (Isaar) and giving away (in the way of Allah) before entering Karbala. Hence, it became almost impossible for them to live in the presence of others achieving martyrdom. They considered staying behind as humiliation and disgrace, though the night before Ashura Imam Hussain (a.s) bid farewell to them many times and asked them to leave him. He (a.s) stood in between them and delivered the sermon saying:

وقد نزل ب ما قد ترون ، وانتم ف حلّ من بيعت ، ليست ف اعناقكم
بيعة ، ولا ل عليكم ذمة، وهذا الليل قد غشيكم ، فاتخذوه جملاً وتفرّقوا
ف سواده ، فانّ القوم انما يطلبون ، ولو ظفروا ب لذهلوا عن طلب غير

What is going to descend on us is visible to you. You are free from our allegiance and your necks are not under any sort of allegiance from me and neither do you have any covenant with me. The night has spread; hence by taking advantage from its darkness you can leave this place. This community (the enemies) is only concerned with me and if they can restrict my movement then they are not in need of anyone else.

(Mawassae Kalamat Imam Hussain (a.s), Page 316, 317)

When the companions heard this, everyone in one tone said:

قَبِّحَ اللهُ العِيشَ بَعْدَكَ

May Allah(s) make our lives be dark after you; we don't desire any life after you.

(Mawassae Kalamat Imam Hussain (a.s), Page 316, 317)

Then one companion stood up and replied

! انحن نخلّ عنك ولما نعذر الى الله ف اداء حَقك

Is it possible that we can leave you alone? And if we do so what excuse will we present to Allah (s) in delivering our rights towards you. By Allah! I will never separate from you, till the time I have my sword in my hands I will keep on fighting and piercing my spear in their chests. And if I am not left with any weapon then also I will defend you by throwing stones on them, and I will do this till the time I die.

(Mawassae Kalamat Imam Hussain (a.s), Page 316, 317)

Similarly Zuhair ibn Qain (a.s), Saeed bin Abdullah Johfi (a.s) and other companions stood up and ascertained that they will not separate from Him (a.s) under any circumstance. It is easy to die once, but even if we are assassinated seventy times in your service than this is a matter of prestige and nobility for us.

When Imam Hussain (a.s) heard their words, he supplicated for them and said:

جزا كم الله خيراً فان لا اعلم اصحابا اوفى ولا خيراً من اصحابي

May Allah reward you for your goodness! No one else had such companions like these loyal companions of mine.

(Mawassae Kalamat Imam Hussain (a.s), Page 402)

There is an incident related to one companion whom Imam Hussain (a.s) personally advised to take advantage of the darkness of night and leave to save his life. Hilal ibne Nafe says that I saw that in the darkness of the night Imam Hussain (a.s) came out alone from his tent and started to walk towards the battlefield. I also got up and followed Imam Hussain (a.s). After walking for sometime Imam Hussain (a.s) caught his attention towards me and inquired, "Who are you? Are you Hilal?" I said, "May my life be sacrificed on you, yes I am Hilal". He said, "Why did you leave the camp?" I said, "The enemies are stationed very close and I was worried that they might cause you some harm". He says that Imam Hussain (a.s) went to the place of combat, did a survey of the battlefield

and made a map of the battlefield. Then Imam Hussain (a.s) took my hand in his hand and returned towards the camp. On the way back, Imam Hussain (a.s) said to me "Hilal! Don't you want to save your life by taking advantage of the darkness of this night? Go and hide between those mountains so that your life can be secured".

When Hilal heard this he said, "May Hilal's mother weep on him, is it possible that I can leave you?"

Lady Zainab (s.a) says that I saw on the night before Ashura that Habin Ibn Mazahir had gathered all the companions in one tent and was addressing them as :

"My soldiers! The battle is going to start in morning. فاول من يبرز الى القتال انتم You should be the first one's to go to the battlefield. We cannot see any Hashmite soaked in blood. We will not allow any Hashmite to go to the battlefield till the time we are alive, else these people will say that the companions pushed the Sayyids forward and they stayed behind".

The companions removed their swords and pledged that "O Habib, we are obedient to you, whatever order you give we will obey you. You will see in the morning that we will be the first ones to go onto the battlefield".

(Mawassae Kalamat Imam Hussain, Page 401)

The loyal companions of Imam Hussain (a.s) did what they said. Till the time the companions were alive no one from the Hashmites got martyred. This was the way the companion's demonstrated sacrifice (Isaar) to its peak.

B. Bani Hashim- The Role models of Sacrifice (Isaar)

On the day of Ashura after the companions were martyred and it was the turn of the Hashmites to achieve martyrdom, at that instance the value of Sacrifice (Isaar) reached its ascension (Meraj)? Imam Hussain (a.s) made Sacrifice (Isaar) do "Meraj" (Ascension) through the Hashmites, though on

the night of Ashura similar to the companions he also gave permission to the Hashmites to save their lives.

He (a.s) said to his family members:

قد جعلتكم فى حل من مفارقتى فانكم لاتطبقونهم ، لتضاعف اعدادهم
وقواهم ،

وما المقصود غيرى ، قدعونى والقوم

I have given you the freedom to leave me. The enemy is only concerned with me, hence you leave me and the enemies, and by taking advantage of the darkness of the night you can leave this place.

(Mawassae Kalamat Imam Hussain, Page 397, 401)

Abbas ibne Ali (a.s) stood up first and said

فبدأ القول العباس بن على - فقال له! لم نفعل ذلك، لا نبقى، بعدك؟
لا ارانا الله ذلك ابدا

“Why should we do this? Do we desire to live after you? Why should we act like this? May Allah not show us the day when we are alive after you.”

(Mawassae Kalamat Imam Hussain, Page 397, 401)

Then He (a.s) addressed the sons of Aqeel:

يابنى عقيل حسبكم من القتل بمسلم ، اذهبوا قد اذنت لكم

“O Bani Aqeel! The martyrdom of Muslim (a.s) is enough a contribution from your side, hence you should leave. I have given you the permission.”

(Mawassae Kalamat Imam Hussain, Page 397, 400)

The Bani Aqeel replied

قبَّح الله العيش بعدك

“We don’t desire life after you. How is it possible that we leave the son of Fatema (s.a) alone in the clutches of enemies? We swear by Allah that we will fight till our last breath”.

(Mawassae Kalamat Imam Hussain, Page 397, 400)

When Imam Hussain (a.s) saw this perseverance and patience in his companions and Bani Hashim, He (a.s) informed each one of them about their position and status in paradise.

When these talks were going on, Qasim (a.s) felt in his heart that it should not happen that only those whose names are taken will be fortunate to achieve martyrdom, and that this orphan of Hasan (a.s) would remain deprived of this privilege. He got up and asked.

“My dear uncle! Is my name also present or not in the list of martyrs?”

Imam (a.s) said:

“O the memory of my brother, Tell me how do you perceive death?”

Qasim (a.s) replied to his uncle:

يا عمّ احلى من العسل

“O my uncle! Death is sweeter than honey”

(Mawassae Kalamat Imam Hussain, Page 402)

When Imam Hussain (a.s) heard this reply of Qasim (a.s), He (a.s) said:

اي والله فداك عمك انك لا حد من قتل من الرجال معي

“O the sign of my brother, may your uncle be sacrificed on you. Tomorrow you will also demonstrate the value of sacrifice (Isaar) amongst others, and by doing this you will also drink from the cup of Martyrdom at a particular place.”

Qasim's (a.s) face cherished after listening to this. On the day of Ashura when everyone was going to the battlefield after seeking permission from Imam Hussain (a.s), Qasim (a.s) also came to Imam Hussain (a.s) and saluted his uncle seeking permission for the crusade. It is narrated that Imam Hussain (a.s) did not hasten in granting permission to Qasim (a.s).

Qasim (a.s) started to kiss the hands and feet of his uncle. He fell down in the feet of Imam Hussain (a.s) and kept on kissing his feet.

(Hamasa-e-Hussain, Vol 1, Page 247).

It is written that Imam Hussain (a.s) did not give explicit permission in words to Qasim (a.s). He just said, *فجعل يقبل يديه ورجليه* "O the sign of my brother come near me, I want to embrace you for bidding farewell". Both the uncle and nephew kept on weeping for quite sometime while embraced. This way Qasim (a.s) got the permission to go to the battlefield.

Lady Zainab (s.a) says that on the eve of Ashura I was standing outside the tent of Abbas (a.s) and I heard a lot of noise coming from inside. I saw inside the tent that Abbas (a.s) was sitting on his knees like a lion amongst the Hashmites. He was delivering a sermon, and this type of sermon I have never heard before from anyone else other than Imam Hussain (a.s). At the end of the sermon Abbas (a.s) said to all. "What do you think about the tough battle that would start tomorrow morning?"

Everyone unanimously said in one tone that you are the commander of our army and whatever order you give we will obey. Abbas (a.s) said: "These companions are our guests and it is always recommended that the heavy burden should be carried by near ones and not guests. When it is morning, you should take lead in going to the battlefield and do not allow the companions to go before you. It should not happen that afterwards it gets said that we kept ourselves behind and moved others forward". Bani Hashim replied in affirmative.

We can see that the companions on one side are trying to reach the battlefield first, whereas on the other side the Hashmites are trying to do the same. At the end it was the companions who were successful in their

efforts to go first, but when the turn of the Hashmites came it was Ali Akbar (a.s) who got martyred first. Imam (a.s) did not send his nephews first, neither did he send his brothers, cousins first to the battlefield, instead he selected his very young son to go first.

After the companions were martyred, Imam Hussain (a.s) turned to the Hashmites and said that now it is the turn of the Bani Hashim, who is ready to go first amongst the Bani Hashim?

Ali Akbar (a.s) stepped forward immediately and fell down in the feet of his old father pleading for permission. It was a common practice of Imam Hussain (a.s) for all companions and Bani Hashim, that whoever came to seek permission, He (a.s) used to stop him by saying that you will lose your life and if it is possible you should save your life. But this was the first time that such a crusader stepped forward whom Imam Hussain (a.s) did not stop from going to the Holy war.

He (a.s) armored him with his own hands and then said that Ali Akbar (a.s) go and fight with the enemies in the battlefield.

What you have been listening to the orators (Zakireen) is not true. These orators say that Imam Hussain (a.s) stopped Ali Akbar (a.s) from going to the battlefield by saying you are my young son, you should have patience and don't be in a rush to go the battlefield. This is absolutely false and in fact it is an insult towards Imam Hussain (a.s).

These are the qualities of the sacrifices of Hussain (a.s). This is the value of Ashura whereby in Karbala everyone was trying to sacrifice his life first in the name of Hussain (a.s). All those who claim to follow the character of Hussain (a.s) and call themselves as Hussaini, all those who are Ashurai and Karbalai should possess this quality of sacrifice (Isaar) in them.

How is it possible that someone calls himself Hussaini, but his life does not have any signs of sacrifice (Isaar), that too when Imam Hussain (a.s) delivered ascension (Meraj) to the value of Sacrifice (Isaar) in Karbala. It

is an unquestionable fact that Karbala is the ascension (Meraj) of sacrifices (Isaar).

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